

24. Umbrell

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,051.—Vol. XL.

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SATURDAY, MAY 1, 1920.

[a Newspaper.]

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"FALLACIES AND SADDUCEES."

MR. G. BERNARD SHAW REPLIES.

We have received the following letter from Mr. G. Bernard Shaw replying to the criticism, in our leading article in *LIGHT* of the 10th ult., of the remarks attributed to him in the recent interview published by the "Strand Magazine":—

To the Editor of *LIGHT*.

SIR,—I am neither a Materialist nor a Rationalist. In fact, I am so notoriously the reverse that Mr. Joseph McCabe, to whom you refer me, considers that there is more hope for the Pope himself than for me; but you are so far justified in your article that if the interview in the "Strand Magazine," which you criticise, were by me or authorised by me, or had been submitted to me before publication, I should deserve pretty nearly all you say of me. As a matter of fact, I am quite innocent of it, and I daresay Mr. Wells is in the same predicament.

Some time ago a Mr. Joseph Gollomb called on me in the character of an American gentleman guilelessly desirous of making my acquaintance. We chatted for some time on various subjects of the day, amongst them Spiritualism, Dean Inge's essays, Socialism, the war, the weather, and so forth. If I had had the faintest suspicion that I was being professionally interviewed on Spiritualism, I should have refused to receive Mr. Gollomb. I have my opinion on the subject; but I do not intend to give it to the world in the form of an interview, nor in the words of another man who does not know the difference between a ouija board and a planchette, and who, when I tell him of the famous hoax perpetrated by Samuel Butler on Alfred Russel Wallace for his amusement, is so hopelessly at sea that he quotes it, and spoils it in the quoting, as an experience of my own. I never used a ouija board in my life. I agree with you that the interview is a string of flippant rubbish which has neither the virtue of being amusing nor the decency of being considerate to my mother or to my friend Sir Oliver Lodge. I submit that this proves that it is not a credible record of even my lightest and most unguarded conversation.

There is only one sentence in it which has any serious connection with what I said. I once proposed to take part in some séances which were being given at the house of a very famous woman. She said that I must give a pledge that I would not cheat. I replied that unless the phenomena obtained were inexplicable on the hypothesis that everybody present was cheating to the utmost of his or her skill in breach of the most solemn vows to play fair, they would be worthless as scientific evidence. The result was that I was not invited to the séances. I mention this because I think my point still holds good. I may add that I have tried cheating at séances to see what I could learn from it, and that the effect was to convince me that nobody who has not cheated can have any adequate conception of how easy it is, and how useless are the precautions most people think sufficient to prevent it.—Yours &c.,

April 21st, 1920.

G. BERNARD SHAW.

SPIRITUALISM IN AMERICA.

GROWING INTEREST OF THE CLERGY.

Dr. Walter Franklin Prince, the well-known writer and researcher of the American Society for Psychical Research, sends us the following:—

I note a reference in your issue for March 13th (page 85) to the Reverend Dr. Worcester, as the Rector of an Episcopal Church in Boston, Mass. I think it will add to your interest in the quotation from his sermons to know that Dr. Elwood Worcester is not only the Rector of an Episcopal Church, but that he is Rector of one of the leading Episcopal Churches of Boston, and is also internationally known as the founder of "the Emmanuel Movement" of psychical healing, a profound psychologist and author of a number of books dealing with the subject of the influence of mind over body.

It is almost a new thing for such a pulpit pronouncement to be made in this country, but of late a number of clergymen have come out and expressed more boldly affirmative opinions as to spirit communication which they have come to entertain. The Rev. Dr. Samuel McComb, co-worker in the Emmanuel Movement with Dr. Worcester for many years, author, and now Rector of an important church in Baltimore, has also spoken without reserve, both in sermons and in his book, "The Future Life in the Light of Modern Inquiry." The Rev. W. H. Morgan, until lately Pastor of one of the largest Methodist-Episcopal Churches in New York City, has been called by some of his congregation "the Spiritualist Preacher" because of his frankness. He had a remarkable experience, as he believes, in conversing with his departed wife, in his own home, the result of whose conversations with him permanently changed one item of his belief and preaching. The Rev. Russell H. Conwell, of Philadelphia, founder and head of the Temple College, is probably the most noted Baptist clergyman in this country. He has lately, in a sermon and in interviews, related similar conversations with his wife, who has passed over, containing points of high evidential value.

Not long ago Dr. Hyslop was called to deliver five addresses in the Cathedral Hall auditorium, which were attended by large audiences, and were followed by letters from the Dean, stating that the addresses should be delivered in every church in the country. These addresses dealt very frankly with Dr. Hyslop's reasons for the conclusion that communication with those who have passed over is possible.

I, myself, was recently called upon to deliver an address before a club of fifty Episcopal clergymen of this city, and the subject prescribed for me was "Scientific Evidences for Survival." And a rather climactic event was my being invited by the Professor of Psychology of the leading Methodist-Episcopal Theological Seminary in this country to deliver an address upon the same subject before his class, which address was listened to also by many members of the other classes. I could name a number of other leading clergymen of several branches of the Christian faith who have during the last year delivered sermons which paid high respect to the evidence brought forth by psychical researchers.

I thought that these tokens of a growing interest among the clerical class of this country might interest you.

The innumerable narratives of spirits appearing cannot be all classed as mere subjective experiences, for such cases as Varley's, Crookes', with many others, occur, in which objective facts have remained as a proof of the presence of some real force. . . . In Sir William Crookes' case Home was present, but distant from the transparent phantasm, with no confederate or cabinet to produce a bogus phenomenon. Instead of Home popping from behind a curtain with a sheet over his head, he is seen by Sir William and Lady Crookes, the Rev. Stainton Moses, and Serjeant Cox, standing by the window, while the spirit (so transparent that Mrs. Crookes could see the other sitters through it) advances towards her, and on her unfortunately showing nervousness it vanishes. Sir William says: "A phantom form came from a corner of the room, took an accordion in its hand, gliding about the room, playing the instrument. The form was visible for many minutes, Mr. Home being seen at the same time; coming close to a lady, she gave a slight cry, upon which it vanished."—"Visions, Previsions and Miracles in Modern Times," by E. Howard Grey, D.D.S.

SPIRITUALISM AND RELIGION.

III.—THE FOUR FIRES: A PARABLE.

BY STANLEY DE BRATH.

As the roots of pain lie in the actions of men, it is clearly our action and not our theology that matters. Despite much evidence to the contrary, it is often assumed that a special theology will produce right action. There is, however, some ground for the contention. One of the best Brahmins I have ever known—a man who had attained a high degree of real insight and lived a singularly pure and spiritual life—said to me once: "You Europeans are not more intelligent than we are; you have physical science, and we have spiritual science; you are, in fact, less perspicuous than we are, for you see only external things; but you have compassion (Goya), which we have not." He was alluding more especially to the efforts of the British Government to alleviate famine distress, and contrasting them with the fatalistic apathy in the famines of 1769, 1783, and 1790, which native governments, whether Mohammedan or Hindu, made no efforts whatever to relieve. Similarly the many hospitals in Christian countries testify to the same sentiment of pity; and though hospitals are not unknown in Moslem lands, they are restricted to "the Faithful," and are very few and far between. Buddhism, the Religion of Pity, founded many hospitals, "which were swept away by a revival of Brahmanism" (Sir Henry Burdett, founder and editor of "The Hospital").

This active compassion may perhaps be taken as the distinction between Religion and Theology.

How has this active compassion been produced, historically?

Religious leaders like Gautama and Jesus inspired, and acted upon, the conviction that all men, without any distinctions soever, are brethren; and this sense of solidarity in the race is the hope of mankind in these troublous days. They appealed directly to the intuition.

