

Light:

24 March

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT: MORE LIGHT!"—Goethe.

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

No. 2,038.—VOL. XL. [Registered as] SATURDAY, JANUARY 31, 1920. [a Newspaper.] PRICE TWO PENCE. Post free, 10s. 10d. per annum.

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[a Newspaper.] PRICE TWOPENCE.

6, QUEEN SQUARE, SOUTHAMPTON ROW,
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COMMUNICATIONS intended to be printed should be addressed to the Editor. Business communications should in all cases be addressed to Mr. F. W. South, the Manager, to whom Cheques and Postal Orders should be made payable.

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AN APPEAL.

OFFER OF NEW PREMISES.

The offer of the thirty-six year lease of a mansion eminently suitable in every respect for the purposes of the Alliance and "Light," has been made to us. The sum of £10,000 is asked for by the Lessee. This amount, with some further assistance, would enable us to move there. If some generous friend or friends would furnish the needed aid the Alliance feels it would be in a position to maintain its activities under the most favourable circumstances. Prompt action will be necessary.

NOTES BY THE WAY.

Two very definite but charming and unobtrusive signs of the new spirit at work in the world to-day met our eyes recently. The first was the concluding paragraph in an article in a recent issue of the "Observer," on "Life Extension," by the Medical correspondent of that journal. Here it is:—

... We are more than physico-chemical phenomena. There is a higher and deeper life of which our bodies are the organs, and there are many old persons who demonstrate that youth is a State of the Soul.

The second instance was a pleasant little sketch in the "Star" by H. de Winton, who tells of wandering in a strange town late on a dismal night when all was "dead, wet, dark, awful emptiness." With great difficulty he gained a lodging, and the next morning he walked out into a sunny, cheerful street—a wondrous contrast to the scene at night. "It was good to be alive," and in the train later he told a clergyman of his previous night's experience, and the morning's glorious change. The clergyman "made a peculiar reply." He said, "That's my idea of death."

* * * *

We recall the criticism of an agnostic writer on a popular Nonconformist preacher many years ago. The preacher accepted everything in the Bible literally, and

was moved to wrath by any attempt to take it other than literally and simply. The agnostic said of him, amongst other things, that his brain had no convolutions. We have learned to know that simple-minded type well, and have been glad to observe that it is dying out. But it did excellent work in its time; its wrong-headedness was accompanied by Anglo-Saxon vigour and strength of will. It held on to old causes until the new were quite ready to take their place, and incidentally it tested the new to the uttermost, which is all to the good. If at the outset Spiritualism had not been taken up by the simple-minded, with little critical judgment, with no skill in subtleties and fine shades of difference, it would have stood little chance of progress. The simple laid hold of its principles, which could stand every test, but ran into all kinds of mistakes on smaller questions and fought for their errors as well as their truths. We observed, for instance, that many of them appeared to think that spirits were quite a separate order of beings from the human race. Only the more advanced were able to see that a spirit is very much a man, and a man very much a spirit, and that the whole question comes within the range of *natural* evolution. Most, perhaps all, Spiritualists nowadays have arrived at this stage. But there is always a "beyond" to every position, except the position of old-fashioned theology, which regards itself as holding the final truth, the ultimate revelation, and may be left to its own devices. Beyond the ideas of popular Spiritualism are many deep questions as to the nature of consciousness and intelligence, which we are now beginning to think out.

* * * *

The opponents of our New Revelation are the most flagrant examples we know of inability to think with fineness or precision. We have in *LIGHT* many times exposed the crudity and blundering incapacity of some of the alleged reasoning put forward against us. We see carefully tested evidential phenomena dismissed with explanations so absurd that it would suggest that the experimenters had not the intelligence of the domestic cat. An eminent writer testifies that at a direct voice séance he conversed with a departed friend. The critic (who was not at the séance) says that the witness was self-hypnotised. But at the séance were several other persons of intelligence, who *all* heard the conversation, and, moreover, carried on conversations with their own unseen friends, thus reducing the criticism to bosh. Every argument and objection is thus answered again and again and the critic is often reduced to the rather dull expedient of ignoring the replies and repeating his exploded arguments until even the most gullible member of the public grows suspicious, and begins to wonder whether his instructors are not practising upon his credulity and dulness—just as though he were a mere Spiritualist! Besides, now and again he is bound to meet with Spiritualists and find that they are very often quite sensible and capable people. So he begins to wonder, and perhaps even becomes indignant. It is not merely a question of fair play; his teachers have been trying to make a fool of him, and that is unpardonable. If it is a mistake to under-rate the intelligence of your opposition (and our opponents have made that mistake all through the piece), it is also a blunder to over-rate the capacity of the public for being humbugged. Even the biggest fools in it have a little common-sense somewhere.

NOSTRADAMUS.

ADDRESS BY COUNT MIJATOVICH.

We give below a report of the striking address delivered before the London Spiritualist Alliance, on the 15th inst., by Count Chado Mijatovich, on "Nostradamus and the Great Problem he Brings Before Us."

The Count began by congratulating the Alliance on the great share it had taken in establishing the glorious truth of the continuance of life after the death of the physical body. At the same time he pointed out that there were in the sphere of psychic and occult phenomena other interesting and even important questions, some of which were concerned not with the after-life, but with our present physical stage of existence. He proceeded:—

Suppose it were possible to prove that the events in the lives of individuals and of nations could be foreseen and foretold, would that fact not immediately bring before us the logical question: Is there not then a living force, a destiny, influencing our lives here? And if there is a destiny, what about the theory of human freewill and self-determination? The practical importance of such questions is self-evident.

