

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT: MORE LIGHT!"—Goethe.

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

No. 2,037.—VOL. XL.

[Registered as]

SATURDAY, JANUARY 24, 1920.

[a Newspaper.]

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NOTES BY THE WAY.

It is some years ago that the Rev. G. Vale Owen, one of our best-esteemed contributors, sent us several volumes of the remarkable psychic scripts now so widely associated with his name. We gave one or two quotations from them, but the scripts were so extensive and of such a momentous character that we felt that when publicly launched it should be in some form and fashion that should assure them a far wider publicity than it was in our power to bestow, especially in the terrible days of the war, when we had a desperate struggle to maintain even such relatively small undertakings as those on which we were engaged. So we kept the typewritten volumes by us and waited year after year, little anticipating what the future held in store. The story of the strange series of events whereby the scripts eventually came under the attention of the Northcliffe Press is a romance in itself. It may be told hereafter. For the present we have the knowledge that in the "Weekly Dispatch" the message will have readers by the hundred thousand, and eventually perhaps come under the eyes of millions. As one of our Fleet-street friends tells us, the Rev. G. Vale Owen will become one of the best-known names in England. Not that Mr. Vale Owen, for whom we have the deepest admiration and regard, desires any such notoriety. He is an humble, faithful servant of his Master; personal publicity will be for him a severe ordeal rather than a gain; but he is willing to face all for the Truth's sake.

We doubt not that many an earnest Spiritualist will feel uneasy over this tremendous blaze of publicity. Let them be re-assured. Despite much Press ribaldry and antagonism—sometimes not quite unjustly directed against foolish presentations of our subject by some of its indiscreet adherents—there is a really deep and earnest interest in the serious side of Spiritualism in the Press generally, as well as in all other sections of the community. The absurd and spurious forms of Spiritualism are gradually being burned away in the heat of criticism. They are being "cauterised." One great thing we have to remember is that this truth of ours has to be brought home to the minds and hearts of the populace. It has to become a part of the common consciousness, cost what it may. Those who are at the back of our movement know this, and do not shrink from the encounter. We have listened to many jeremiads as to the possible results, but to our mind they are not the *ultimate* results. The vulgarisation, the abuses, the possibly mischievous effects of a tremendous publicity are circumstantial—inevitable to the process of the work to be accomplished. That is how we view the matter, looking with confidence to the future to vindicate the methods now being employed. Moreover we have a firm assurance that the agency of the Unseen is active in the developments now taking place.

We print elsewhere a letter from "A Catholic Seeker after Truth," in fairness to the views, not of this correspondent only but of many others in a like position. We are aware of the clerical rejoinder that might be made, and we cannot open our columns to theological discussions from which we desire to keep aloof. Such arguments always proceed on the assumption by each Church of authority to lay down the law and enforce discipline. But it is only fair that the questions raised should be stated. It is for Roman Catholic authorities to solve these questions (if they think it advisable) in their own organs. Our function is to deal with supernormal facts which come before us, but not to enter on polemics of any kind.

"I am going a long journey," said Buckland on his death-bed, "a journey where I think I shall see a great many curious animals. That journey I must go alone," and he set out on it in the belief that God, who is "so very good to the little fishes, would not let their inspector suffer shipwreck at last." Animals, however curious, would seem to many of us a disappointing substitute for the harps and gates of pearl and the society of angels. Buckland's whimsical dream of a better land was rather an intensification of his life on earth than a brand new variety of life.

Thus a writer in the "Times Literary Supplement" expressed himself a short time ago. On this question of the survival of animal life after death a great deal has been written even by those who take no account of psychical evidences. From those who do we hear many and conflicting views, but taking into consideration the subjective nature of some of the conditions reported to us concerning spirit life we use discrimination in judging them. If any animals survive, we imagine that it must be through their human associations and the survival cannot be permanent, for there is no individual self-consciousness to perpetuate the sub-human life. That is the philosophic conclusion; it may not be the sentimental one. Many times we have been told that the loved animal survives to be the companion of its master or mistress until that love has been outgrown, when the animal soul is merged in the great ocean of spiritual life.

DECEASE OF MR. W. T. COOPER.

We learn with regret, tempered with the knowledge that he had lived out his full term on earth, that Mr. W. T. Cooper, President of the Marylebone Spiritualists' Association, passed away on Monday evening last at his residence at Dollis Hill in his eighty-second year. We are informed that the immediate cause of death was an internal growth followed by the rupture of a blood-vessel. Mr. Cooper was for many years a parochial officer in Marylebone, and a man of unblemished reputation. He was held everywhere in the highest esteem, for his unvarying kindness. Of stalwart figure and strong resolution and good sense, he was a power in the propaganda of the movement, his activities being associated most closely with the oldest of the London societies, that of Marylebone. He became convinced of the truth of spirit return some twenty-five years ago and never disguised his convictions, for he was a man of sterling courage. We may have more to say of him in later issues. For the present we bid him farewell, and rejoice in his emancipation from age and weakness, after a life worthily spent and work well done. A memorial service will be held at the Steinway Hall on Sunday next (January 25th) at 6.30 p.m.

A NEW DEPARTURE.

A PLEA FOR A RATIONAL SYNTHESIS.

BY STANLEY DE BRATH.

I.

The publication of Dr. Geley's "From the Unconscious to the Conscious" marks as great a departure for Spiritualism as Darwin's "Origin of Species" did for Evolution; or Myers' "Human Personality" for psychology. Darwin's work displaced the idea of Creationism implied by the literal interpretation of the Book of Genesis; Myers' showed that personality extends far beyond the limits of consciousness.

Darwin says ("Origin of Species," Ch. I): "Variation is governed by many *unknown* laws, especially by that of the correlation of growth." His theory, combined with Lamarck's, is that these variations once started, the variations favourable to survival are confirmed and increased by Natural Selection and Sexual Selection, and by adaptation to the environment, whence results a long series of gradual and very small changes ultimating in the emergence of a new species and even of new genera. By these factors the primitive amoeba of the warm Silurian seas was gradually transformed to fish, reptile, bird, mammal, anthropoid, and man.

The general truth of this theory, supported as it is by an immense mass of fact, is universally received, and even Theology has been obliged to admit it, after several decades of vigorous resistance.

Dr. Geley, as a physiologist, is profoundly convinced of the evolutionary idea, but he is dissatisfied with the evidence that adaptation and selection are *primary* causes of anatomical change. In this he is in agreement with a large number of post-Darwinian naturalists who have endeavoured with varying success to modify the Darwinian idea while keeping to its main contention, that Natural Selection is a *primary* factor of change.

He regards selection and adaptation as *secondary* factors, the primary factor being psychic (Darwin's *unknown* cause of variation).

His reasons may be briefly summarised as follows:—

1. A rudimentary organ, such as an embryo wing to a reptile, would give no advantage in the struggle for life;
2. It could not be produced by adaptation to the aerial environment which the reptile has not yet entered;
3. New species appear suddenly in the geologic record, just as the air-breathing frog appears from the water-breathing tadpole. Palæontology shows many cases of relics of dis-used organs and a few intermediate forms, but no rudimentary organs afterwards developed to full use;
4. De Vries' experiments show examples of sudden variations which immediately become stable. This agrees with the geologic record, in which the newly appeared forms very rapidly acquire characters which last as long as the species exists at all;
5. Neither selection nor adaptation can account for the origin of the enormous number of intricate and complex instincts such as the power of the Sphinx to sting the motor nerve-centres of its prey, the migration of birds and eels, etc., and the exceedingly complex instincts of animal parasites;
6. Nor do they account for the supernormal powers of man; which are not merely of no aid to his physical development and success, but are often opposed to both;
7. Over and above all these is the philosophical difficulty how the greater can proceed from the less; and how a climatic environment which can have changed but little, could produce such varied genera.