The external personality always regards itself as the real Self. Its perceptions confine it to the animal plane; its ideas are based on the brute evolution of Conflict; it divides the universe into Ego and Non-ego, a piece of stupendous arrogance which is little short of insane. Disregarding entirely all supernatural facts, and disregarding also the practical working success of Love and Compassion, it finds the origin of Religion in dreams or in the need for social security, though religion exists in communities where there is no social structure to maintain and every man is the guardian of his own possessions. It rests on the evidence of the senses alone; and Materialism is the logical outcome.

The feeling of brotherhood and the conviction that this brotherhood is the proximate cause of prosperity, are due to a higher perception than that of intellect alone. The intimate connection between the Creative Power and the subconscious mind has already been shown to be the root cause of physical evolution. But that Creative Power is before all things Righteous; morality is of its essence, and this is the chief influence of the spirit on the subconscious mind. When this influence rises into consciousness we call it Intuition. The awakened soul perceives Right and Wrong as the eye perceives colour—without reasoning. It instantly becomes aware that the external personality is not the real Self. The real life is a hidden life. The materialist is perfectly right in his contention that the personality *as he knows it* cannot survive the body. The Self, which is the larger personality and includes the lesser, can and does.

It is an obvious truism to say that if all men had this perception the result must be prosperity and peace; but curiously enough we make but very slight efforts to release this mainspring of action. The appeal of dogmatic theology to the intellect has replaced the appeal of Christ to the Intuition. It will be interesting to note how this state of things grew up:—

In view of the modern consequences of that dogmatic theology initiated at the Council of Nicæa in A.D. 325, it is worth while to recall another form of the Christian religion which developed in the West, but failed to establish itself in face of a militant orthodoxy. Remote from the Mediterranean world, the Celtic temperament produced a form of Christianity which offers the strongest possible contrast with the Arian, Donatist, Trinitarian, and other controversies of Rome and Byzantium.

Wearied out by the incessant and aimless tribal wars for no principle and no object but the aggrandisement of one or other tribal chieftain, Columba, himself the son of an Irish chief, revived about the middle of the sixth century, the work of St. Patrick, and sought to bring about the cessation of private wars to which the quarrelsome Celtic temperament was, and is, so specially prone. He "lit up such a flame of learning and piety in Ireland that the light of it shone out over all Western Europe." This is not mythical, but as fully historical as the Latin tradition by which it has been so entirely obscured. Cut off from the Roman and Byzantine empires by the Visigothic invasions from the Lower Danube and the Rhine, by the Ostrogothic conquests in Central Europe, and by the Frankish advance in Gaul, Irish Christianity developed along relatively undogmatic lines. It was spread

by the labours of men who gave themselves up to the life of contemplation and teaching. They built their groups of tiny huts round a central church or oratory, nearly always within sound of the sea, they tilled their own land, grew their own corn, ground it, and were in all respects self-supporting.

Of these monasteries the record of fifteen has come down to us. Mr. C. F. Keary, the author of "The Vikings in Western Christendom," draws a vivid contrast between the Celtic monks of the sea and the Roman monks of the mountains, of which latter the celebrated monastery of Monte Cassino, founded about A.D. 530, was the type. "To the monks of the sea belonged mystic piety and free speculation; to the monks of the mountain, severity, order, and rigid obedience. . . . Twelve English monasteries and thirteen Scottish look to Irish monks as their founders, and, in all England, Kent alone owed its Christianity to Roman missionaries." The movement spread to the Continent; seven monasteries in France, seventeen in Alsace-Lorraine, fifteen in Helvetia, and sixteen in Bavaria, were founded by Irish monks.

In view of what monachism afterwards became, it is well to recall that the Christianisation of Europe was effected by men who renounced all the amenities of life for that sole purpose. They laboured to spread life, not to preach dogma. The barbarian invasions of the fourth, fifth and sixth centuries had destroyed throughout Europe the arts, the industries, the society, and even the language, of Roman civilisation. In the countries desolated by the barbarian flood, amid a peasantry reduced to almost universal penury, the monks built their wattle huts. They tilled the ground, taught the peasants, and opposed to despoilers the spiritual terrors of the Curse of God. Round each monastery grew up a village, with its farm, its mill, its bakery, its forge, and its trades. The "Rule" of the monk—to eat and drink no more than strictly needful, to read for two hours, to work for seven, left him fifteen for ministry, teaching, food, worship, and sleep. He preserved for mankind that bread of the soul which is more valuable than that of the body—literature, the memorials of the past, the Latin tongue, architecture, sculpture, painting, and that best of all gifts, the most opposed to the vagabond habits of pillaging barbarians—the habit and love of work. The monk married the parents, taught the children, ministered to the sick, buried the dead, and by his example regenerated the countryside. The monastery became the nucleus of civilised life. (Taine: "Origines de la France Contemporaine," I., 7.)

This applies equally to the Roman and the Celtic monks; it was a necessity of the case, but as the simple peasantry were supplemented by an educated class, the practice of the two came to diverge. In A.D. 664 Celtic and Latin monachism met in conflict. Pope Gregory the Great, the first tonsured Pope, had come from the monastery of Monte Cassino. He upheld its Rule of St. Benedict as the sole orthodox Rule. He sent Augustine and Paulinus to suppress Celtic freedom; and at the Synod of Whitby Latin discipline and obedience gained the day against Celtic undogmatic mysticism: the Rule of Columba was formally repudiated by English ecclesiastics. Thenceforward the organised, doctrinal, and *military* Christianity of Rome superseded the efforts of the Celtic monk, who, unsupported by any temporal power, relied on the principles of peace and goodwill alone to convince by their own might. A little later Charlemagne erected the Roman ideal into a political system: by his association of the Count and the Bishop as provincial rulers, he established the medieval concept of the *Civitas Dei*—the bishop as the advised head proclaiming the law of God, and the Count enforcing it with armed hand.

The victory of Rome was the victory of dogmatism. The secession of the Greek "orthodox" church on the question of the procession of the Spirit from the Father and the Son, confirmed the split between Roman and Byzantine Christianity; and in the same century as the Synod of Whitby, the Trinitarian definitions of the dogma declaring Mary "the Mother of God" were the grounds for Muhammad's breach with Christianity. But for these definitions Islam might have been a cognate religion simply realising Muhammad's original aim "to recover the religion of Ibrahim (Abraham)."

It is superfluous to touch on the results of theological definition in causing the schism of the West and the endless subdivision of Protestant sects; they are still with us.

One example of the superior spirituality of the Celtic concepts over the precise and literalist Latin doctrines, is the Vision of Fursey:—

"In the East Anglian regions still undisturbed by raiding Vikings, Fursey built for himself and his companions a monastery, pleasantly situated amid woods, with the sea not far off. There, soothed by the sound of the familiar waves, it happened to Fursey to have a vision. He fell into a trance . . . and when he awoke he gave an account of what his soul had seen when absent from the body. . . . Looking down on the world he saw the four fires—the fire of lying, the fire of greedy desire, the fire of discord, and the fire of impiety—which burned at the four corners of the earth; which each generation fed with greater fury until at last the four fires would unite, and the world would be consumed."

This vision is typical of spiritual faculty. It is not necessarily a prophecy unless we make it so; it is insight into causes expressed in the language of the time and place. It

is a literary figure, not a literalist prediction. It deals with no dogmas, it demands no faith, but it perceives the four chief causes of national corruption, decay, and human suffering—the prevalence of lying and greedy desire which create discord and utter forgetfulness of spiritual law.

How much would not Christianity have gained had these perceptions of spiritual verities been received instead of the Judeo-Latin version of a literal and fated destruction of the world by fire! Is not Western civilisation now menaced by these four fires of its own kindling?

The Jacobin programme of 1790 was relentless class-war, and the Terror was its result; the peasantry and the middle classes were its chief victims: the mass of the French people were as opposed to Revolution as the mass of British workers to-day. Trade was paralysed and penury universal. Now, Russia is reaping the same harvest from the same seed; and revolutionaries of all countries proclaim their sympathy with Lenin, one of whose administrators was Peter the Painter, the forger of Sidney-street; they delude unpractical idealists with specious phrases to desire universal Bolshevism which, if successful, will mean the drowning of Europe in blood and tears, and the rise of Asia on its ruins.