I think the time has arrived when psychic students should undertake the examination, with scientific precautions and exactitude, of the great question—pregnant with tremendous possibilities—Are some men and women gifted with the power to foresee, foretell, and describe coming events in the near or distant future?

The old Babylonians, Egyptians, Jews, Greeks, and Romans, all believed in this gift of foresight, and I will take the liberty to lay before you a few facts which led me to the conclusion that such a gift has been manifested in more recent times, and is indeed still in existence.

On May 29th, 1868, a common Serbian peasant, by name Matha, living in the small village of Kremna (in the south-western part of Serbia) came running from his village to the neighbouring district town, Oojitse, and rushing through the principal streets, shouted: "O brethren, help! They are murdering our Prince!" The police, thinking the man either drunk or mad, arrested him. But two or three hours later an official telegram arrived from Belgrade announcing the assassination of the reigning Prince, Michael Obrenovitch. The police, suspecting Matha to have been in contact with the conspirators, asked him to explain how he knew that the Prince was being assassinated? Matha answered that he suffered from a peculiar disease, which made him have visions of coming events. He was next asked whether he could describe some of the coming events in Serbia. In reply, he dictated to a secretary, in the presence of the Prefect and the President of the District Court of Justice, a number of his visions of events, which actually happened in the following forty years of Serbia's history. The official minutes of his prophecies are kept in the archives of the Serbian Home Office in Belgrade. The last vision on those minutes is as follows:—

"The pretender to the throne, Prince Peter Karageorgevich, will become the King of Serbia. During his reign I see the foreign armies invade Serbia and occupy it for some time, during which the people will suffer so terribly that passing along a churchyard men will exclaim: 'Happy you are who are dead and do not suffer what we are now suffering!' But after some time a man will appear on a white horse and, gathering the people around him, will drive away the foreign soldiers from our country, and unite all the Serbian people into one state, whereupon the people, enjoying peace and prosperity, will exclaim, when passing a churchyard: 'What a pity you are dead and cannot enjoy with us our present happiness!'"

Here we have the fact that a simple Serbian peasant foresaw events which really happened in our own time, fifty years after he described them! Even the detail of the white horse was confirmed by the fact that Marshal Mishich, the Commander-in-Chief of the Serbian army, rode a white horse during the campaign.

In 1903, when Mrs. Julia Burchell, of Bradford, saw in a vision, with all the minute details, the assassination of King Alexander and Queen Draga, which took place three months later, there was some discussion in the Press as to whether such provisions were really possible. The Secretary of the Society for Psychical Research asked me if I knew of any similar provisions concerning future events. I wrote then (in June or July, 1903) the vision of Matha of the invasion of Serbia by foreign armies, and my sealed letter is still pigeon-holed by the Society, waiting for my authorisation to open it.

I pass on to a spirit communication made to Miss Savich, a lady belonging to the best society of Belgrade. I was informed in 1913, that a spirit friend of Miss Savich communicated to her that it was decided "there"—I suppose in the spirit world—that a great war should take place with much bloodshed and terrible suffering for our Serbian people. The confirmation came by the declaration of war in 1914, and great suffering endured by the Serbian people during the occupation of their country by Austro-Hungarian, German, and Bulgarian armies.

My friend Mrs. Burchell wrote to me soon after the declaration of war, that my people would have to pass through many trials and sufferings, but everything would finish well, and Serbia would come out considerably enlarged. During the war she wrote to me repeatedly not to be depressed, as victory would ultimately crown the efforts of the Allies.

And her prevision of coming events proved to be quite correct.

I dare say that some, at least, of my hearers could tell of similar experiences. But our testimonies—although absolutely true—might lack sufficient authority.

But such an authority could not be denied to Dr. Michael Nostradamus, a famous doctor of medicine in the first half of the sixteenth century, and physician to the Royal Court of France. A Jew by race and French by nationality, he was a scientific man *par excellence*, a good and religious man, and a fervent Roman Catholic.

He wrote down his visions of the principal coming events in the history of Europe, and published them at Lyons in 1555. Since then his book has been reprinted in numerous editions, and explained by the still more numerous commentators in all European languages. If there were no other proofs that there is such a gift as clairvoyance, the books of Michael Nostradamus, published and mentioned in the middle of the sixteenth century, would be a convincing proof of the existence of such a power.

Three hundred and seventy years ago he saw and described events which are happening to-day, setting them out in some cases with astonishingly minute details. To give only one example. In one of his prophetic stanzas, he said:

"I see a Royal Prince driving in a carriage,

I see the horses startled by something, and rushing forward,

The Prince wishes to spring out of the carriage,
But one of his spurs catches by the iron of the footstep.
He falls to the ground, and is killed."

That actually happened, and in all those details, to the Duc de Bordeaux, the heir of King Philippe of France, in 1846!

I am quoting the meaning of his lines, and not his lines verbatim.

He foretold that the French Revolution would start in the year 1789, that the French King and Queen would be executed, that a new Calendar would be started in 1792, that the persecution of the Church by the Revolution would last "*Onze ans et quelque peu moins*," and it did really last eleven years less three days!

He predicted the appearance and the career of Napoleon the First, whom he generally calls "*le grand Empereur*."

He predicted that France would conquer Algiers, and said that the name of the French King who would accomplish that result would be "Philippe." The conquest of Algiers was completed under King Philippe of Orleans. He also predicted the career of Napoleon III. and the capitulation of the French army at Sedan.

As to his visions about the great European War just ended, the account of them is simply amazing!