Two definite facts, in addition to those summarised and others for which space does not allow of quotation, have led him to form a new concept of Evolution. One of these facts is normal, the other is supernormal.

1. The Insect. The larva is radically different in physiological organisation from the perfect insect. It does not go through a series of gradual changes—it becomes a chrysalis. Inside this dark cell cut off from external influences, its organs are almost entirely resolved into a white pulp showing scarcely any trace of organic structure under the microscope. In this pulp an entirely new set of organs adapted to aerial conditions take form. There is, therefore, a psychic dynamism* which forms new tissues—muscular, nervous, visceral, the sensitiveness of the antennae, the beautiful wing plumage, etc.—from the original white emulsion. This dynamism is of the nature of immaterial formative energy. It is essentially psychic—a psycho-dynamism.

It is also directed in its operation by an Immanent Idea; the emulsion in one chrysalis produces a fly, in another a

beetle, in a third a butterfly or a moth, the pulp being apparently the same in all cases.

The living being is therefore not a mere "cellular complex" whose instincts and mode of life are the result of a chemico-biologic grouping of cells, but is a psycho-dynamism conforming to a pre-existent Idea, adapted to an environment new to it. Its instincts are a complete outfit for that environment, and are *pro-tanto* infallible. They are products of sub-conscious mind.

2. The second great fact is supernormal; it is derived from the phenomena of materialisation. Experimenting with the medium "Eva" for more than a year under the most rigid test conditions, Dr. Geley has verified that from the body of this medium there exudes a visible and tangible substance, white, grey or black. It is at first shapeless, and may appear vaporous liquid, or solid. It may take the form of a fog, a spreading mass, semi-rigid cords, or a membrane. Under any or all of these forms it shows an internal vital power. Under the eyes of the observers there grow in it fingers, hands, heads, or faces. These are sometimes flat representations, without warmth, flexibility, or joints. As in Schrenck-Notzing's experiments with the same medium, where stereoscopic photographs were simultaneously taken from the four sides, the front-face is occasionally perfectly formed, while the back is a mere mass of substance. In other cases the forms are fully organic, having all the appearance of life, both to sight and touch; the fingers grasp, the eyes move. These things, says Dr. Geley, have been witnessed in his laboratory by over a hundred men of science, chiefly physicians, who, starting from absolute scepticism, have been fully convinced of their reality. The forms are not merely apparent to the eye, but can be touched and felt; they are functionally alive. They are connected to the medium by a band of the same substance; and a touch, or strong light, produces reflex action in the latter. To the touch they seem to consist of flesh, bones and hair, precisely as in the living subject. They have repeatedly been seen to develop, act, and then redissolve into the formless substance, which is re-absorbed into the medium's body. The whole process from start to finish has been photographed by flashlight, both with ordinary and stereoscopic cameras. It is not claimed that these fractions of complete forms are *personal* representations of any kind—they are mere organic representations.

It is therefore a proven fact that there can originate from primary living matter forms which present to sight and touch characteristics identical with those of normal physiological tissue (flesh, bones and nerves); and the experiments which demonstrate this have been conducted by Dr. Schrenck-Notzing, Dr. Geley, and Mme. Bisson for over four years, with the most complete and scrupulous precautions against fraud or illusion.

On them Dr. Geley concludes, at the end of a mass of examples and reasoning which cannot be reproduced here, that there is a primary substance which, alike in the insect, in materialisations, and in normal generation, has resident in it a psycho-dynamism directed by the Immanent Idea; the cellular complex which is the body being thereby directed to a definite end. The environment may check, divert, or favour that development, but cannot change it, though it may modify its details. He concludes that all matter is ideo-plastic—moulded by the Idea. That is to say, that instead of the Idea being a product of Matter and conditioned by it, the Idea is superior to Matter and conditions it.

It is impossible here to summarise the mass of demonstration based entirely on facts, whereby this distinguished and original writer shows that the living being can no longer be regarded as the mere "cellular complex" of orthodox physiology, but must be regarded as (1) a body in which various kinds of organic cells are (a) formed out of a primary substance, and (b) changed into physiological tissues—muscle, bone, nerves, viscera, etc.—by (2) a psychic energy, which is itself directed by (3) the Immanent Idea. This concept links up with Einstein's theory that Energy is the proximate cause of everything that has "mass"; that is of everything material.

The harmony with Spiritualist concepts is obvious. Energy, which is the ether in various states of vibration, is, we have often been told from "the other side," the link between spirit and matter both in the organised and unorganised forms of the latter. Energy is now shown as the vehicle of Intelligence; and therefore Intelligence and Thought, instead of being products and functions of matter are, on the contrary, superior to it and creative of its various forms and probably of Matter itself also. It is a momentous departure, with a profound bearing on the general thought of the world, and on Spiritualism also.

(To be continued.)

Mr. JAMES COATES has been addressing large and deeply interested audiences in the Music Hall, Union-street, Aberdeen, under the auspices of The Bon Accord Spiritualist Association, from 11th till 19th January, concluding with a lantern lecture on "Spirit or Supernormal pictures and writings, produced with or without camera." He concludes his Scottish tour at Dundee on January 26th. His Southern Counties' tour, lasting two months, commences on 1st February at Brighton.

* "Dynamism" = Gr., *dunamis*, force, and *ismos* = being. The actual being of force, force in being, the actual mechanism of power.

"SPIRITUALISM: ITS POSITION AND PROSPECTS."

MR. GOW'S ARTICLE IN "THE QUEST."

There is no ill but has its compensations. I deeply regret the absence of my friend Mr. David Gow, the Editor of *LIGHT*, from his accustomed place. I rejoice to know that he is on the high road to complete recovery from his recent severe indisposition. But I cannot disguise from myself the fact that were he occupying the editorial chair at the present moment, his modesty would probably incline him to veto any extended reference in these columns to the great service he has done the cause of Spiritualism by bringing its claims under the attention of the particular type of cultured and thoughtful mind, interested in the deepest problems of life, which is represented by the readers of that excellent quarterly review "*The Quest*."

In an article in the January number, entitled "*Spiritualism: Its Position and its Prospects*," after a few preliminary notes illustrative of the change which in the last few years has transformed Spiritualism from a mere phenomenon to a social portent, Mr. Gow starts his record by outlining the general position as it presented itself just before the war. Then, he says, "it certainly seemed as though Rationalism could sleep soundly o' nights without fear of aerial raids from the supernaturalists." From this he passes to the great explosion of pent-up spiritual forces signified by that terrible calamity, and the resultant awakening of popular interest. He refers to the impulse given to the subject by the appearance of Sir Oliver Lodge's "*Raymond*," the experiments of Professor Schrenck Notzing and Dr. Crawford, the testimony of Sir William Barrett, as well as the entry into the lists of that "bonny fechter," Sir Arthur Conan Doyle. And here—without casting any slur on the earnest efforts which existing institutions have, with the inadequate means at their present disposal, put forward to deal with the emergency—Mr. Gow laments the lack of provision to meet the inrush of inquirers. He owns that it is practically impossible to cover the subject of Spiritualism by any single organisation.