THE FACE OF THE CHRIST.

By THE REV. F. FIELDING-OULD, M.A.

The exhibition and sale for a large sum of Jacob Epstein's (presumably a Jew) statue of Christ brings home to one the fact of the astonishing difference between our several mental conceptions of all great matters. We look so much alike outwardly that we do not realise how profoundly diverse we are within. We have each our own particular view of all things invisible and of most things visible; the eye brings the power of seeing and the object is to us just what we are able to see in it.

Epstein's Christ is Epstein's Christ and no one else's on earth; no one else can express his own conception in the same terms. Those great coarse hands, that clean shaved, meaningless face, give no hint of the majesty, compassion and sweet sympathy which the least orthodox see in the sublime Man of Nazareth. Mr. Epstein wrote in the "Daily Sketch," "the conventional idea (of Christ) is merely a late eighteenth century conception," and there he is entirely mistaken. A consistent and very definite tradition of the personal appearance of Jesus has persisted from the earliest days, and has over and over again been set forth by the great painters, Raphael, Da Vinci, Rubens, and a host of others in every age. The written testimony is equally explicit and unvarying. John of Damascus (died 760), writing to the Emperor Theophilus, says, "Christ was tall and stately, his brows uniting over the nose, curled hair, and black (sic) beard. His hair was golden brown like wheat, resembling that of His mother, and His head was bowed somewhat forward." Lentulus, who is supposed to have lived in the entourage of Pilate, is quoted by S. Anselm (died 1107) as saying, "Christ was a man of tall stature, comely, having a venerable countenance, which those beholding must love or fear. His hair is waving and curled, rolling to His shoulders, having a parting in the middle of the head. . . . He has a full and red beard, the colour of His locks, not long but forked, and eyes bright and changeable." Nicephorus Callistus (1330) says, "He was beautiful in body. His height seven complete spans. His hair was yellowish, not bushy, and at the ends somewhat curled. His eyebrows were black, only a little arched without break. . . . His beard reddish, not profuse, but the hair of His head was abundant. . . . His neck was somewhat bent so that He did not walk perfectly upright. . . . Manner grave, calm and removed from anger. . . . The first converts must have eagerly inquired of the apostles as to the personal appearance of Jesus and handed on the description they received, and this tradition has never been lost. For Mr. Epstein to produce an entirely different type, even were it a refined and noble one which his is not, is merely a piece of arrogant stupidity. Let him make a statue of Homer, then he will have free scope for his imagination.

"The Locked Room," by Mabel Collins (Theosophical Publishing Society, 2/6), professes to be a true story of experiences in Spiritualism. The writer says, in an epilogue, that it relates some of the incidents which brought her to the conviction that the practice of Spiritualism is a dangerous form of selfishness. It is selfish, she tells us, because it invites disembodied men and women to come into the earth sphere; and dangerous because it opens the way to obsession by elementals. The remedy for such obsession is not, as one might suppose, the power of the love that "never faileth," but which would seem to fail and be powerless in this case: it is merely a symbol of that love—a little piece of wood or metal in the form of a cross. This possesses a virtue greater than any spiritual quality in its owner, and can exorcise the boldest elemental! I do not doubt that Miss Collins writes in good faith, but before I could accept her story I should want every detail of the evidence carefully sifted by the Society for Psychical Research. At present it strikes me as one of the most unreal, most wildly improbable yarns I ever read.—R. D.

"SUNNY'S BOOK."

AN APPRECIATION.

When Mr. Gow kindly suggested that I, having known Rachel and her beloved little son for more than twenty years, should be allowed to write a notice of "Sunny's Book" I accepted the suggestion with gratitude. The book itself needs no advertisement beyond that which is given by his own beautiful and tender personality. The daily writings speak for themselves and draw with marvellous accuracy the portrait of a little boy who claimed to be no "philosopher," but was just a little bit of love incarnate, shining on all who came in contact with him on either plane of life. I knew Sunny more intimately and loved him more sincerely than any boy of his age I have ever known—there was certainly a curious magnetic charm about him that all who came near him on either plane seem to have felt at once. Nineteen years ago I read the whole script. I have even seen it in print and apparently on the eve of publication several years ago, but always something interfered with the actual sending forth of the book. These delays became more frequent as time went on, so that at last the most sanguine of Sunny's many admirers lost heart and feared they would never live to see it emerge from the press. His publishers are much to be commended for having produced it at last, two hundred and sixty pages within a month—the time originally proposed. Those who are behind the scenes in psychical matters will realise that the book has emerged at last, at just the right moment to attract the attention, not only of those for whom it was specially written, but of those advanced scientists who, having already given much study to psychical matters, will know how to appreciate such an obviously truthful and consistent account at first hand.

Very few mothers would have had the courage to hand over such a record to the public. She is worthy to be bracketed with Sir Oliver Lodge in this respect. The woman who was not scared by lions "beyond the Zambesi," but slept quietly in the open with them because she knew Sunny would protect her from harm, is not going to be scared by a few barking critics. Moreover, I don't believe she will find even one such critic—our trust in human nature has received a good many jolts of late, but I don't believe the man or woman exists who would betray such a noble trust as Rachel has of necessity placed in her critics by adopting the only means of bringing help and consolation to other weeping Rachels.

My friendship with Mrs. Maturin dates twenty years back, and is founded on the impregnable rock of two great affections in our lives—the one for a man and the other for a boy. I am sure Gordon would have been inclined to ask if we were quite sure neither of us was the least jealous of the other—for the boy was her own little Sunny, and the man was William T. Stead, to whom both she and I owe debts of affection and gratitude that we can never hope to repay.

This did not bring us together, but it has kept us together—a threefold cord that cannot easily be broken.

I think most of us will feel about Sunny what they felt about Raymond, although no two characters probably were so diverse—yet in both is that note of absolute truthfulness and the capacity for rousing and keeping such deep affection. "We all love Jack." "We all love Raymond." And I am sure "you will all love Sunny" when you read his record and realise the beautiful nature—"the big, fat heart" that seemed capable of taking in so many uncles and aunts and cousins; the boyish fun, combined with such an over-sensitive nature, his intense truthfulness—the absence of any book-making or writing for effect. These are the qualities which will make it not only the beautiful record of a beautiful and joyous young life, but I think and believe that without being written from any scientific point of view, it may yet become very helpful to such men as Sir Oliver Lodge, Sir William Barrett, Sir Arthur Conan Doyle, and other scientists who are already realising that the most recent discoveries in psychical research—the latest footprints on the sands—not only fit in to each other but tend more and more to suggest a similar source—as all truth must do in time. I feel already that Sir Oliver Lodge and Sunny would have a good deal to say to each other on chapter XXIII. of the book. I am sure Sunny would hail with delight a more scientific rendering of his own attempts to discuss with his mother the possibility that "Earth, Happy Land and Heaven is all one." "It is only that we see it in different lights as we go on and get better."

Exmouth.

R. KATHARINE BATES.

To enter another's heart and mind, through the door of love, is to find the path to more than this planet holds; it is an adventure into cosmic life whose interest cannot conceivably flag for aeons yet to come. True, any experience may become tiresome by continuation; but it is not necessarily so: that depends upon the experimenter—upon his own limitations. A. H. C.

* "Rachel Comforted," by Mrs. FRED MATURIN (Hutchinson and Co.), 6s. net. To be obtained at LIGHT Office, 8/6 post free

London Spiritualist Alliance, Ltd., 6, QUEEN SQUARE, SOUTHAMPTON ROW, W. C.1.

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THE PRESENT POSITION OF SPIRITUALISM.

HOW FAR IS UNITED ACTION POSSIBLE?

In former days we were wont to say, in a cynical spirit which we may hope now to have outgrown, that the mark of the Spiritualistic "movement" was that it did not move. That was because we observed that some of the prophets and leaders of the subject preached a doctrine with which we found ourselves wholly out of sympathy. We were adjured to wait, to "keep the windows open" (presumably for something that was one day expected to fly in); also we were to be watchful, and hopeful, and expectant, and trustful, and so forth. There were many problems and difficulties, but some day we were to solve them—most likely it would, be in the next world!