He spoke of its cruelty and terror. He said it would be carried on, not only by land, but in the sea and in the air—meaning, no doubt, the submarines and aeroplanes.

The aeroplane especially puzzled him. He says he sees what resembles a flock of ravens high in the air, and throwing fire from the sky on the cities and on the soldiers below! He saw the chaos in Russia and said that her western frontier would be pushed to the east.

Not less remarkable is what he said of the King of Bulgaria. He gives his name and calls him "fairhaired Ferdinand," sees that he will disregard his family connection with France, and for the sake of Macedonia will go to war with Greece and Serbia, but just when he will need more clear-sightedness than ever he will take a wrong route, and will perish.

He saw and declared in 1555 that Palestine and Syria would be liberated, that the Turkish Empire would perish, that Austria would be reduced to her original lands, that Hungary would become independent, and that free and independent Bohemia, Poland, enlarged Roumania, would be friends with Great Britain, and that a new and great Slav State would be formed, stretching from Switzerland to the Danube. He evidently saw the formation of the Jugo-Slavia.

All these things are happening to-day before our eyes, and all were seen, and descriptions of them published, in 1555, by a doctor and man of science, possessing the gift of clairvoyance!

And yet the principal newspaper of Great Britain, "The Times," doubts that any men and women can be gifted with the power or faculty of prevision.

For me that fact has been long ago established, and it is absolutely confirmed by my studies of the prophecies of Nostradamus.

The applause which accompanied the passing of the usual vote of thanks testified to the great interest excited by Count Mijatovich's able address.

A LITTLE dust—a little rain—
Enough; the passionate pip
Fashions a pear tree. It is plain
She hath God's partnership.
—RICHARD OAKHAM.

A PLEA FOR A RATIONAL SYNTHESIS.

By STANLEY DE BRATH.

(Continued from page 26.)

II.

Dr. Geley then passes on to the supernormal faculties in Man. Those which, though essentially supernormal, are normal in their operation are considered first:—

1. The occult process (crypto-psychism) by which, in sleep or rest, ideas emerge from subconsciousness into consciousness.
2. The subconscious memory which can be evoked in hypnotism or emotionally, and seems to hold a complete record of all the events of a lifetime. (Cryptomnesia).
3. The results of artistic genius, which, working subconsciously, profoundly modifies or entirely changes, the original conscious design.

He then considers the faculties which are supernormal both as to origin and operation:—

1. Multiple personalities, especially those cases in which the secondary personality is larger than the normal one;
2. Healing, in which the dynamo-psychism is directed entirely to the repair of the organism;
3. Hypnosis, in which the centre of consciousness is transferred from the conscious, and an alien direction is substituted for the normal central mental direction;
4. Telepathy, by which apparitions (visual, auditory or premonitory), e.g. of the dying or recently dead, are manifest to persons at a distance;
5. Various forms of automatism and trance;
6. Lucidity, or prophecy, giving instances of recent verified and authenticated prophecies relating to the war;
7. Mediumship properly so called, e.g., such as materialisation phenomena.

He puts on one side, as foreign to his method, all theological, metaphysical and spiritist concepts; not denying any, but confining himself to verifiable facts, and deduces that all these have one essential in common—they are emergences of the Subconscious into Consciousness. It is Consciousness which is the common factor in all evolutionary forms. Consciousness appears low down in the scale as a mere response to chemical reactions or affinities, it develops into the animal instincts, and attains what seems to us its height in mankind. The end and purpose of Evolution, as far as we are concerned, is the development of higher degrees of consciousness—those of an ethical nature—in which Humanity as a whole is very markedly deficient.

The present increase in abnormal phenomena is to be referred to the growing consciousness of mankind, and our business is to enlarge and clarify our concepts—to study and increase our knowledge instead of dogmatising on data necessarily imperfect and transitional.

He shows that the classical theories of so-called psychology are not worthy of the name of theory, because they do not cover the facts. The physiological theories of dissociation of personality do not account for the secondary or tertiary personality being often much greater in capacity, power, will, and originality than the normal personality, the supposed part being much more than the original (supposed) whole; and he heaps deserved scorn on the theories that all genius is morbid and neurotic (Max Nordau and Lombroso).

Any theory to be worthy of the name must cover the whole ground, as the Newtonian theory of gravitation covers the planetary movements; as Grove's theory of the Correlation of the Physical Forces covers the relations of Electricity, Heat, and Work, and shows all the forms of physical Energy as interconvertible in fixed mathematical quantities. So a valid psychology must explain, not one or two small groups of the simpler phenomena, but must give at least a clue to the most complex.

III.

Dr. Geley's conclusion is in line with the witty definition of modern psychology as "the science of the soul, with the soul itself left out." He restores the soul to psychology. He calls it the Subconscious Self. He shows that the Subconscious and the supernormal are the very essence of the matter:—

"The subconscious appears the very essence of the individual psychology. That which is most important in the individual psychism is subconscious. The foundation of the Self, its characteristics, are subconscious. All the innate capacities are subconscious; likewise, its higher faculties, intuition, talents, genius, artistic and creative inspiration. These faculties are cryptoid in their origin, cryptoid in their manifestations, the greater part of which escape from the control of the will, and from the normal and regular direction of the living being, and show their existence only by bringing to light intermittent and apparently spontaneous phenomena. This subconscious psychic activity, powerful in itself, is reinforced by a still more potent and infallible memory, which leaves the feeble and limited conscious memory far behind. In a word, everything happens as though the conscious were but a part, and that the smaller part, of the Self; a part, moreover, entirely conditioned by the more important part

which remains cryptoid in the ordinary circumstances of normal life."