"But there is certainly room, not to say urgent need, for an institution which can co-ordinate some of its activities, chiefly those that relate to the consolation of the mourner, and take in as far as possible the best of its religious, scientific and philosophical aspects. A *punctum stans* is to be handled with some degree of adequacy, but Spiritualism is a *punctum fluens*. The most elaborately equipped centre would serve only as a nucleus for a portion of its energy; but such a centre of radiation is a necessity to-day. Wisely ordered, it would never become a point of fixity refusing all later interpretations; but would always remain ready to form a starting-point for fresh expansions. Such an attitude would, of course, place it in startling contrast to all those organisations which invariably resist the incursion of a new idea if it threaten the integrity of their particular system of thought. But then never was the world given so vast and comprehensive an idea, taking in not only religious but scientific and social values. Spiritualism, indeed, seems to belong to the primal things, and its purely psychic aspect is but a component of the principle it expresses. It affirms in unequivocal terms the spiritual nature of God, man and the universe. As a whole, therefore, it is incapable of reduction or fixity, and experience all down the ages has shown the futility of getting it stated as a definite creed. It will never run into any mould. Consolidated into a system its essential spirit invariably escapes. The conclusion is that we are dealing with Life in terms of life rather than in terms of logic; and that we should arrive at the stage of recognising the fact is a measure of the advance we have made. The old thought structures are falling into decay, and we are passing into realms where mechanical systems can serve our turn no more. That is the true significance of Spiritualism as a movement."

We are next given a brief survey of the corporate energies of Spiritualism in this country, as comprised in the work of the Spiritualists' National Union, the Lyceum Union, and the London Spiritualist Alliance, followed by a reminder that the subject is also pursued by thousands who take no part in the public side of the matter, but are content to study its literature and carry on their own investigations in private. This brings us to his concluding paragraph, with its note of assurance regarding the origin and guidance of the movement:—

"I am convinced that Spiritualism will remain Spiritualism with continued expansion until its work as a permeating element is done. In surveying its career, past and present, it is impossible for me to avoid the conclusion that as a modern movement it was initiated, and is still directed by the agency of the unseen world. That indeed is claimed by communications purporting to come from advanced minds in that world, and I have seen no reason to doubt the claim."

The article is a masterly handling of the subject by one whose unselfish life work has done much to place the movement in the prominent position it now holds.

GERSON.

THE "IMPERIAL SELF."

DR. POWELL'S NOVEL THEORY OF BRITISH KINGSHIP.

At a meeting of the Royal Colonial Institute held on Tuesday, the 13th inst., at Central Hall, Westminster, Dr. Ellis T. Powell read a paper entitled "*The New British Kingship*," in which he advanced a very striking, and what to most of his hearers must have been an entirely novel theory in regard to the kingly office—a theory which he claimed at the outset not only explained the concentrated unity and devotion of the people of these islands around the Throne, in the direst crisis of their history, but also accounted for the simultaneous rally of their kinsmen, from the furthest ends of the earth, drawn by common and unstinted attachment to the same sacred symbol. After some introductory remarks he proceeded to trace the stages in the evolution of the English, and later of the British, kingship, till he came to the reigns of Queen Victoria and Edward VII. With these reigns he held that the whole character of kingship underwent a fundamental change.

"The Monarchy became a mystic adumbration of the Imperial Self. The Monarch no longer stood for himself, but shadowed forth a mighty spiritual entity, the Imperial Soul, which loomed gloriously, behind his transient mortal figure." The "*Imperial Soul*" is thus explained:—

"When we incorporate a company we create a legal personality which is totally different from the personalities of the respective shareholders. . . . It has always been the fashion, up to the present generation, to regard this personality of the incorporated company as a purely legal fiction. There really was no personality, said the lawyers, but it was convenient for legal purposes to imagine one, and to regard the company as being, in fact, a person capable of suing and being sued. This doctrine might be all very well if its application began and ended in the realm of those commercial companies which, it has been cynically said, have neither bodies to be kicked nor souls to be damned. But it is quite obvious that the legal theory does not suffice for one moment to explain the appeal which is made and the *esprit de corps* which is engendered by great corporate bodies which have survived for many generations, like the Church, the universities, and the learned professions; like medicine and the law. . . .

"Within the last twenty or thirty years the real truth has begun to dawn upon us. The existence of these corporations calls into being some real psychological entity in the background, analogous to that which in its widest manifestation psychologists call the World Soul, and which they denominate the corporate spirit when their language is of narrower scope. Nowadays the cosmic memory, as a possession of the World Soul, is scientifically discussed in circles where, half a century ago, the very idea of such a function would have been scouted with derision and disdain. In fact, I believe we have reached the point where we may affirm, as the result of centuries of human experience, that when you have a number of men and women united for a corporate purpose, swayed by a corporate devotion, commanded by a corporate allegiance, their yearnings, their struggles, their hopes, their homage and their service do generate some mighty psychological entity, akin to "*Spiritual Personality*," in the background. They are not the devotees of an empty legal fiction, but of a pregnant psychological fact.

"These doctrines have behind them no mean or visionary intellects, but, for example, the endorsement of the late Professor Maitland, one of the keenest legal intellects of our time in this country, and of Professor Gierke, one of the leading jurisprudents of modern Germany. Maitland, quoting Gierke's theories with approval, translates him as saying that the corporate entity "*is no fiction, no symbol, no piece of the State's machinery, no collective name for individuals, but a living organism and a real person* . . . it is not a fictitious person—it is a group-person and its will is a group-will."

"It seems to me that it is impossible even provisionally to accept theories like these in their relation to the Christian Church, to the universities, to commercial corporations, and to a body such as the Royal Colonial Institute, without seeing that they touch even more intimately a vast corporate association like the British Empire.

"I submit that the idea of the King, as the exalted head of a caste apart from the rest of humanity, has been replaced by the knowledge that he is, in our age, only the adumbration of a mystic psychological entity, far more real than if it were a physical being. Behind the mortal figure of the King looms the immortal sublimity of the Imperial Self. That it is a deathless spiritual identity, an actual psychic personality, sacramental in its mystery and potency, we need not hesitate to affirm. Thither the devotion of the Allied Empires ever turns. . . . For Britain and her Allied Empires this Imperial Intelligence, this proudly conscious Imperial Self, is to be the dominant inspirational force of the twentieth century. . . . To remove the kingship would be to take the keystone from the Imperial arch, the linchpin from the Imperial chariot wheel. The day when that is done will witness the beginnings of a catastrophe which will end with a down-dashed Empire, where once stood the puissant world-power that dared handgrips with the might of Prussia."

London Spiritualist Alliance, Ltd.,

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FROM UGLINESS TO BEAUTY.

The minds of thoughtful readers of the daily papers and students of current events have lately been super-saturated with ugly things. Wickedness is ugly; in offending the moral sense it offends the faculty (latent or active in us all) whereby we discern and appreciate the beautiful. We are horrified and disgusted by the crimes recorded day by day in the Press, we are super-saturated with these horrors, and at moments our souls cry out: "Who shall show us any good?"

We do not forget the splendour and heroism which have emerged from the slaughter of the recent war; we refresh our minds at times by turning to these experiences and realising that out of the whirlpool has emerged again and again noble manhood and womanhood; but unfortunately the papers which afford the daily literature of a vast number of men and women do not supply as much of this sort of reading as of the baser and more squalid kind. There are long paragraphs dealing with murders, with conjugal infidelity and clever robberies, and short, small print paragraphs setting forth exploits which have won the V.C. This is unwholesome, and tends to produce the increase of such evils.

There is considerable need for a general newspaper run on higher principles than those which animate our journalism at present—a paper which will devote more space to stimulating and satisfying the craving of our minds for beauty and truth.

Beauty is truth, and truth is beautiful. They are two aspects of one reality, and they are both witnesses for God.

When our minds are clouded with doubt, and we ask in despondency what is the character of the Eternal Spirit who can tolerate in His universe beings capable of such cruelty, selfishness and ugliness as we know exist—when this question presses for solution, it is wise to turn with the open heart of a child to the beauty of Nature, and the beauty in human character, to realise that we have in ourselves a living witness to the Eternal Beauty; to remember that our sense of delight in the beautiful, our craving for it, our sense of refreshment in viewing it, our satisfaction in noble characters, our repugnance to all that is base and mean and ugly, that these feelings are an unanswerable witness to the character of the Source of all beings.