Our idea of "progress" in those days was not so much in the direction of propagating our truth, for it was clearly one for which the world was not then ripe, but rather of laying foundations for the time when the world *would* be ready, by solving what problems we could—many of them we saw were quite soluble, and they have indeed been settled since—and putting the whole subject into a rational and intelligible form ready to be assimilated by the general mind when the time arrived.

THE NEW SPIRIT OF SERVICE.

The war and its sequels brought a great change. The public came in—at first "in single spies," and afterwards "in battalions." A considerable portion of the Press came over to us, and many persons of conspicuous ability or social note at last found courage to make public acknowledgment of their views.

Amongst the most significant features of the recent changes, we have noted a fine spirit of self-sacrifice. We could tell some astonishing stories of men who are giving up, or about to give up, all their worldly fortunes and prospects to serve in the great Spiritual Campaign that is now upon us. We have knowledge of several examples of this kind, and there are doubtless others which have not yet come to light. It is indeed an arresting fact—we class it amongst our "evidential phenomena"—that there are those who will set aside all personal and private interests to perform what they regard as their duty to mankind. It is the true spirit of service. It has a noble eloquence of its own.

Important as that consideration is, however, we can only touch upon it in passing. The problem before us is, as far as possible, to co-ordinate our rather scattered forces. Long ago we lamented the tendency to a multiplication of centres and agencies, with the attendant waste of power. The tendency remains, and must be checked.

THE SITUATION REVIEWED.

Reviewing the situation to-day, we see that what may be termed the Spiritual movement can be divided, on political lines, into Conservatives, Liberals, Radicals, all re-acting to the irresistible forces of the time. The Conservative element is fighting desperately to preserve its old traditions, its privileges, and its methods; the Liberal section is endeavouring to expand its ideas to accommodate the new spirit, and the Radicals, as we may call them, are marching forward at an ever-increasing pace, fired with zeal for the future of the race, and throwing overboard all the little prudences and cautions of the past.

It seems that we all must advance. If any would lag they will either be pushed forward or pushed aside. Yet, as we see it, complete fusion is impossible, and it

may well be that, as in political progress, the positions of each party, but not its relationships, will be changed. The Conservative group will have to take the place formerly occupied by the Liberals, the Liberals will advance to where the Radicals once stood, while the Radicals themselves will have pushed on to fresh and more advanced positions. That is as it should be, as it always has been.

"LIGHT" AND THE LONDON SPIRITUALIST ALLIANCE.

How does this affect our position? We claim to stand midway between the academic intellectualism of the Society for Psychical Research and the great propagandist democracy of Spiritualism. We are a sort of "half-way house," providing, as well as we can with our restricted means, opportunities for that large section of the community which stands midway between the two extremes represented on the one hand by the cold student, and on the other the "hot gospeller." For that position, we think, there is still room and verge enough. But we must expand our activities. So much is plain. We must have harmonious action, co-operation. One powerful centre, representing the interests and uniting the activities of different bodies of Spiritualists, with different, but not necessarily divergent, aims, is a prime necessity now.

An army cannot be all infantry or all artillery; it will have several different divisions, but their movements will all be directed from one General Headquarters. Why cannot we have a General Headquarters for all the different groups and bodies that make up the Spiritualist, the Theosophical, and the Psychic movements? If we are told that it is because of jealousies and dissensions between them, we can only reply that they are united by a great fundamental principle which should suffice to wipe out all minor differences. Moreover, they will *all*, sooner or later, have to succumb to the pressure of the time, which will first invite, then order, then compel. It is better to act on invitation than on command or compulsion.

THE UNOFFICIAL SIDE.

We have dealt above only with the "official" side of things. It is important, but it is not all-important. Whatever happens to the Spiritual movement on its organised or official side, be assured that the great world-movement will go on, with or without machinery and organisation. It will go better and more easily with the machinery and organisation, and that is why we plead for them. Better a disciplined than an undisciplined force. We cannot control a great social and evolutionary movement, but we can regulate and guide its energies. And that is the task before us.

L.S.A. SOCIAL MEETING.

The social meeting on the 22nd ult. was well attended in spite of bad weather. Mr. Withall's appearance after his recent absence from the meetings was greeted with warm applause. In taking the chair, he said he was glad to accept the invitation to come and preside on that occasion as it enabled him to show that he had not lost sympathy with the Society, and to welcome Miss Hopkins. Last year her chief control, who claimed to have been a high priest of the Temple of Karnak, gave them, at request, an interesting account of his office and work in those ancient days. This time he would be left to choose a subject himself. The subject proved to be the importance to each of us of the realisation of the fact that we were spirits here and now. The speaker reminded us that with that realisation went a conviction of our own divinity, of the consequent greatness of the powers latent within us, and of the oneness of all humanity. It enabled us to bear the little pettinesses of life, taught us to treat our bodies as temples of the divine, and to be our own masters, thus guarding us against the danger of obsession. Living in this realisation and in full obedience to the law of love, we could say to the One Infinite Spirit: "Father, we thank Thee that we ourselves are spirits. We can ask Thee for nothing because Thou hast given us all things!"

During the evening Mr. H. M. Field, at the piano, played with exquisite feeling the first movement in "The Moonlight Sonata" and another beautiful composition.

The new edition of Mr. F. Bligh Bond's "The Gate of Remembrance" is now ready, and can be obtained at this office for 7/6 net, or post free 8/-.

FROM THE LIGHTHOUSE WINDOW.

Sir A. Conan Doyle will address the blind soldiers at St. Dunstan's on May 3rd.

The Rev. A. R. Crewe, whose name is familiar to our readers, is to conduct a novel and interesting test this afternoon (Saturday). Mr. Crewe claims to be in daily telepathic communication with a friend in New York.

To-day Mr. Crewe will be under the observation of a committee selected by "The Weekly Dispatch," and between the hours of two and five, London time, the representative of "The Weekly Dispatch" in New York will deliver to Mr. Crewe's friend a message which is to be telepathed by him to Mr. Crewe.

That there can be no possibility of collusion, the contents of the message are to be known to no one but the committee, and the message will not be given to the clergyman's New York friend until Mr. Crewe is under observation, nor will "time" be called until Mr. Crewe has written out the message he may receive.

Miss Mary Macarthur, we hear with regret, has been suffering from overwork and has had to cancel her engagements for several weeks ahead, having been ordered complete rest.

Dr. Percy Dearmer, who is now giving a series of Sunday afternoon lectures on Psychical Research at the Kensington Town Hall, stated that strict scientific investigation of psychical phenomena was corroborating the accounts of the Gospels.

Mr. Kennedy Jones, in his recent book giving the history of Fleet-street and the newspaper Press, refers to "the hysterical servant girl at a Norfolk rectory" last autumn, when mysterious drippings of oil from the walls and ceiling were reported. Speaking of the prominence given to this incident in the Press of the United Kingdom, he gives us the interesting information that this publicity was due in no wise to the theory of spiritual manifestations, but to the possibility that explosions in France might have started into activity oil wells whose existence had hitherto been unsuspected. We thank Mr. Kennedy Jones for this new light he throws on the intense interest that was aroused.

Miss Lilian Whiting forwards from Boston, U.S.A., two messages purporting to come from Mr. W. T. Stead, through the hand of Mrs. Trenholm. The first was, "We are working with the wireless to influence your world"; and the second, "Confusion will continue until all acknowledge Christ as the Supreme Ruler." Miss Whiting's comment is, "Not unlike Mr. Stead, I should say."

Sir Arthur Conan Doyle lectured on April 20th at Colston Hall, Bristol, before a large and appreciative audience. Sir Arthur said he had conversed face to face with his own dead, and he knew that people survived after death. He had no use for faith—knowledge was a much more secure foundation. If all faiths pointed the same way of the compass it might be different; but how many faiths there were in the world, all contradicting each other! It was to knowledge that we had to turn if we wanted something solid.