No cerebral localisations are possible for the powers of the subconscious Self. Indeed, recent surgical operations on the brain, by which large portions have been incised without notably impairing the patient's mental faculties, have shown that the localisations, which may well be the normal mechanism of mental action, are nevertheless not essential to it. There is, in fact, no parallelism between the subconscious and the sensorial nerve-centres of ordinary mental action. Much less, therefore, can this be the case for supernormal action—telepathy, telekinesis, lucidity and mediumship. The powers of the subconscious Self reveal sensorial impressions without the aid of the senses, motor powers without muscular effort, materialisations in which the ideoplastic material has more self-activity the further it is separated from the medium; and, generally, supernormal effects, instead of being due to the activity of the nerve-centres, are inversely proportional to that activity. It is in abeyance of the normal action of the cerebral neurons that the subconscious emerges into action.

It is therefore certain that the organism, far from being the source of the Idea is, on the contrary, conditioned by it.

The goal of evolution is the development of the Subconscious; Dr. Geley, while disclaiming all theological intentions, establishes on scientific grounds alone the high probability that this subconscious Self, superior to and conditioning the material body, is not destined to perish with it.

Let us now consider the Immanent Idea.

As it extends to all life without exception, the same Immanence forms the cells, differentiates them into all that form root, leaf, and calyx, in the lilies of the field, as in the human body. Wherever there is living matter there is the Directive Power.

We cannot here follow this out in Dr. Geley's applications to general Evolution; suffice it to say that he shows the Directive Idea as immeasurably greater than the individual or the race, inasmuch as it presides not only over the formation of the organism and its maintenance by the physiological functions of normal life, but also over the spiritual development of the individual and over the general trend of cosmic evolution.

Thus far Dr. Geley.

(To be continued.)

A WOMAN WITH A MESSAGE.

Miss Maud MacCarthy's lectures (she herself modestly describes them as Talks, and they have a delightfully intimate note) should not be missed by those who can appreciate the portrayal of Nature's (and our own) finer forces, by one who knows something of them at first hand.

This world-famous violinist seems destined to make a reputation in a new field of high endeavour. She is a woman with a message, a woman with a strangely magnetic personality, and with a voice of great charm. To hear her is to be uplifted—to practise the teachings she enunciates is to live aright—to be in tune with the infinite.

In the artistic surroundings of a large studio in Lansdowne-road, Holland Park, on Sunday evening last, with a glowing fire in the big, open fireplace, Miss MacCarthy gave the third talk of her present series. It was entitled, "The Discipline of Renewal." Her discourse was characterised by a lofty simplicity—all great truths are simple—and it was interspersed by flashes of personal illustration. For instance, when speaking of the revelations vouchsafed to her and her group by her Teachers in the Beyond, she said she had been described by her friends as being exceedingly fortunate. On the contrary, she observed, the results were only achieved by a definite and rigorous ordering of her life calculated to make her receptive to these voices from the higher spheres.

While dealing with transcendental things the speaker is at the same time eminently practical. "Some think," she said, "because we are dealing with the discipline of life rather than with phenomena, that we are in a more spiritual sphere. But I do not feel it is altogether so. It seems to me that phenomena can be spiritual; in fact, everything is spiritual if we approach it in a dedicated spirit." This is an excellent discrimination. Again, when defining what she termed "Right Activity—mental, moral and physical," Miss MacCarthy asked her hearers to dismiss from their minds the idea that activity was merely being busy or fussy. "Intense activity," she pointed out, "often appears to be quiescence."

Miss MacCarthy's lectures are as distinctive as they are attractive. She is giving a unique blending of teaching regarding what, in want of more appropriate terms, we may call Higher Thought and Spiritual Development.

Next Sunday evening, at eight o'clock, at No. 1, Lansdowne House (opposite the Holland Park Tube), Miss MacCarthy speaks on "The Discipline of Power."

L. C.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: An Old Friend, £2; H. R. B., 10/-.

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The Alliance possesses the largest Library in existence of occult, mystical, and psychical books. Members' annual subscription £1 1s. For prospectus, syllabus of meetings, classes, &c., apply to the Secretary.

THE VIEWS OF TWO CRITICS.

A certain headmaster of a great public school tells us that he received by the same post two letters from fathers, one of whom complained that the Easter holiday was too long, and the other that it was too short. He sent each correspondent's letter to the other, remarking that he took the mean to be correct.

We print to-day two dicta on Spiritualism which might almost be used in the same way. One is a temperate complaint that the spirit communications do not tell us enough about the "many fundamental questions which the living are unable to answer" "God, the soul, and immortality (by which, apparently, survival is meant) are still in doubt," and if survival could be proved . . . "it would change the whole outlook of the human race." Well, our position is that it has been proved, and when the knowledge is general, it will change the outlook.

The other is part of a sermon preached at Wimbledon College and reported in "The Tablet" of the 17th inst. It is against our custom to enter on any kind of polemic, but on the question of fact raised by the statement that "the physical phenomena are hedged round with too much fraud to be of any worth from a scientific point of view," we may remark that this statement is at issue with facts. To take the latest three experimenters only—Dr. Crawford, Dr. Schrenck-Notzing, and Dr. Geley—no one has dared to challenge the data given by them. If the rev. gentleman does not know these, he ought not to pronounce without a knowledge of the facts; if he does know them, his opinion is mere opinion, and neither science nor the public takes much notice of clerical signboards, as Sir Oliver Lodge said recently.