It is vain to argue that ugliness and evil also are a product of the universe—that is true; but they are a product which mankind, as it progresses, repudiates. The teleological interpretation of the universe must be derived from the study of the *trend of progress*.

If we recognise that the highest developments, the noblest and best specimens of humanity are leaving behind all that is base and ugly we know that this is the Alpha as well as the Omega of the universe. We may not understand how the corruption can be permitted, and we have no right to claim to understand all the mystery of which we are so fragmentary a part; but we know, or ought to know, that Goodness and Beauty are eternal, that they reveal the character of God and the destiny of man, and if this conviction is ours our business should also be clear; it is to ally ourselves to all that is righteous and beautiful with all our mind and strength, and, undaunted by the enemies of the good, both in the world about us and in our own hearts, refuse with steadfast will to listen to their whispered temptations to faithlessness, those subtle temptations which we are apt to camouflage by calling them depression and doubt. We know that Truth, Beauty and Love are forever adorable, and that we are here to

"win our souls" by "enduring" and resisting all that assaults and weakens these divine impulses.

In thus winning our own souls we win for God and the universe, and the issue of the struggle must ultimately justify these impulses. Truth, Beauty and Love must and will prevail.

MYSTICISM AND THE SPIRITUAL WORLD.

To Spiritualists the most attractive feature in "The Quest" (for January) will naturally be the contribution by Mr. Gow referred to at length elsewhere in our columns. Next in interest for them, if they are at all mystically inclined, will, we think, be the two deeply thoughtful articles which deal with aspects of mysticism. The first, by Evelyn Underhill, is concerned with its essentials as distinguished from the traditional forms with which it is associated. Miss Underhill holds that the central fact of the mystic's experience "is an overwhelming consciousness of God and of his own soul—a consciousness which absorbs or eclipses all other centres of interest."

"The particular mental image the mystic forms of his objective is not essential. . . . Though some creeds have proved more helpful to the mystic than others, he is found fully developed in every great religion. We cannot honestly say that there is any wide difference between the Brahman, Sufi, or Christian mystic at their best. They are far more like each other than they are like the average believer in their several creeds. What is essential is the way the mystic feels about his Deity and about his own relation to it. . . . Union between God and the soul . . . is the fundamental essential of mysticism."

In the second of the two articles to which we allude we are introduced by the editor, Mr. G. R. S. Mead, to "The Spiritual World of Plotinus." Plotinus, we are told, frequently refers to the wider life of that world as "yonder" or "there" in contrast with our narrow, normal life. But "yonder" and "here" are for him symbolic expressions for different orders of existence. Spiritual life is free of all spatial and temporal limitations. And in association with this idea we have the following beautiful thought:—

"Plotinus would have it that all things 'yonder' are also somehow here below; that is, all natural objects in proportion as they show forth the beauty of their creative forms represent or reflect some thought in the Divine Mind. So also, contrariwise, the sun and the stars and all that is good and beautiful in Nature and in man, are to be found 'there' in the perfection of their true being; for thence is their origin and thither their end, and there they live as they truly are—not in separate forms of existence, but in blended being. What Plotinus seems to intend is that life in separation and the limitations of time and space . . . are over-passed, but that the virtue gained from so living is not lost; on the contrary, it is in spirit that the meaning and value of all things in the generative process so conditioned are gathered up and fully realised."

Turning to Jessie L. Weston's interesting account of "Mystery Survivals in Mediæval Romance" we learn with surprise that, according to Bousset, St. Paul's experience, described in II. Cor. xii., was not one of mystical ecstasy, but a "mystery-exercise" practised by the Rabbinical school to which he had belonged. There seems to be nothing in the apostle's description to justify that conclusion.

Contributions dealing respectively with "The Philosophy of Old Age" (Edmond Holmes, M.A.), "The Spirit of Shakespeare" (Huntley Carter), and God the Creator of Evil" (Rev. F. W. Ward, B.A.), together with a touching story by Bridget Mordaunt and poems by Lilian Holmes and Peter Worth, help to make up an excellent number.

"LIGHT" SUSTENTATION FUND.

The following four donations received towards the close of last year, added to the amounts previously acknowledged, bring up the total of this fund for 1919 to £264 9s. 5d.:—

	£	s.	d.
H. L. Johnson	0	10	6
H. May	0	10	0
H. Yardley	0	9	0
Miss M. Pearce	0	5	0

Below we give a list of the opening subscriptions for the New Year:—

	£	s.	d.
Sir Arthur Conan Doyle	21	0	0
H. C.	1	11	0
Major Roach	1	1	0
E. M. Miles	1	1	0
Mrs. Sellon	1	0	0
Miss Hider	0	14	0
Mr. Steinem	0	10	0
F. W. Vedder	0	9	6
J. Lock	0	5	0

We desire to tender to the donors of the above sums our grateful acknowledgments.

FROM THE LIGHTHOUSE WINDOW.

The office of *LIGHT* is now connected with the telephone. Our number is Museum 5106.

Journalists in Fleet-street must have rubbed their eyes, questioning if they saw aright, on opening last Sunday's "Weekly Dispatch," with its whole page preliminary announcement of the publication by that journal of the Vale Owen script.

The Press have made good use of the stories connected with an alleged haunted house in Aberdeen, where weird noises have been heard and a bed is said to have been raised from the floor. An element of comedy has been introduced into the proceedings by a search for the ghost by the police.

From the beginning we had our doubts about this case, and without reproducing the current stories, communicated with that sound investigator, Mr. James Coates, who happened to be in Aberdeen. In response, he telegraphed to us on Monday last that the reported disturbances were due to natural causes. He concludes, "there is absolutely no evidence either for poltergeist or other supernormal causes." We are indebted to this veteran in our cause. It is another case of a Spiritualist exposing an alleged manifestation.

Professor J. H. Hyslop's new book, "Contact with the Other World," was reviewed at length by the "Daily Mail" on the day of its appearance (January 15th).

We commend to the attention of our readers the series of articles by Mr. Stanley De Brath entitled "A New Departure," the first of which appears in this issue. They embody the conclusions of one of the most profound writers and thinkers in our movement.

Miss F. R. Scatcherd read a paper before the East India Association, on January 19th. Her subject was "India and her Friends: Wise and Otherwise." Lord Lamington presided.

The following interesting reminiscences are from a lady subscriber in Southampton:—"I have taken *LIGHT* ever since it existed, and was one of the contributors to the 'Spiritual Magazine' before the days when the Rev. Stainton Moses joined our Society, and when Mr. and Mrs. Watts contributed. I witnessed and assisted at many early sances for development by planchette and drawing. Daniel Home was a valued friend in my family."

Sir Oliver Lodge, interviewed in New York, said (according to a telegraphic report), that his son Raymond knew of his intention to deliver lectures in America on Spiritualism and scientific subjects, and his son approved, believing that much good will be accomplished thereby. Speaking of his forthcoming lectures, Sir Oliver said: "I do not ask people to believe in communication with the spirit world until they have made the test. In England so many persons have had joy brought into their lives through spiritual communication that investigation by all is justified."

Lady Glenconner, in the course of an article in "The Globe" (January 14th) entitled "Why Spiritualism is Spreading," says:—"To-day there are many people who regard Spiritualism in a very different light from that in which they examined it—or rather refused to examine it—a few years ago. The change is due to many causes, but in the main it is the result of the new conditions existing now that half the intellectual world is subjected to wide-spread suffering and the purifying influence of grief. Sorrow and suffering have brought about a change which has exalted Spiritualism and has cleansed it of many of the impurities and defects which marred it before the war; and thousands of people to whom formerly the cult was taboo are now searching and seeking after its mission and its message."