Sir Arthur declared that Spiritualism did not affect religious knowledge in a revolutionary way at all. The object of life as they learned it from the other side was to attain spirituality. If they were getting that, it did not matter in the least what religion they belonged to. The facts of Spiritualism could be fitted into any creed if the holder of that creed were not too narrow-minded.

In the course of his remarks Sir Arthur said that looking out into the world and seeing the misery of the bereaved, he remarked to his wife, "If we two could only convey this thing across to the public it would be well worth giving the remainder of our lives to it." His wife agreed. That was three years ago, said Sir Arthur, and during those three years they had done little else (applause). He proposed to go to Australia and New Zealand and America, and after that to continue his work in this country.

Spiritualism was discussed at the Salisbury Diocesan Synod on April 15th. The Rev. W. L. Waugh proposed "that this synod, realising the physical and moral harm caused by the cult commonly known as Spiritualism, would respectfully welcome a pronouncement from our ecclesiastical

rulers as to the danger of unauthorised people tampering with the said cult." He said that he had been astonished to find most respectable church-going people taking up the cult since the war. Years ago he came to the conclusion that the whole thing was diabolical.

Colonel H. Davey remarked that much had been said of the ills brought about by Spiritualism, but little of the consolation it had given to many. If this resolution were passed it would be equivalent to handing over investigation of the subject to people who were outside the pale of the Church. It had been his lot to go to the relatives of many fallen comrades and offer what consolation he could. In dozens and dozens of cases the belief of bereaved widows and mothers that they had been able to communicate with the spirits of their husbands and sons had been of the most inexpressible comfort, and, as far as he could see, had confirmed and helped them in every way in their Christian belief.

The Bishop of Salisbury pointed out that the subject would be thoroughly discussed at the Lambeth Conference, and he did not think the bishops would consent to make any protest at the present moment. The motion was defeated by a narrow majority.

We are sorry to have to record that Mr. Harry Engholm, who is doing so much valuable work for our subject, has succumbed to overwork and is likely to be laid aside for a week or two.

Mr. Colin N. Bennett kindly developed the thirty-seven strips of film used in a test carried out with the sitters in two classes held recently by Mr. Percy R. Street at the L.S.A. The strips, which were enclosed in light-proof wrappers, were worn for a week by those taking part, and then tested for the presence of psychic pictures. No result was obtained save in one instance, where Mr. L. Curnow's film showed cloudy effects. Mr. Bennett reports that there was nothing in the method of development to account for an appearance of any sort on this film more than the rest.

As we go to press we hear of the decease of Mr. James M. Stevenson, of Dundee. We hope to give further particulars of his career in our next issue.

Mr. Ernest Hunt delivered an address on "Is Spiritualism a Religion?" on Sunday evening last at Pembridge Place. The attendance was so large that many were unable to obtain admission. Mr. Hunt, in his eloquent discourse, referred to the difficulty of defining either religion or Spiritualism. Spiritualism might be described as the preamble to all religions, but that did not make it a religion. Spiritualism was an extraordinary unifying influence. People asked if it was necessary to give up their Church because they believed in Spiritualism. He said certainly not. They should not make the mistake of thinking that there was any opposition between Spiritualism and religion.

The Bishop of Lincoln, speaking at a War Memorial Dedictory Service at Stamford, said that death had been so near everyone in recent years that thoughts had turned in an unusual degree to the life beyond the grave. He was not inclined to describe Spiritualism as either folly or fraud. Certain phenomena classed as Spiritualistic were worthy of close investigation.

The Bishop, however, was entirely unconvinced that these phenomena were a means of establishing contact between the living and the dead. He believed that the Christian faith revealed more concerning the hereafter than any Spiritualistic manifestations. Those attempting to probe the future were trying to open a door closed by God.

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, 8 p.m.
Mrs. Fairclough Smith, 22, Princes-street, 3.15 p.m.

Tuesday:—

L.S.A., Mrs. Cannock, 3 p.m.
Stead Bureau, Rev. Robert King, 7 p.m.

Thursday:—

Delphic Club, Dr. S. Hooker, 5 p.m.
L.S.A., Mr. Ernest Hunt, 7.30 p.m.
Stead Bureau, Mr. Ernest Meads, 3.30 p.m.

Friday:—

L.S.A., Mrs. Wallis, 4 p.m.

EINSTEIN: THE MATHEMATICIAN AS A MYSTIC.

HOW EINSTEIN'S THEORIES CONNECT WITH PSYCHIC RESEARCH.

By S. G. SOAL, M.A., B.Sc.

It is a significant fact that psychic science and occult thought are taking big strides at a time that is critical and unique in human history. Physical science is beginning to abandon trying to "explain" the universe on the mechanical analogies of "pull and push"; there is a dearth of great art, and religion requires a fresh influx of vitality. For ages the world of matter had seemed solid, substantial and impenetrable to men. Then science came, probing with microscope and measuring instrument and mathematical analysis. She began by showing us a mad dance of molecules and a sister dance of atoms. She turned her attention to the atom, and lo! it was revealed as a planetary system, and we gazed on the wild whirl of electrons within. Out of nothing she constructed the mysterious ether of space, that strange concept which sought to lay a bogey called "action-at-a-distance." Of a truth she has fashioned the world afresh out of moonshine and mist or from something more intangible than they. Each new hypothesis has clarified human knowledge, enhanced our intellectual control over Nature, and provided a base for fresh discoveries. And yet to the seeker after reality it has seemed that the final "explanation" has only been pushed to one stage less remote and that the quest from its very nature must be an eternal one. For mechanism is required to explain mechanism, and hypothesis must follow hypothesis to the end. From each fresh summit gained the air has seemed a little more chill, the prospect a little drearier, and the promised land a little farther off.

TIME, SPACE AND THE FOURTH DIMENSION.

Now with the advent of Einstein a great new light has been thrown upon the whole character of the intellectual quest. His remarkable theories have effected a revolution in the attitude of the physicist in regard to time and space. According to Professor Eddington, who expounds Einstein to popular audiences, Absolute Time and Absolute Space do not exist in the external world. The world is a four-dimensional complex which in itself (in reality) has neither shape nor size nor order in the happening of its events but which only appears to possess these qualities from the viewpoint of an observer. Everyday language is powerless to describe this reality, but a kind of picture of it can be made by means of mathematical symbolism. Human minds have analysed this space-time complex in accordance with their inner constitution and needs into the three-dimensional space and time of our perceptions. It does not follow that this separation of four-dimensional reality is the only separation that it would be possible to effect. Another race of beings with minds differently constituted from our own, who were able to group their perceptions under other modes, and so effect other separations might still discover order in the universe, only it would be a very different order from our own. The same universe might present quite different aspects to them and to us. There are, therefore, as many spaces and as many times as there are observers. Professor Eddington says, in effect, only let an observer increase his velocity sufficiently relative to that of the other observers and their shapes to him will appear distorted and fantastic and unreal, and time with them will seem to him to have come to almost a standstill. (Let the occult student change the word "velocity" to "rate of travel of man's etheric body" in the above sentence.) And not only time values but time sequence also, the very order in which events happen in the world is shown to vary with the velocity of the observer relative to that of the events. Thus in a curious way science is confirming what Kant thought yesterday and a modern school of philosophers to-day, who saw in time and space only the modes in which the mind groups its perceptions.

Einstein's theory is significant for psychical research. In its light the psychic will appear as a person whose time and space are abnormal compared with the rest of humanity. The mental phenomena of lucidity, or prevision, whether they occur through incarnate or discarnate personalities, will be conceived as problems of distorted time order and space order—as abnormal modes of separating the four-dimensional complex. We may even anticipate that from this point of view science will be enabled one day to deal with these phenomena and discover their true philosophy.