The Rev. F. Chichester, S.J., charges on spirit communications that they go too far and cast discredit on Church dogmas; Mr. Fussell complains that they do not go far enough—that they leave God, the soul and survival still in doubt.

It is extremely difficult to answer the complaint regarding the Deity, because we find that "God" always means the idea which the speaker attaches to the word. As Voltaire said, If God made man in His own image, man has often done the like by Him. But in Stainton Moses' "Spirit Teachings" there are long passages bearing testimony to the love and reverence the communicators bear to the Supreme. Here is another answer: "No one has seen God, nor could he, but He is Life, Love, and Spirit, as revealed by all Being. God's love is the essence of all things; no words can be found to express it, but it surrounds us here and we draw thence our strength and patience. Once realise it and you can never again despair." This may be accepted or not, but it is so stated.

To the question of the existence of the soul as a real being the whole of the Spiritualist phenomena is the reply—they are the work of soul, whether incarnate or discarnate. Mr. Fussell apparently accepts telepathy; does he seriously think that this is a function of body produced by adaptation to environment or natural selection? Survival has been proved to thousands by personal experience that none can shake. It is reinforced by photographic portraits taken under the strictest test conditions. The array of names of scientific men of the highest standing who have studied the facts (and no others count for anything) and have come to the conclusion that survival is proved, is already a long one; and really it is not possible to condense into a few sentences the mass of evidence which forty years of Spiritualist experiences of all kinds have put before the world.

In truth, there is evidence in plenty for those who will take the trouble to seek it and do not want to be spoon-fed.

But the question of trivialities is quite easy to answer. Most of those who attend séances do so because they hope to be put into touch with some deceased friend or relative. They are at one end of a telephone, and a defective one at that. The only evidence they can get is by the recall of incidents known to the sitter or by some fact which can afterwards be verified by him. As practically all life is made up of trivialities it is only by recalling little incidents that valid evidence is given. Both the tests mentioned above have been, and are being, given for purposes of recognition.

As to other trivialities, they are part of the evidence that minds go unchanged from this side to the Beyond. If they were trivial here they will be so there, for a while at all events. But to those who are not seeking for tests, and are well aware that survival is a fact, "the spirits" do give a very great deal more. In such books as "Spirit Teachings" or "Letters from the Other Side" (to quote two only out of many) there is a vast deal that no one can tax with triviality. It is curious how objectors who obviously have the most limited acquaintance with the facts state confidently that nothing but trivialities exist, when there is a whole library to prove the contrary. As for the theory of which our correspondent speaks, he apparently rules out the fact that if we take the word of those who communicate at widely different times and places and are all in agreement, we do know how they communicate with each other. They tell us that it is by direct radiation of thought; in fact, by what we know as "telepathy."

This process projects, not words, but ideas. If we cannot receive their higher ideas (when they are higher) the fault is in the receiver. There is no real ground for more complicated guesses. Telepathy, as we know it, is the imperfect exercise of what in the Beyond is normal faculty. At least that is what they say; and if we admit communication to be a fact at all, that is a point on which they are competent to give what may be called legal evidence.

If we are prepared to maintain that there are no faculties in man but those developed by adaptation to environment and natural selection, we must, of course, to be consistent, deny the supernormal altogether, where it cannot be accounted for as morbidity. This the materialistic scientists habitually and consistently do. But to admit telepathy is tantamount to admitting soul, for telepathy cannot be a function of organic evolution as ordinarily understood.

The Catholic disputants now very subtly draw a distinction between "Spiritualism" and psychic research. This will not hold. The facts of Spiritualism, and these only, gave the grounds for psychic research; and none would ever have been attempted but for those facts. There is no "doctrine" which can be fastened on Spiritualism except the fundamental inference from facts that spirits can and do communicate with the living. As to whether they are good or bad they are known by their fruits. As to who they are, they are known by the evidence.

As for the bogey of "danger" to ill-balanced minds, religious insanity was known long before modern Spiritualism; it is diminishing, not increasing. We may surmise that much of the disturbance of mind which perhaps comes under priestly notice may be due to the conflict between sacerdotal authority and what penitents know to be true.

L.S.A. MEETINGS.—"Beyond the Gates of Death" was the title of a powerful address by Mr. P. R. Street given in the hall attached to the offices of the Alliance on the evening of January 22nd. We hope to publish a report in our next week's issue. For Thursday evening next, February 5th, we are promised a visit from the author of "So Saith the Spirit" (well known to our readers under the pen-name of "A King's Counsel"). He is to discourse on the subject of "Dogmatism on Spirit Intercourse." Those who heard him speak at the social gathering in March of last year will recall the keen analytical skill with which he then dissected some of the arguments of our critics, and will anticipate a treat.

FROM THE LIGHTHOUSE WINDOW.

The office of *LIGHT* is now connected with the telephone. Our number is Museum 5106. This event is in keeping with the growth of Spiritualism and the way it is extending to all sections of the community

As an historical record we desire to state that the "Weekly Dispatch" on Sundays, January 18th and 25th, appeared with whole page preliminary announcements (in large type, with photos) of the coming publication by that journal of the automatic scripts obtained by the Rev. G. Vale Owen. Such an event deserves to be placed on record. Incidentally, we may add that the "Weekly Dispatch" states that Mr. Vale Owen has refused to accept any money for the manuscripts.

Every reader of *LIGHT* should make it a point of duty to secure one or more copies of to-morrow's (Sunday, February 1st) "Weekly Dispatch" and post copies to friends abroad. As there will be an enormous demand for the paper it would be well to order it in advance.