E. C. Merry has an interesting article, "Some Notes on Experimental Telepathy," in the January number of "Vision." Of the method employed we get this description: "The sender or agent, first of all, very briefly visualised the recipient and the pattern or thought that she was about to send. She then attempted to obliterate her sense of space and time, and to unify herself and the recipient and the thought, in such a manner that her consciousness contained only that oneness without effort. It was in this manner that she hoped to make her intuitive personality the agent, and not her human personality (or conscious self). It was not possible to retain this sense wholly for more than about five minutes." The results achieved are decidedly interesting.

Bishop Welldon has an outspoken article in the February number of "Nash's Magazine," on the relation of the Church to Spiritualism. His remarks should give other clergymen something to ponder over. "For the present it is enough," he says, "to declare that Spiritualism is in its nature the ally and not the enemy of Christianity; that it has passed beyond the stage of ridicule or negligence; and that the Church of Christ must seriously ask herself what truth lies in Spiritualism, and what is the bearing of that truth upon Christian doctrine and practice? . . . Christians are naturally drawn towards Spiritualism—and, indeed, towards spiritualistic phenomena—by their belief in the resurrection of Jesus Christ."

Bishop Welldon continues:—"The reality of spiritualistic phenomena is . . . wholly and simply a matter of evidence. It cannot reasonably be postulated, nor can it reasonably be repudiated, *a priori*. There is little, I may almost say there is nothing, apart from experimental verification, to show that it may or it may not, or that it does or does not, deserve credit. But in so far as the history of the forty days of our Lord's life after His resurrection finds or can ever find a parallel in the history of human beings, it justly creates a prepossession—not, of course, amounting to conviction—in favour of some relation, whether regular or intermittent, between the living and the dead."

The pronouncements of this distinguished cleric are of added importance in view of the coming consideration of Spiritualism by the Lambeth Conference.

Any story with a "ghost" in it is seized on with avidity by the Press nowadays. Hence we have had detailed accounts of events happening at Fyvie Castle, Aberdeenshire, the historic Scottish seat of Lord and Lady Leith, of Fyvie. The "Daily Express" heads its description, "Mystery of the Green Ladye," and "The Star," "Ghost Walks in a Scottish Castle."

The "Express" Aberdeen correspondent, who visited the castle, reports that a maidservant named Massie said that she saw the ghost of the famous "Green Ladye" walk across the floor of her bedroom and disappear into the wall beyond. Miss Massie stoutly repudiates any suggestion as to a possible mistake. "I saw the lady walk across the floor," she said. "She was dressed in a long, flowing gown." Other servants, though not seeing the apparition, corroborate the tales of nocturnal noises and strange moanings. Miss Kellas, the housekeeper, told a story of hearing a remarkable disturbance in the chartroom and ballroom. She went upstairs, only to find nothing that could account for it. The "Green Ladye" was a prophetess who appeared in olden days immediately prior to any pending evil which visited the owners of the estate.

Mr. Percy Maryon-Wilson writes from Pretoria to "The Challenge" (London) on the Bishop of London's recent remarks at Southwark Cathedral, where he said that he was "convinced that Spiritualism was mere necromancy" and that "he did not believe there was any actual communication between the living and the dead."

Surely utterances of this kind (comments this correspondent) are most deplorable, especially at the present time, because it is the Church of England which suffers and not only the Bishop of London. The first statement is a wild generalisation, which can only alienate those whom it was intended to convince. Sweeping generalisations are nearly always untrue, and only do harm. The second statement that there is no actual communication between the living and the dead hardly requires to be answered; actual communications have been conclusively proved.

A writer in a recent article in the London "Globe" comments on the fact that "every convert to Spiritualism is more or less an enthusiast," and truly adds, "an enthusiastic convert spreads his own enthusiasm."

Miss Violet Ortnor is desirous of promoting a dance among members of the L.S.A. Those who would like to take part are invited to send their names to her, care of this office.

The Rev. A. R. Crewe (U.S.A.) will be the guest at the Guest Afternoon at the Stead Bureau, on Monday next. Mr. Crewe has had some remarkable psychic experiences, and his address should be well worth hearing.

Mrs. Fairclough Smith gave an interesting address on "The Human Aura" on Sunday afternoon last at the Church of Higher Mysticism, Princes-street, Cavendish Square. A number of highly successful delineations followed.

TESTS WITH A GIFTED MEDIUM.

READING "THE TIMES" BEFORE PUBLICATION.

By THE REV. DRAYTON THOMAS.

(Continued from page 18.)

On the same date (December 4th, 1919), I received the following about the next day's "Times":—

THE UNDEFINED IDEA.

"Half way down the second column he got the idea of money. He would be glad to learn whether this is a sum of money named, or what? He merely got the idea of money." It will be remembered by readers of "The Times" that the spot indicated is not a usual place for money notices: such advertisements being mostly placed elsewhere, while "In Memoriam" notices frequently extend over this space. But in the next day's issue, a trifle lower than half way down this column, there were three trade advertisements quoting prices thus: "Payment of £5 5s." "£2 to £5,000" "8s., 9s., 10s. for 100, 15s. less per 1,000." Readers may find themselves trying to conceive what this "sensing" power may be which conveys "the idea of money" only, where to human vision the £ s. d. are plain.

NIECE AND UNCLE.

"In column two about two-thirds down the page, he saw the name Louisa connected or linked with the name of another member of our family; he means in the same advertisement." Note here the evident knowledge that Louisa is a member of "our family." She is a niece of the communicator, being another of Alfred's daughters. Slightly more than two-thirds down the first column, not the second as stated (there is again some inaccuracy as to position), the name Louisa is found (my cousin's name is spelled with final letter "a"). And in the same notice appears my father's name, John. Thus the names of niece and uncle are together.

THE UNUSED NAME KNOWN.

After speaking of something higher up the first column he proceeded: "Close to it is a direct reference to your mother; her name is given; but there is also a further reference to her. It is difficult to express it, say a name linked with her in another way than her own name." The first assertion is specially interesting because the name "Jane" is there, a name which my mother only uses in her legal signature, one never used by her family in speaking of her, and which only the inner circle would recognise as belonging to her! The second part of the test is met by the appearance of the name Mrs. Thomas less than an inch below!

IDENTITY OF COMMUNICATOR.

The familiarity which our family names revealed in the above and many other tests received is easily explicable on the assumption that the communicator is my father; other hypotheses might obviously be put forward, but I have hitherto been unable to discover evidence giving them support. It may be objected that in this and the previous article the family references are insufficient in number to afford conclusive proof of identity, but this is met in my own mind by recollection of numerous substantiations scattered throughout fifty sittings which I have had with Mrs. Leonard during the last three years. For me, at least, no doubt remains as to the identity of my communicator.

CONCERNING PERSONAL NAMES.

While refraining from the attempt to draw certain interesting conclusions which the above factors make possible I give one hint; the evident familiarity with personal names revealed by these experiments, when contrasted with the proverbial difficulty experienced in getting names through trance mediums, suggests that the difficulty inheres not in the normal memory of the communicators but elsewhere.

It may be that the trouble consists in getting the "control" to catch the correct sound (or appearance) of isolated names unassisted by the context, a difficulty familiar to users of the telephone; or the "control" may find this same difficulty when projecting the name upon the medium's brain; while it is more than probable that, during the abnormal conditions into which they must enter for purposes of communicating, our spirit friends sometimes find it hard to recollect names perfectly familiar to them in the normal conditions of their new life. Let us imagine that the sitting requires a communicator to slow down his mental activity until it approximates somewhat to the rate of human mentation and we can appreciate how this would impose a difficulty akin to that which we experience when attempting to perform familiar actions at unfamiliar speeds. Could we easily dictate a letter to a scribe whose writing power was limited to ten words a minute? It cannot always be easy for spirit friends to "think down" to the pace of the human brain, and amidst their difficulties in doing this the expression of general thoughts may be simple as contrasted with the employment of such arbitrary symbols as personal names.