Of Einstein's use of the geometry of non-Euclidean space to deduce a new law of gravitation we cannot speak here. Suffice to say that two of the predictions to which it leads, the one concerning the perihelion of Mercury and the one relating to the bending of a ray of light as it passes near the sun, have been verified experimentally and so the novel conceptions of space and time which underlie Einstein's theories have been lifted above the level of mere philosophic speculation.

A NEW CONCEPTION OF THE UNIVERSE.

There is one aspect of Einstein's method which seems to me important in relation to the broad trend of human thought. The existing dynamical theory of the universe is being superseded by one based on the geometry of four

dimensions. In Einstein's theory kinetics is replaced by kinematics. What was thought before to be produced by a mysterious "something" in the universe called "force" is now seen to be a natural and inevitable consequence of the constraints imposed by the "space-time" in which we live. A mechanical interpretation of the universe has been replaced by an interpretation in terms of Pure Mathematics. Now Pure Mathematics is not a new kind of mechanism, for we have seen that mechanism always requires fresh mechanism to "explain" it. If it is mechanics in any sense at all it is the mechanics of pure thought. As Mr. Bertrand Russell and others have conclusively shown, geometry is not based upon any intuitions gleaned from the sense-world. It is no structure reared on the shifting sands of the external world. It talks, indeed, of space, but the space of which it is thinking is neither the space of waking perception nor the space of memory nor the space of dreams. It is an abstract symbolic space built up by logic from a few fundamental postulates. By varying the initial postulates we may manufacture any number of such abstract spaces. Mathematics, then, is pure thought, but it is infinitely more than a system of logic. In its essence it is akin to those creative activities we call art. It is pure creation. But while the other arts borrow their material from the sense world, mathematics, looking inward, utilises as its material the very modes of the mind's action. Just as the musician uses those physical vibrations we call sound, just as the painter uses the effects of light, so the Pure Mathematician weaves the abstractions of thought into strange harmonies and achieves a beauty for all who have the mental rhythm to appreciate and to comprehend—

"Out of three thoughts he frames not a fourth thought, but a star,"

to modify Browning.

THE UNIVERSE AS A WORK OF ART.

The geometries of non-Euclidean Space were mainly the inventions of three artist-mathematicians, Bolyai, Lobachevski and Riemann, who lived in the early part of the nineteenth century. To their contemporaries and themselves, and to many who followed after, their work must have seemed as visionary, as impractical, as remote from real life as any of the beautiful, useless things that it is the privilege of art to create. The universe has been interpreted in the light of a work of art, and Einstein must rank as the greatest of the modern mathematical mystics just as Beethoven is perhaps (almost certainly) the greatest of the musical mystics. For the mystic is one whose vision lifts to extended horizons, who hears the greater music, who reaches out to the real. But unless he can find a medium able to sustain and reproduce his rhythms he will be inarticulate. He will be unable to convey to others the splendour of what he has seen. And of possible mediums that of words is the most inadequate, the most unyielding, the most elusive of all. Witness those strange utterances of the medieval mystics, utterances which are heavy with sweetness, in which the language has seemed strained to a breaking point as though it had reached the limits of expression and were trying to achieve the impossible. "I was immersed in Divine sweetness like a fish in the sea," says Suso.

Or again, Attar, the mystical poet, "Mark me with thy stripes like the tulip, O Lord!"

Ordinary language is inadequate and misleading when it tries to express the illuminations of a religious mystic like Eckhart, the Spiritualistic revelations of a Vale Owen, or the intellectual intuitions of an Einstein.

It will come as a surprise to many to hear of the great mathematician being conceived in the light of a mystic. They will say that mathematics belongs to the sphere of intellect and that intellect and feeling are at opposite poles. And this would be true if by intellect is meant the surface intellect which, as Bergson shows, was evolved in the interests of practical life, which deals only with concrete things, never with rhythms or reality. But it is a higher rhythmic or intuitive intellect that leads the pure mathematician to his discoveries. Sylvester has told us how in a moment when lying in bed the famous chemico-algebraic theory in all its completeness was flashed on his mental retina, and Sir W. R. Hamilton, the inventor of quaternions, how, when walking over a bridge "the magic circle in his brain was in an instant closed and he saw then and for evermore the mystic bonds connecting the symbols 'i,' 'j' and 'k.'" This surely is the language of pure mysticism. About the lives of the greatest mathematicians there has always been an intensity that can only be paralleled in the lives of the great musicians. These two, mathematics and music, are, we believe, the highest, intensest rhythms of all—the rhythm of pure thought and the rhythm of pure feeling. It is not, perhaps, for nothing that the late Alfred Russel Wallace discerned, or thought he discerned, some subtle connection between them though he himself was both unmusical and unmathematical.

And certainly in the Greek ideal of education, with its underlying profound sense of happy rhythm, as the science of geometry and the science of numbers they were indissolubly united. We may speculate that even as Pater tells us, all the visible arts aspire to merge into and have their consummation in music, so pure mathematics will become, is indeed becoming, the ultimate language of the intellectual method. And so, like music, it will be one of the supreme modes of mystical experience.

TRAINING AND DISCIPLINE IN THE BEYOND.

The subject on which Morambo, the spirit-control of Mrs. M. H. Wallis, discoursed on the 9th ult. in the hall of the Alliance was spiritual training and discipline as exercised in the life beyond the veil. That such training and discipline are needed was, he said, evident when one remembered that death produced no wonderful transformation in a man, and that consequently many of those who passed over were at first ill-equipped for the experiences that awaited them. Children were lovingly received and ministered unto by those who were specially commissioned for the purpose, or specially attracted, or closely related. By the term "commissioned," however, he did not mean to indicate that there were individuals in high authority who ordered that certain work should be undertaken; rather the commission came through the awakening of a recognition of a need, and the impulse, spirit-guided, to meet that need. It might be illustrated by his own case. He at one time thought he was undertaking a certain work of himself; and he exulted in his own power to perform it, but later he learned that it was really entrusted to him by others wiser than himself, and that they were inspiring and guiding him in the carrying of it through. Again, in using the term "closely related," he wished rather to illustrate the closeness of sympathy than any earthly relationship. In the child-ministry thus undertaken the strongest influence brought to bear was love. That was the great inspiration of spiritual teachers and nurses. With this, moreover, they often possessed a gift of clear discernment, which was a wonderful help. On this side of life it was frequently difficult to get at the heart of a child. The parent might desire anxiously, but in vain, to know what the child was thinking or feeling; there might be no outward sign to reveal the inner working of the child's mind. But on the spirit side this difficulty was largely overcome. Those who had the guidance of children, and were well equipped for the work, were able to read the mind of any little one who came under their care, and knew how to act upon it in such a way as to arouse its latent powers. It was recognised that each child possessed an individuality of its own, that children were not to be trained to one pattern, nor so disciplined that all originality of thought and talent was crowded out; but on the contrary, that they should be given the best conditions to ensure the unfoldment of their own individual powers. Knowledge was conveyed by the presentment of mind pictures. The mind was impressed to observe in certain directions. Suppose that a child had manifested on earth a desire to deceive. The thought of truth was given, and then the impulse conveyed to the child's mind to observe the results of deception, and slowly, without any straining or compelling, through the encouragement given to the growth of truthfulness it became quite natural to the child to be truthful. Again, if the child was dull, the condition which rendered dullness possible was removed, but there was no taking up a clever, bright student and forcing him or her on. What was aimed at was the natural growth, the natural manifestation of the child's inherent powers. One of the methods of training in regard to children was to bring them back into earth conditions and into close association with their parents and other children in the home. As with the children, so in regard to newcomers who passed from earth life ill-equipped, and who, therefore, entered on the experiences of their new life in a semi-blind and dull state, and needed to have their perceptive faculties aroused. If they passed away in a state of weariness they needed sympathetic ministrations till they were able to regain their strength. Those who had lived selfish lives on earth began slowly to understand what they were and had been, and gradually the old imperfect conditions were swept away.