We understand that Messrs. Kegan Paul are about to issue a new review, the "Psychical Research Quarterly," taking up the subject from the scientific side.

Another, which is to appear in America, marks the increasing interest taken in this subject. The new publication is "The Psychical Review," the editor being Mr. Hereward Carrington, Ph.D., whose books on psychical research are well known. It is published by Messrs. Dodd, Mead and Co., 4th Avenue, 30th Street, New York. Mr. Carrington's accomplishments as a conjurer have made him an acute observer and specially able to conduct test investigations.

So many people failed to gain admission to Mr. Horace Leaf's recent lecture at Blackpool that he has arranged to repeat it on February 4th.

Mr. Leaf writes that Sir A. Conan Doyle's meeting at Preston on January 22nd was a huge success. About two thousand people were present and the enthusiasm was pronounced.

A well-known correspondent writes: "I should like to endorse my friend Mr. Leaf's remarks on foreseeing the future. Like him, I can speak with the authority of a medium as well as from over twenty years of unbroken contact with psychics and occultists. May I be allowed to state one instance that no amount of telepathy or mundane knowledge can account for? In February, 1906, a daughter-in-law of Sir Edwin Arnold's (whom he always called the Witch of Endor!) told us that our son would have a successful career under Government in a pale blue uniform that belonged to neither the Army nor the Navy. We laughingly remarked that nothing but the diplomatic service remained, which was far beyond our purse. Early in 1918 the boy was transferred from the guns to the R.A.F., and before he was demobilised in October, 1919, he was given the Distinguished Flying Cross as well as a high Russian honour. The strange part is that he never wore the pale blue uniform of his corps—he contented himself with adapting his gunner's kit after the prescribed fashion."

This is an interesting sidelight on foreknowledge, or the faculty which is now termed "lucidity." The seer seems to perceive pictures (whether with or without such natural aids as a crystal) and these are translated by him into speech. Probably nearly all "revelations" of the kind the Apocalypse included are perceived in this cinematographic way. The Sonnet predictions, given in 1868, minutely investigated by the "Annales des Sciences Psychiques," were of this form—the seer described the events of the war of 1870, the siege of Paris, the Commune, and the war of 1914, beginning with disaster and ending in victory, as events which he was actually seeing.

"Dagonet," in the "Referee," discussing Miss Stoddart's book, "The Case Against Spiritualism," says, "To argue that Spiritualism is opposed to Christianity is not the strongest argument against it as a creed. It does not appeal to Jews or Mohammedans or Buddhists. The great argument against Spiritualism is not that it is opposed to Christianity, but to common sense."

Our contemporary is going a little outside its province or it would not speak of Spiritualism as a creed. It is a body of supernatural facts. As to opposition to common sense, when George Stephenson said to the Parliamentary Committee that a speed of 30 miles an hour might be reached, the examining barrister considered this statement so opposed to common sense that he said he would ask no further questions of such a witness.

Miss Lillian Whiting writes from Boston (U.S.A.) in praise of a new American book, "The Future Life in the Light of Modern Inquiry," by the Rev. Samuel McComb, D.D. (Dodd, Mead and Coy). We hope ere long to have an opportunity to review this book.

Miss Lillian Whiting says: "In his chapter on 'Evidences of Research' Dr. McComb devotes many pages to conditions of experiments with the psychic whom Dr. Hyslop calls 'Mrs. Chenoweth,' but whose real name is Minnie M. Soule. Mrs. Soule is one of the few remarkable psychics of the world. Her work attracts wide attention, and her 'waiting list' of applicants for a 'sitting' is always filled for two months in advance. Many persons cross the continent to secure a series of sittings with Mrs. Soule."

In an interesting article entitled "The Devas in Modern Life," by L. E. Girard, in the January number of "The Theosophist," the writer, after prefacing his remarks with the statement that "people who even profess a belief in devas (fairies) in these modern times are looked upon as mad," goes on to say, "It is never too early, however, to repeat facts in the face of ignorance. Such repetitions serve to irritate the ignorant and, finally, to make them think. And there are, indeed, few things so irritating to the man of modern so-called scientific mind as to continue to assure him that you know something he doesn't know, and to refuse (or claim yourself unable) to demonstrate your facts for his benefit in the manner he demands. He does not realise, in spite of all his supposed education, that his denial of your fact throws on him the burden of the proof of a negative, a thing most difficult—even in mathematics, where, for instance, the squaring of the circle has been proved impossible, but only, I gather, in Euclidean space. And as for proving that no deva exists, the thing is absurd on the face of it."

After this quaint exposition of a method of dealing with an opponent the writer continues, "To prove their existence is comparatively easy by means of ordinary evidential procedure. But the laboratory or field demonstration is what the modern materialist wants. He wants a fairy pinned to a board, or put up in alcohol in a bottle, or hunted down with dogs and guns. He does not realise what a nonsensical request that is. If he did he might be content to say, 'I don't know, and I doubt very much whether anybody knows.' And then there might be some hope of demonstrating to him the thing his open mind might enable him to see." We all know the type of mind that wants "a fairy pinned to a board."

The transition of the President of the Marylebone Spiritualist Association has been followed at a very short interval by the passing of the society's treasurer, Mr. E. Haviland, which took place on January 22nd at Southsea. Mr. Haviland had been an enthusiastic Spiritualist for nearly forty years, during which period he gained a very wide experience of the subject, being specially interested in its scientific aspect. His peaceful transition was a release after months of physical suffering.