THE PROBLEM.

Readers will have noticed that while some of the above statements are confined to forecasts, others go beyond and reveal intimate acquaintance with family connections. Telepathy-from-the-living is a theory which seems to break down in face of these experiments. Can anyone favouring that hypothesis explain the method by which such knowledge of our family comes to be interwoven with forecasts from "The Times"? It is certain that many of these forecasts have been correctly given, but whether they were obtained by normal or supernormal means is not the chief problem; for a further line of information is apparent, information which even unimpeded access to the editorial office of "The Times" could not give, and which the medium can scarcely be supposed to possess. The problem is this: How do these two streams of knowledge become merged?

My explanation is as follows: The spirit who speaks through Mrs. Leonard succeeds in obtaining glimpses of the preparations for the morrow's Press, and, already possessing full knowledge of our family circle, composes an amalgam of the two for the very definite purpose of these experiments. Possessing more reasons for this conclusion than can be given here, I yet welcome any attempts that may be made to propound alternative theories, and cheerfully promise to give them, if forthcoming, careful consideration and testing.

"TRAFFICKING WITH SPIRITS."

The utterance of the Roman Catholic Bishop of Salford quoted in the review of "The Popes and Science," in *LIGHT* for the 10th inst. (p. 11), gives food for thought. The Bishop says that "the essential" and "most pernicious" element in modern Spiritism is "precisely this unlawful trafficking with, or seeking to traffic with, spirits, whether good or bad, whether human, angelic, or diabolical in their nature."

First, as to human spirits: The Council of Trent, A.D. 1613 (Session xxv., Decree of Purgatory, Waterworth's English translation, p. 232, *et seq.*) decreed as follows:—

"The bishops and others who sustain the office and charge of teaching, shall specially instruct the faithful, diligently, concerning the intercession and invocation of saints—i.e., discarnate spirits in a high state of bliss and union with God; that it is 'good and useful' to invoke them and have recourse to their prayers, aid and help for obtaining benefits from God." "They think impiously who deny that the Saints . . . are to be invoked, or that it is foolish to supplicate, vocally or mentally, those who reign in hand."

In contradiction to the above, I recently heard Spiritualism denounced in a Catholic pulpit as "such a silly, sloppy thing."

Then as to souls in purgatory—i.e., discarnate spirits not yet perfected (*purgatis*, purged: Council of Trent, Session xxii., chapter 2)—the Council lays stress on the efficacy of prayers for these spirits, but does not define on the advisability of praying to them. Turning, however, to the article on Purgatory in the Catholic Encyclopædia, we find it stated that the most eminent (and fully approved) theologians are disagreed on the matter. St. Thomas Aquinas is quoted as denying that the souls in purgatory pray for the living, not being as yet in a position to do so, but many "renowned theologians," including Suarez and Bellarmine, we are told, think differently. Suarez is quoted as saying that "the souls in purgatory . . . love us with a true love and are mindful of our wants, and that they know in a general way our necessities and dangers"; and Bellarmine as saying that "the prayers of these souls may have great intercessory power." And it is well known that the commonly approved Catholic practice is not only to pray for, but also to, "the holy souls," both for spiritual and even for trifling temporal wants. If this is not trafficking, what is? Now as to angelic spirits (not of course fallen angels, who are now called devils), the Catholic Encyclopædia, in an article on Guardian Angels, quotes St. Thomas as saying that our angel guardians "can act upon our senses and imagination—not, however, upon our wills, except by working on our intellect and thus upon our will, through the senses and imagination," adding that "the angel guardians are not separated from us after death." And, here again, it is a matter of common knowledge that Catholics do hold, and are permitted and encouraged to hold, intimate intercourse with their guardian angels.

What is this "essential" difference between the "traffic" of Spiritualism of the right and serious sort, and of Catholicism, with "discarnate" or "angelic" spirits? Why is one lawful, admirable, and desirable, and the other unlawful, foolish, dangerous, and of diabolic origin? And, how is it possible to "traffic unlawfully" with a good or angelic spirit, who is, *ipso facto*, incapable of acting contrary to the Divine Will? It takes two to "traffic." Does not the Roman Catholic Church want to have it both ways? What can be thought but that she approves and inculcates "trafficking," but that it must be only in her own way and for her own purposes, i.e., "the sacrifices of masses, prayers, alms, and other works of piety" enjoined on the faithful for the souls of the departed? (Council of Trent). All other ways are marked "mortal sin." Why?

A CATHOLIC SEEKER AFTER TRUTH.

THE S.P.R. ON SPIRIT IDENTITY.

EVIDENCE FROM MRS. LEONARD'S MEDIUMSHIP.

The essence of Spiritualism as a popular movement turns on the continuance of personality; and it is on this point that the S.P.R. "Proceedings" for December is so extremely interesting. It is also noteworthy in that we believe it to be the first time that the Society has investigated in detail the results given by a "professional" medium.

The medium in question is Mrs. Leonard; the inquirers were Miss Radclyffe Hall (who assumes the initials M. R. H.) and Lady Troubridge (U. V. T.), who visited Mrs. Leonard as anonymous sitters introduced by Sir Oliver Lodge. The communications received were from a deceased friend (A. V. B.) through "Feda," Mrs. Leonard's control. Finding that many of these communications dealt largely with The White Cottage, Malvern Wells, Miss Radclyffe Hall and Lady Troubridge engaged a detective to ascertain whether Mrs. Leonard had visited the locality or caused any enquiries to be made there concerning the deceased A. V. B., who resided at the house in question. The writers testify that the result of the enquiries in every way confirmed Mrs. Leonard's honesty, and "represented a valuable testimonial to the genuineness of her powers." The sittings were held throughout the year ending August, 1917.

The writers remark in almost their opening words, "We are well aware that many members of the Society look askance upon professional mediums, and that the attitude of the Society as a whole has always been largely sceptical of evidence received through paid mediumship." One is hopeful that a careful perusal of this account will lead to a modification of the tendency to avoid seeking evidence in the one direction where it is most copious and easily attainable. Certainly, these two ladies spared neither pains, time, nor trouble in guarding against pitfalls known and unknown. Their account reveals the high standard which they kept steadily before them touching accuracy of reporting, the refraining from giving away information, and the verification of communications received. With a diffidence almost excessive they leave readers to form conclusions from the evidence minutely set forth, yet they make perfectly plain that they themselves remain in no uncertainty as to the logical conclusion to be deduced. They describe how from the earliest sittings they have been in constant communication with their lady friend, who had passed on some months prior to the commencement of the sittings. From this communicator they received abundance of accurate information relating to personal description, places, events and pursuits; just such a convincing combination of facts as in thousands of similar instances has enabled spirits in the Beyond to establish their identity with certainty in the eyes of their friends on earth.

Having given a carefully selected account of this matter—the story running to 105 pages—the writers proceed to show how their friend was able to prove to their satisfaction that she was frequently in close association with them, and aware of their surroundings; and they add a short chapter upon the personal touches with which they were impressed, both while the communications came through Feda (Mrs. Leonard's control) and on occasions when their friend spoke directly through the medium.

The joint authors of this account are evidently aware of the facile way in which some critics permit themselves to attribute all such evidence to telepathy from the sitters; so they have wisely added three explicit accounts of "Knowledge shown of Matters entirely unknown to the Sitters." These make a strong argument for the accuracy of their conclusion that they have been in actual communication with their friend, and that she has been able to recount matters known to her during earthly life although unknown to them.