WHERE DREAMS COME TRUE.—One evening just as the sun was colouring the western sky with a great blaze of glory some of the boys and I watched the pageant from a hill top and talked of life before this rebirth, and the meaning of it all. One of them made a remark worth recalling. He looked first at his comrades, then far away, as if seeing another different scene, and said, "The girls and boys at home are now having their evening meal. They are wondering if they will know me when they come over, and I can hear little sister ask if I wear wings. They think of me as some angelic creature, I suppose. Wouldn't it be an awful jolt if they could see me in my uniform, dreaming pipe dreams just as I once did at home! That is one good thing about this condition, it is a place where dreams come true. I begin to see how some of mine are already realities, and more only wait round the corner for fulfilment. I never had a chance at music and it seems to be the most everyday experience to hear marvellous orchestras. I loved pictures, particularly the ones of exquisite colourings, but I never dreamt of such colours as we know exist all about us. That field of flowers has no counterpart on earth, or else my eyes did not behold its glories there." I explained to him that that particular field was one on earth, only now his eyes were capable of discerning so many finer vibrations of colour that he could see the glory not perceived by those in the earth life.

—"A Soldier Gone West" (edited by H. M. G. and M. M. H.).

THE MEDIUMSHIP OF MRS. HARRIS.

ADVERSE REPORT FROM NORWAY.

Having published one favourable report of sittings recently conducted by the Rev. Susanna Harris in Norway, we are now compelled to give the other side. The following report has been sent to us by the Norwegian Society for Psychical Research (Nordahl Brunsøgt, 22, Christiania) giving particulars of twenty-five sésances for the direct voice with this medium. These were held in Christiania between January 20th and February 27th, 1920. In giving this report we have been compelled to omit some sentences making severe reflections on Mrs. Harris personally. The report in question states:—

Before the members were allowed to take part in Mrs. Harris's sésances, she was asked to give three sittings before a special committee consisting of some scientific men, in addition to the ordinary committee of the society. The sittings were held in complete darkness and without insisting on tests of any sort, as the medium declared that such would destroy the good conditions necessary for a successful sésance. In spite of this, however, there occurred no phenomena which could not have been produced by fraudulent means, nothing in fact which must be regarded as the product of supernormal powers. It was then politely suggested to Mrs. Harris that a test sésance was desirable, but to this the only response was an outburst of passion, accompanied by indignant accusations of breach of contract.

At this the committee no longer insisted upon tests, but determined to give Mrs. Harris every possible chance, allowing her to hold six sésances for the society's members under the conditions which she herself decided. The results were in every respect as unsatisfactory as during the preceding sittings.

The "voices" were always heard in the trumpet, never in the air, and after careful observation it was found that all the voices were produced by the medium's own organism, and never independently of her in the trumpet itself. Two or more voices at the same time were never heard, neither did the medium ever speak at the same time as one of the voices.

The communications of a personal nature, whether made by the medium herself or her "voices," were nearly all of an insignificant and trivial character, and the attempts to prove identity generally consisted in more or less hopeless guesses, which were either altogether wrong, or else were improved by later additions. When a correct statement did occur, it could nearly always be traced to information which the medium had received during the course of ordinary conversation. The language spoken by the voices was always English or German. Upon the whole it may be said that practically all the members of the society who took part in Mrs. Harris's sésances are of the same opinion as the committee, i.e., that Mrs. Harris's sésances were a complete failure.

After this the committee decided to send Mrs. Harris a plain statement of their views and to say that unless she agreed to give a test sésance, the society would renounce the remaining sésances and would make arrangements for her speedy return to London.

Thus pressed, Mrs. Harris consented to give a test sésance, allowing herself to be first examined by four ladies, and then to have her feet tied to the legs of the chair, while her hands were to be held by two members of the committee. But instead of this, she managed that one of her hands should be held by an enthusiastic Spiritualist who had been admitted to the sésance at her special request in order that the "conditions" should be good. The incident was unfortunate, as the committee, who had been specially chosen for their acute powers of observation, were thus unable to guarantee that both hands had been under proper control the whole time.

The test sésance did not differ much from the others, except that the medium insisted on the necessity of going into a trance, which she said was dangerous to her health as she had not done it for some time; she was in a very emotional and hysterical state, and it was impossible to be certain whether a portion of the phenomena were of a psychic nature, and whether the medium really had fallen into a trance.

After the test sésance, two more of the usual sésances were given for members of the society, but with the same result as before.

In order to give Mrs. Harris a last chance of producing a single phenomenon, the genuineness of which could not be doubted—such as, for example, a voice speaking Norwegian—a few of the members agreed to take over the remainder of the sittings at their own expense. It was arranged that only a small circle should attend of those who were most in sympathy with the medium, and that out of regard to her wishes, no tests of any sort should be insisted on. These sittings, like the others, were a complete disappointment.

As the chief impression that Mrs. Susanna Harris has conveyed upon them, the committee of the Norwegian Society for Psychical Research will state, that it may be she still possesses some few remains of her former trance-mediumship and of her clairvoyance, but that her general performances as a medium for voices with the appearance of the controls of "Harmony" and "Joseph," the English

voices of Sir William Crookes, Mr. Stead, John King, Tolstoi, etc., and the German voices of Bismarck, Stoppenhagen, the Swiss, and Rittmeister Hermann, by all of which she constantly entertains the partakers of her sittings, are founded on imitation and accomplished fraud. Concerning two of the voices, those of "Harmony" and of "Rittmeister Hermann," the committee are capable of giving proof of the correctness of this impression—a proof that will be decisive and not to be confuted. Mrs. Harris had continually pointed to the German voices which were heard at her séances as a striking proof of the genuine nature of the phenomena, and she called God to witness that she neither understood nor was able to speak German. She relied especially on one voice, that of a "Rittmeister Hermann," who had died in 1870, and came from the town of S— in Germany, and who gave a detailed account of himself and his family through the trumpet, describing a large chemical factory which was still in the possession of the family. She invited the committee to make inquiries with regard to the facts, and this was done, with the result that all the information given was proved to be perfectly correct, to the great delight of "Harmony," who gave a triumphant laugh through the trumpet.

The society's German correspondent, a lawyer, Justice H—, grandson of the Rittmeister, had, however, mentioned in his letter that the circumstances pointed to a clue connected with North America, and further correspondence revealed the fact that an American lady, who proved to be Mrs. Harris, had called upon him in Germany in the year 1913, or early in 1914, and had told him that in her youth she had been engaged to his uncle, until the latter, in 1870, had left America to return to Germany. From him she had learnt the German language, in which she had conversed with Justice H— fairly well, and during her stay in Germany she had studied the family history in the records of the parish church. She also lived for several days with a female relation of his and presented her with her photograph.

After having made this discovery, the President of our society went to see Mrs. Harris and laid the matter before her, suggesting that she had told a falsehood. She assured him, however, that there was not a word of truth in the story, and she again called God to witness that she had never been acquainted with the H— family.

After her departure, another letter arrived from Justice H— enclosing the photograph signed "Rev. Susanna Harris," and not only is the photograph an excellent likeness, but the handwriting is also undeniably hers.

Further information will be given on application to our committee.

(Signed)
PROFESSOR DR. OSKAR JEEGER,
President.

Dr. Wub HyEauin, Ragna Horbye, H. Olaf Christie, Hermione Ramsden, Sophie Bredsdorff.

** Since receiving the above report we have had a visit from Mrs. Susanna Harris, who has also received a copy of it. She has shown us letters and offered certain explanations of the matters referred to which certainly mitigate their worst aspects if her statements are to be accepted. But naturally we have to preserve an attitude of strict impartiality.—Ed., LIGHT.

MR. JAMES COATES'S REMINISCENCES.