Sir Oliver Lodge opened his American lecturing tour last week by an address in the Carnegie Hall, New York, on "The Reality of the Unseen." Telegraphic reports state that he received a great ovation from a large audience.

J. D. B., in the "Westminster Gazette," reviewing a group of books dealing with psychic problems, says of one of them, "We reach a fundamental objection to Buddhism in its refusal to offer material proof of its claim to esoteric knowledge."

A correspondent from Durban writes, "Some fifteen years since I purchased 'Spirit Identity,' by the Rev. Stainton Moses and am re-reading it. I wonder why so many books are written on Spiritualism for there is here written enough to convince anyone who accepts evidence at all of the solid facts which are its basis. I would strongly advise anyone who is interested in the subject (whether a Spiritualist or not) to get the book and inwardly digest it." We entirely agree. Some of these well-considered works of the past are worth far more both in the evidence they offer and in the conclusions they reach, than the hasty productions which abound in reckless statements and guesses at solutions.

Meetings next week:—

Sunday.—Miss Maud MacCarthy, No. 1, Lansdowne House, Holland Park, 8 p.m.

Tuesday.—Miss Violet Ortnor, L.S.A., 3 p.m. Mr. Ernest Hunt, Stead Bureau, 7 p.m.

Wednesday.—Professor A. Erskine, Delphic Club, 5 p.m.

Thursday.—Author of "So Saith the Spirit," L.S.A., 7.30 p.m. Miss McCreadie, Stead Bureau, 3.30 p.m.

Friday.—Mrs. Wallis, L.S.A., 4 p.m.

THE PROBLEM OF EVIDENTIAL VALUES.

THE WORK OF THE S.P.R.

BY THE REV. G. VALE OWEN.

In his excellent book, "Spiritualism: Its History, Phenomena and Doctrine," Mr. J. Arthur Hill answers the question, "What is the difference between a Spiritualist and a psychical researcher?" The answer, epitomised, runs thus:—

"The Spiritualist, once convinced, tends to accept things afterwards very much at their face value. All trance controls, for example, seem to be accepted as from spirits, no determined attempt is made to test them. And the same with normal clairvoyance. Similarly with planchette-writing and the like.

"The psychical researcher is of a more enquiring turn of mind. He is nothing if not critical. He wants proof. Some evidence of identity is required."

Mr. Hill has evidently found the same difficulty as myself in distinguishing between these two worthy ingredients of a great cause. And I must frankly confess that he has done the job better than I have ever been able to do it. I am not going to criticise his description. It would be neither fair nor wise to do so unless I had something better to put in its place. And I have not. I accept his wording, and here merely wish to consider which of the two methods up to date has given the better results. I can do this, I feel, the more impartially inasmuch as I am neither a Spiritualist nor a psychic researcher, if the above be a correct delineation of their respective attitude of mind. I would rather describe myself as a blend of both.

The members of the Society for Psychical Research have been accused of slowness of movement and a certain lack of sympathy with those who hold the emotions to be by no means a negligible factor in appraising supernormal phenomena. But it may be well to keep in mind a fact which is implicit in Mr. Hill's wording. It is a common enough fact. Variety is desired by the human mind.

The methods adopted by the S.P.R. may be excessively deliberate and consequently slow as viewed by the convinced Spiritualist. And they may not be so convincing to many as the more realistic, emotional methods, but they do appeal to a large majority of the thinking public.

I think it is not too much to say that the intense Spiritualistic wave which is sweeping across our island at the present time has been enormously helped by the fact that the phenomena reported in the Press are known to be, to a certain modified extent, supported by the patient investigations of the S.P.R.

On the other hand, however, it may seem to some of us that the members of this same S.P.R. have been excessively cautious in admitting into their evidence factors which accepted science would deem unscientific. Sir A. Conan Doyle touched the spot in one of his speeches. He had spoken with his own son. How did he know it was his son? In his answer he swept all so-called scientific data aside and went to the real heart of the matter. In effect he replied by asking his querists what kind of a father they took him to be. Did they think a bereaved father was in the mood to have a fake son imposed upon him at a séance? He put it in better phrase than that. But that is just the sense of his reply, as it struck me. And when I took into account the whole personality of the man, his high integrity and love of truth, his acute analytical intellect and the calm discrimination displayed in his histories of two big wars, I felt inclined to accept his testimony as to his son's identity. Have the members of the S.P.R. in the past given quite enough weight to this personal element?

This is not only a science. It is psychical science. I have made my own investigations. I am making them now as opportunity offers. But I go my own way, quite a free-lance. A friend called in the other night. As we all sat talking together she quietly fell into trance. No less than twelve persons came and spoke through her. Ten of these had been before in the same way. Some were relatives, others were friends who had made our acquaintance after passing over. Some of these we have known for eight or ten years. They have come to us by means of trance, automatic writing, impressional writing, clairvoyance, and in other ways. The psychic friends through whose mediumship they have held intercourse with us have been, in almost all cases, oblivious to the fact that these spirit people have been in contact with us through the others. And yet in every case the identity of these spirit-communicators is quite distinct and self-personal. They come to us and are welcomed by us as real friends. The evidence of their reality is quite complete and satisfactory. We are sure we shall one day meet them in the Better Land and there talk over the times when our friendship began here below.

But I would not venture to submit this evidence to the S.P.R. It would burst through their rules and upset their methods, and meet with summary rejection. For there is in this matter a personal element which ordinary scientific laws cannot contain. To this extent these laws hamper investigation.