A long description was given through Feda of The White Cottage (p. 372), concerning which the writer remarks:—

It had once been an old inn, with a cider-house standing beside it. . . . The inn and the cider-house had been later turned into a dwelling-house. Feda is correct when she speaks of there being two staircases with a long passage between them.

A description was also given of the R. C. Church which A. V. B. attended, and this description was not only correct with regard to the appearance of the church, but was remarkably pertinent with regard to the policy of a recently-appointed priest in his conduct of parish affairs.

A correct description was also given of a certain walking-stick which A. V. B. had used. Another walking-stick was alluded to in these words:—

Feda: "She says do you remember that she had one that hurt her hand?" I denied all knowledge of this, but A. V. B.'s allusion was subsequently verified in a rather unexpected manner ten months after the sitting. Lady Troubridge was staying with A. V. B.'s daughter . . . and was invited to choose a stick from a stand in the hall. She was on the point of choosing one when A. V. B.'s granddaughter exclaimed, "Oh, don't take that one, it

strains the hand." These words awakened a memory of the words spoken at the séance ten months before, and Lady Troubridge enquired to whom the stick belonged. The reply was that it had belonged to A. V. B. (p. 389).

Another description is of an hotel at Tenerife, where A. V. B. and the writer (M. R. H.) had stayed. "In reply to my question, Feda tells me that A. V. B. has said 'Island, island, it is a piece of land standing in water. . . . After which we find Feda, after several efforts, successfully giving the name Tenerife, in conjunction with the fact that it is an island.'"

There are further (p. 443) long allusions to A. V. B.'s predilection for the guitar and Spanish folk-songs.

Feda: "She says that she hadn't got any ribbons on this instrument; she's laughing over that . . . and she says she doesn't intend to have any on it either."

We find A. V. B. saying through Feda that her present guitar stands in a corner of the room, and emphasising the fact that it *stands*, and does not lie down. . . . A. V. B. was very particular that her numerous guitars should never be laid down on their backs.

An interesting point is that direct questions seem to confuse the control. "One of my questions was, 'Ask her does she remember a funny word she invented with Adela for people they didn't like?' Feda replied that A. V. B. would try to remember it, would put it in a mental notebook, but that it made it extremely difficult when I asked things point blank."

This is of great interest as being negatively evidential. If telepathy from the sitter were the explanation of these messages, the word which was distinctly in the mind of the sitter was *not* given, and apparently could not be given; whereas if the message were telepathic transmission from the sitter, it should have been more easily rendered than memories which, if pertaining to the sitter at all, were necessarily subconscious.

But perhaps the most conclusive evidence is that given on p. 500 and following. A canine specialist who was called in to treat a terrier "Billy" gives details of four lesions from which the dog suffered just before his death. These "were entirely unknown to either Lady Troubridge or myself at the time when they were given by A. V. B. through Feda." This eliminates telepathy from the sitters in this instance; and the point seems of great importance to the question of personal identity. For if it is shown that information is given of however trifling a kind (and the trifling things are, as we have often remarked, among the most evidential), which cannot have been in the minds of the sitters either consciously or subconsciously, that makes the hypothesis that other messages were due to subconscious transmission of thought an exceedingly strained and difficult one, which moreover is singularly wanting in definite proofs.

The S. P. R. is to be congratulated on the extension of its researches to those who, though "professional" mediums, are so only because in them the supernormal gift is specially developed.

It is just possible that the very thoroughness with which all this evidence is presented may deter the sceptic from giving the time necessary to master 200 pages. This would be a misfortune (to the sceptic) since the evidence is good and abundant, presenting problems which, in our opinion, will yield to no explanation other than that held by the authors.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The L.S.A. Council and LIGHT acknowledge with thanks the receipt of the following subscriptions:—

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MISS MAUD MACCARTHY'S LECTURES.

Miss Maud MacCarthy, the famous violinist, delivered the second lecture of her interesting series on "Modern Pythagoreanism" on Sunday evening last at No. 1, Lansdowne House, Holland Park. Her addresses describe experiences in and teachings from the superphysical world which she and a group of artist friends have been receiving. The first and second lectures were on "The Discipline of Silence" and "The Discipline of Invocations." They revealed facts relating to the physical, mental and emotional training which the Teachers deem necessary for the development of normal vision in the inner spheres. The principles of Pythagorean meditation were outlined. She showed how in the silence of mind and heart and body we became aware of the inner world and its supernal beauty.

The third lecture of the series, on "The Discipline of Renewal," will be given on Sunday, January 25th, at the above address at 8 p.m. Further particulars will be found in our advertising columns.

*Price 7/-. Obtainable at the rooms of the Society, 20, Hanover-square, London, W.

THE SACRAMENT OF INTERCOURSE.

TRANCE ADDRESS BY MISS VIOLET BURTON.

"I hope I have shown you that the Home Circle is a sacrament for intercourse with those who have passed on." This was one of the concluding remarks of a beautiful and lofty trance address delivered by Miss Violet Burton at 6, Queen-square, on January 13th, under the auspices of the International Home Circle Federation. There was a large gathering, and the President, Mr. R. A. Bush, presided.

Seldom has it been our good fortune to hear a discourse at once so simple, so elevating, and so true. Spiritualists of many years' standing could learn as much from it as the neophyte, indeed it was a reminder to many of the former how they have allowed familiarity with the processes of communication to dull their realisation of its essence and of the part in it they are called on to perform. Here, for instance, is an injunction uttered by Miss Burton's control:—

Bear in mind that the Circle is a Home Sacrament, and prepare yourselves accordingly. I would have you, before you come together,

Take a bath.

Put on fresh clothes.

Come with a clean heart, bearing no animosity against anyone.

After further directions there followed this impressive statement which deserves to be emblazoned in every séance room:—

I want you to realise that if you conduct your Circles seriously, and on the lines I have put before you, there can be no harm—no evil influences can touch you. It is only when you degrade the Circle that there is any possibility of harm. Never was the truth better exemplified than in connection with Spiritualism—that that which you are in yourself goes out to those with whom you come in contact, and brings its due response.

Following this was the solemn admonition, "I beseech you not to start anything of this kind unless you feel that you can carry it on in a sacramental and hallowed way."

Miss Violet Burton was a singularly impressive figure as, with eyes closed, she stood on the platform voicing the beautiful truths that were communicated to her. She spoke quietly, but in fervent tones, which, at times, thrilled with the intensity of the message she was delivering.

Miss Burton concludes her address in the same hall on Tuesday, January 27th. None should fail to be present who wishes to aid the development of our cause on truly spiritual lines.

L. C.

A "SPIRIT" PICTURE.

"Eve," a fashionable woman's journal, contains in a recent issue a curious reproduction, of interest in the present public discussion on inspired drawings.

The artist's name is not given, but it is stated that her usual work is of the pretty Christmas card variety, but that under inspiration, and when practically in a trance condition, a much more powerful type of picture is obtained. She says, "The technical processes of these (inspired) drawings are simply amazing and make me gasp. Large pieces are 'chipped' out, one only uses pens and penknife, and black and blue ink, and the scraping and rubbing that goes on almost shakes my arm off. The lights in the picture are obtained by the slashes of a penknife on the blue surface, slashes apparently given in the most careless fashion, but producing surprising results."

The artist's title for the picture, given also under control, is, "— views on the modern theatre communicated," mentioning a famous actor for whom she claims psychic tendencies.