Mr. James Coates gave a very interesting talk about his experiences in psychical research at Farnival Hall on Friday, April 23rd, before the members of the London Central Spiritualist Society. Prefacing his remarks with the statement that it was impossible in one evening to tell all that he had seen, this sturdy veteran in the Spiritualist ranks proceeded to touch lightly on various incidents. He referred to his early researches in mesmerism at a time when all professors of the art were branded as quacks. And yet, reflected Mr. Coates, at the present day all the drugs in the pharmacopoeia were found useless in cases of shell shock, and they had to fly to hypnotism, which was only their old friend mesmerism under a new name. He referred to David Duguid and to having sat in the Hafed Circle. The speaker dwelt on his indebtedness to Spiritualism and said he would not abandon it for all that life had to give. He counselled his hearers to avoid the attitude of expecting the Angel World to do for them what they should do themselves. Mr. H. J. Osborn presided over the gathering, which heartily appreciated Mr. Coates's recital of his reminiscences.

WE seem to be spirits in prison, either for former sins or for our discipline and instruction, or as a necessary part of our growth.—J. ARTHUR HILL in "Man is a Spirit."

"THE CALL OF THE BEYOND" (Fowler and Co., 1s. net), by Mr. L. V. H. Witley, author of "The Ministry of the Unseen" and other well-known books, is an inspiring little brochure. "The Call of the Beyond," he tells us, is a call to fellowship and service. In this fellowship and service we shall find ourselves linked with Him in whom such fellowship and service found perfect and complete expression and manifestation." The book is the work of a man of spiritual experience and high thinking, and we cordially commend it.

FACT AND FANTASY.

THE TRUE SIDE OF TRADITION.

While Tradition maintained the existence of buried cities at Herculaneum and Pompeii, scientists scoffed at the idea as a superstition. Excavations were at length made, and Tradition was proved to be right and Science wrong. Legal authors, as we know, are fond of discussing the unreliability of witnesses, and it is certainly true that it is rare to find an instance of two persons giving a precisely similar account of the same event although witnessed by each at the same time. The discrepancies are sometimes quite irreconcilable. But in considering the question we are too apt to overlook the fact that the discrepancies are nearly always on matters of detail. The fallibility of human testimony is rarely exemplified by differences concerning essential facts.

Mankind has always nourished a great Spiritual Tradition on which it was long the fashion of some so-called Science to cast ridicule. Those who have investigated the nature of that Tradition with unprejudiced minds have found that, as usual, Folk-lore was right and Learning wrong. It was the old story. The witnesses differed on details, and the wisecracks who heard their stories shrugged their shoulders incredulously and said "False in one false in all"—probably the silliest maxim that ever found its way into the proverbial lore.

It is a hard matter for the intellectualist to enter into the meaning and significance of one of the most widespread faculties of human nature—Imagination. Now it is a mistake to suppose that the Imagination is hostile to facts. On the contrary, it takes a maternal interest in them, and when they come in cold and naked it clothes them in fairy garments, and adds a thousand little beautifying and quaint touches. Sometimes when it has quite done they are so transmogrified that when the scientist comes along, spectacles on nose, the fact is almost unrecognisable. "Pooh!" says the learned man, "no fact there," and passes on with a sniff.

When the ancient world acquired its facts concerning human survival it was (fortunately or unfortunately) lacking in that instinct for scientific exactitude which is the glory of our own era. Instead, it set its imagination to work and peopled the realms of fancy with legions of gods, elves, sprites, gnomes and salamanders. By the time Benjamin Franklin came on the scene it was generally realised how commercially unprofitable these things were. They distracted the minds of the rising generation from the prospects of lucrative positions in banks and counting houses. And Science frowned upon them as the figments of uneducated minds. Old Theology, too, would have nothing to say to them, which was very bad for Old Theology afterwards, for when the world was taught to doubt the existence of the "spirits" of Tradition it began to cast a dubious eye on the idea of spirits generally. It was the modern Spiritualist who first proclaimed the reality underlying the wonder-world of Tradition; following him came the more independent minds in Science and Theology. But, Imagination not having been quite driven out of the modern world, we have still to deal with fantastically-attired facts in our Spiritual Science. It is a little troublesome at times because, after a course of some particular doctrine, an inquirer, seeking the reasonable, will complain to us, "I can believe in a human spirit, but I really cannot believe in a—Salamander!" To which we can only reply "You need not believe in the Salamander until its existence is proved."

Some of the more romantically minded people (we have heard them) have expressed regret at the disappearance of the Fairyland of Folklore even under the light of Spiritual Science. For their consolation we may cite the following passage from Mr. Harold Bayley's "Lost Language of Symbolism":—

The present is a period when the walls of matter are crumbling momentarily down and the Fairy-land of Electricity, Radium, Röntgen Rays, Wireless Telegraphy, Gramophones, Cinematographs and other scientific wonders is becoming a reality. I believe with Milton in the fairies, and that

"Millions of spiritual beings walk this earth

Unseen, both when we wake and when we sleep."

Yes, we still have the magic wand of Imagination, which, when it is used wisely to create only the beautiful instead of the ugly and repulsive, will fill the earth with forms of loveliness.

D. G.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the following donations:—T. H. Bruu, £1; A. Scott, 5/-.

"Of all the delusions in existence, perhaps the greatest is that an individual, a nation, or an empire, should try to grow great and prosperous by the gospel of 'getting' instead of 'giving,' by the law of grab instead of the law of service; history, ever repeating itself and reiterating its lessons, shows that it cannot be done. 'He that is greatest among you, let him be your servant.' It matters not in what walk of life we wish to make the particular application, this command will still be found true by the far-sighted and scoffed at by the superficial."—"Self Training," by H. ERNEST HUNT.

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.

The Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Dr. W. J. Vanstone. May 9th, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. E. W. Beard; 6.30, Mrs. Worthington. Wednesday, May 5th, 7.30, Mr. A. Punter. Thursdays, meeting for inquirers, 4 p.m.

Croydon.—96, *High-street.*—11 and 6.30, Mr. P. Scholey. *Walthamstow.*—342, *Hoe-street.*—7, Mrs. Burt, address and clairvoyance. Monday, *Grove-road*, 8, Mr. Sander.

Lewisham.—*The Priory, High-street.*—6.30, Mrs. Mary Gordon.

Spiritualists' Rendezvous, W. H. Smith Memorial Hall, 4, Portugal-street, Kingsway.—7, Mr. Ernest Meads.

Peckham.—*Lausanne Hall, Lausanne-road.*—7, Mr. and Mrs. Brownjohn. Thursday, 8.15, Mrs. E. Neville.

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. E. M. Ball; 6.30, Mr. J. Osborn. 9th, 11 and 6.30, Mrs. Hettie Butterworth, of Barrow-in-Furness.

Battersea.—45, *St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Rev. Susanna Harris. 6th, 8.15, Mr. and Mrs. Brownjohn.

Woolwich and Plumstead.—*Invicta Hall, Crescent-road.*—Thursday, 6th, 8, Mrs. Graddon Kent. Sunday, 9th, 7, Mr. D. J. Davis; public circle after service; 3, Lyceum. Free to all.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—2nd, 11, Mrs. Stanley Boot; 3, Lyceum; 6.30, Mr. and Mrs. Thomas Brown, "The Spiritualism of St. Paul." Wednesday, 5th, 7.30, Mrs. Jamrach. Healing daily, 10 a.m. to 1 p.m., except Tuesday and Saturday.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30 to 10.30, grand social and dance. Sunday, 11, Mr. Ernest Meads; 3, Lyceum; 7, Mrs. E. Neville, address and clairvoyance. Wednesday, 8, Mrs. Podmore. Thursday, 8, Mr. Percy Street, lecture on "The Human Aura, or the Secrets of the Inner Self," illustrated by forty Paintings of the Aura of Celebrities; silver collection in aid of Building Fund. 9th, 11 and 7, Mrs. Jeannie Walker, of Canada.

Brighton.—*Old Steine Hall, 52a, Old Steine.*—11.30 and 7, also Monday, 7.15, and Tuesday, 3, Mrs. Hawes (see advt.).

Brighton.—*Athenæum Hall.*—11.15 and 7, Mr. H. Boddington, address; 3, Lyceum. Wednesday, 8, public meeting, Mr. S. W. Roe.

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