The centre of the picture is occupied by a bird-like animal of an unearthly type; the plumage seems to be composed of spires with peacock eyes, and the "bird" is in the position of one darting on its prey, or exercising great vigilance—symbolic of vanity, love of applause, etc. On the right is a cross upon which an expressive figure of the Christ is stretched, the light aforementioned falling on the figure in a remarkable way. On the left is a small doorway, lighted, and out of this looks a small figure, seeking inspiration from the rays or lines of light streaming from the feet of the Christ, but this contact the malignant "bird" with its mundane tendencies endeavours to prevent. Certainly the drawing gives a sense of power, even in the reproduction, and provides an excellent symbolical suggestion to those who feel the triviality of the modern drama and are in sympathy with the attempts of the repertory theatres to speak to man's higher self.

B. MCKENZIE.

*. We insert this as an instance of the extension of interest in the supernatural even in unlikely quarters, but for the part played by supernatural agency in the production we can only take the artist's word.—EDITOR.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations:—Mrs. Anderson, £1; Mrs. Green, £1; Mrs. Black, 5/-.

L.S.A. SOCIAL MEETING.

The large audience at the first meeting in the New Year of the London Spiritualist Alliance, held on January 15th, was a happy augury for the coming session. Mr. Henry Withall, the president, in a few opening remarks, referred to the materialistic tendencies of the age and the necessity for combatting them. "The world to-day," he said, "to a large extent worships materialism, and we must replace this with something better. If we can persuade people that we are spirits here as we shall be hereafter, then there is some chance of effecting a change." He asked all present to take their share of the work by trying to induce their friends to believe in the continuance of life, with all that this belief implied regarding their life now. "If you can get people to believe this," continued Mr. Withall, "I think it is better than obtaining communications from the other side." The president smilingly reminded his hearers that they must not leave all the work to the officials of the society. There was work for each one to do. (Applause.)

Mr. Withall concluded by introducing Count Mijatovitch, who gave an extremely interesting address on the prophecies of Nostradamus—a report of which we hope to include in our next issue.

During the evening Mr. A. Weismann played a beautiful selection from Chopin and Mrs. Winston Weir sang with her accustomed charm four songs: "Elsa's Dream" ("Lohen-grin"); "Music When Soft Voices Die" (W. H. Hadow); Love Song (W. E. Haesche); "The Oath" (Meyer-Helmund)

"RITA" ON SPIRITUALISM.

From the moment of opening "The Truth of Spiritualism," by "Rita" (Mrs. Desmond Humphreys) we breathe a vigorous and bracing atmosphere. "Rita" does not deal in hesitations or uncertainties. Her readers must either agree with her or disagree. She has arrived at certain conclusions, and having done so she wastes no time in beating about the bush, but states them with all the directness and emphasis she can command. The attitude of the Church with regard to the universal interest excited in psychical phenomena comes in for unsparing condemnation. "It judged without seeking evidence, and denounced what it had not troubled to understand, from the pulpit of its own estimate of values." For the Church's teachings generally she has scant respect. They "have been more terrifying than satisfying. Fear has been its weapon of assault, and the penalties of an after existence its chain of bondage."

Religion, as taught on earth, has made "death" a most unpleasant word and the ceremonies and penalties of death a most unpleasing observance. Spiritualism, on the other hand, has glorified and redeemed it. It is for this mission of Spiritualism, the great illumination which it throws on the true nature of death as the gate of entrance to another stage in the soul's infinite progress towards perfection, that "Rita" welcomes it so warmly. For the merely physical side of the phenomena exhibited at materialisation séances she has little use. Indeed such exhibitions repel her. Some of her own most satisfactory experiences appear to have been in connection with automatic writing. She has a very warm appreciation of "Raymond" and of the courage shown by Sir Oliver Lodge (to whom she gratefully dedicates her book) in publishing that noble testimony to the reality of spirit communication. "Rita" makes several kindly references to the London Spiritualist Alliance and to the high tone of the teachings she has heard given at its meetings. She indulges in some thoughtful speculations and reasonings regarding some of the many problems of life. The reincarnation theory, to which she is evidently attracted, also figures in her pages, but not very prominently. It is a pleasure to welcome so sincere a champion of the fundamental fact.

The book is published by T. Werner Laurie at 3/6 net. D. R.

LYCEUM CONFERENCE.

A representative gathering from nine London Spiritualistic Lyceums assembled on Sunday last at the Fulham Society on the occasion of the monthly conference of the London Lyceum District Council. There was a good attendance of children and the proceedings went with a happy swing. Mr. John Forsyth proved himself a sympathetic conductor, and all present contributed to the very successful Lyceum session.

At a business meeting held afterwards, at which Mr. Forsyth presided, the Internal Education Scheme of the United District Council was explained and recommended to the delegates. It was decided to hold the A.G.M. at North London on Saturday, February 28th, at 4 p.m., and the Education Scheme Examination on April 17th and 18th. The Treasurer's Report showed a deficit, and a committee was appointed to arrange a social in aid of the Council's funds.

The next conference will be with Peckham Lyceum on Sunday, February 15th.

A. T. CONNOR, Hon. Sec.

LET us work for a new world whose foundations shall be justice, and love be the spirit of its inhabitants.—WILLIAM MORRIS.

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—Mr. Percy Beard. February 1st, Mrs. E. A. Cannock.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. G. Prior; 6.30, Mr. Ernest Hunt. Wednesday, January 28th, 7.30, Mr. Robert King.

Walthamstow.—342, Hoe-street.—7, Mr. Humphries. Monday, Grove-road, 7.30, Mr. Percy Street.

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

Lewisham.—The Priory, High-street.—6.30, Mr. Percy Street.

Croydon.—96, High-street.—11, Mrs. J. Scholey; 6.30, Mr. G. Prior.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mr. and Mrs. Connor.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, church service; 6.30, Mr. Maskell, and Miss Maskell (soloist).

Peckham.—Lausanne-road.—7, address by Mr. A. C. Scott, clairvoyance by Mrs. Imison. February 1st, Mrs. Podmore.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—3, Lyceum; 7, Mr. H. Boddington. Wednesday, 8, Mr. Maskell. 31st, after service, public circle.

Brighton.—Athenæum Hall.—11.15 and 7, speaker to be announced; 3, Lyceum. Wednesday, 8, public meeting, Mr. Everett.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. Richard A. Bush; 6.30, Dr. W. J. Vanstone. 28th, Mrs. Mary Gordon; doors closed 7.35 p.m. Healing daily, 10 a.m. to 1 p.m., except Wednesday and Saturday.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. J. J. Goodwin; 7, Mrs. Alice Jamrach. Monday, 7.15, and Tuesday, 3, Mrs. Jamrach. Thursday, 7.15, questions and clairvoyance. Forward Movement see special advertisement.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.15, whist drive. Sunday, 11, open circle; 3, Lyceum; 7, Mr. and Mrs. E. J. Pulham. Wednesday, 8, Mrs. M. Crowder. Saturday, grand Lyceum entertainment. February 1st, 11, address on healing by Mr. J. Macbeth Bain; 7, address by Miss Violet Burton.

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		7-9
*Camberwell, People's Church, Windsor Road, Denmark Hill	11.0	6-30
Church of Higher Mysticism, 22, Princes Street, Cavendish Square, W.	11-30	6-30
*Clapham, Reform Club, St. Luke's Road	11-0	7-9
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-9
Forest Gate, E.L.S.A., Earls Hall, Earls Hall Grove		7-9
*Fulham, 12, Lettice Street, Munster Road	11-15	7-9
Hackney, 240a, Amhurst 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, W.1.		6-30
*Peckham, Lausanne Hall, Lausanne Road	11-30	7-9
Plastow, Spiritualists' Hall, Bræmar 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		7-9
*Upper Holloway, Grovedale Hall, Grovedale Road	11-15	7-9
Wimbledon, 4 and 5, Broadway	11-0	6.30
*Lyceum (Spiritualists' Sunday School) at 3 p.m.		

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