If it be said that the object of a scientific society is to establish its findings on the only assured basis hitherto known, i.e., the scientific basis, then it would be legitimate to put the matter in some such way as this: The object of any science is to search out the truth of the matter under consideration. But here is a body of fact which eludes your methods. To that degree your methods fail in their object. I do not urge that these methods be changed or enlarged. What I do assert is that, conducted by level-headed people, other more elastic methods do yield a richer result. And while the more rigid procedure is useful and its findings more acceptable to the dispassionate section of the public, to the bereaved, as also to those who aspire to know what truth and virtue are with those who live in the light of eternity beyond the veil of the flesh, the calm conclusions of the scientist do not suffice.

A ROMAN CATHOLIC VIEW.

"The Tablet" of January 17th prints a report of an address given in Wimbledon College on "Spiritualism," by the Rev. F. Chichester, S.J. Spiritualists, the rev. preacher is reported as saying, often put forward that Spiritualism is the antithesis to Materialism; and if, as a doctrine, it were this alone Catholics would have no quarrel with it,

"yet from the way in which they described spirit life, their conception of it was a very degraded one as compared with the Catholic; the level of the 'spirit' life as far as we could know of it and its so-called communications appeared lower than the average human earthly level. The general impression one gathered, after a perusal of reports of Spiritualistic séances, was that the spirits were a mixture of ignorance, cunning, childish frivolity, childish pride, or else, if they attempted to rise to higher thoughts, fell into appalling platitudes. Just as Spiritualism did not mean simply the 'spirituality' of the soul, so it did not mean the investigation of psychic phenomena. Some scientists had, indeed, investigated the evidence from this point of view, as well as from the physical, but they represented a very small minority, and of these several had accepted—more or less completely—the Spiritualistic doctrine. But the séances of the Spiritualists had a very different purport, and were intended to buttress a very different claim. If reason be needed for substituting 'spiritism,' 'spiritist,' or better, for coining a new term for this mixture of fraud, morbidity, and devilry now ruining so many people morally and physically, it may be found in Sir Arthur Conan Doyle's confusion of thought.

Father Chichester then considered the evidence offered by Spiritualists in support of their assertions (1) that at their séances communication was set up with definite dead; (2) that the spirits gave information about the next world which supplanted all other revelations. In regard to the first point, he said it was shown that the physical phenomena were hedged around with too much fraud to be of any worth from a scientific point of view.

"Father Chichester also touched upon the dangers to mediums and sitters. They were natural, he declared, and preternatural, physical, moral and mental. In the long run religion was always attacked in favour of some merely human doctrine."

*. A different Roman Catholic view from the above was given in our issue of January 24th (p. 30). We believe that in the Order of the Latin Rite for the Consecration of Bishops the candidate is required to profess his sincere belief that at the Last Day all men shall rise again "with the same flesh that they now wear." Spiritualism says that the soul survives and the body decays. There certainly is an opposition here.

Such denunciations as that of the Rev. F. Chichester, S.J., recoil on their authors in the long run. Growing minds cannot fail to see on which side truth stands. We are not afraid. In the thirteenth century the Papal Legate at Paris forbade the study of the works of Aristotle in the University, and the Church fulminated against Divine Theology clothing herself in the rags of pagan philosophy. In a few years Aquinas took the Aristotelian system as the foundation of his philosophy and the Greek sage was hailed as the "*praecursor Christi in naturalibus*."

"PURPLE PANSIES" is the title of a very attractively got-up booklet of poems, by Mrs. Jessie Farrell, of Tapson-street, Cambridge, South Africa, the object of which, in their author's own words, "is not to achieve literary laurels, but to breathe comfort, hope and love to those who are spiritually needy." It can be obtained from Mrs. Farrell for 1/4 post free.

MR. R. J. PORTEOUS, Waverley Park, S.E., sympathises with our contributor, Mr. F. Barlow, in his plea on p. 24 for the purification of Spiritualism. It is his experience that too often sensitive people are turned aside from Spiritualist missions by feeble and foolish displays, out of harmony with the high origin of the movement. While he would not exclude the elements of humour and sound sense, he feels that an endeavour should be made to shield all meetings from anything in the nature of triviality and hysteria.

THE MEAGRE MESSAGES FROM THE "OTHER SIDE."

The number of "hard-headed" business men who are coming to a belief in Spiritualism is surprising. A still greater number is taking an interest in the subject, but it is quite a shock to an unbiassed mind to hear a man who is a great commercial success, state definitely that he has been speaking with dead friends. The kind of things those who have passed discuss, moreover, is so trivial, that many people feel certain there must be some other explanation. They feel that if those who are gone could really talk to us, they would wish to communicate something of importance to their friends, instead of just recalling pleasant incidents, in which both dead and living took part.

There are many fundamental questions which the living are unable to answer, and which it is so important for them to answer. Surely if the dead live still and are in a higher plane where greater knowledge is to their hands, they would wish to resolve these questions for those they loved on earth. Such information would be of untold value in the guidance of our lesser lives. It would bring us up to their stage of development, or to its verge, so that we could advance much farther in our earthly life, and achieve a happiness which was heretofore unknown. But they do not tell us these things, and we are obliged to go on with the muddled existence we know; which is only a consequence of our limited intelligence.

This difficulty is overcome for the believers by a most ingenious and probably accurate explanation, although it is naturally only conjectural. The subject is one in which there is too little accurate knowledge for a definite statement, but the weight of probability is all in its favour.

When a child is very young, its brain has not yet opened to the understanding of speech, and its parents sometimes find great difficulty in interpreting its infantile desires from its inarticulate method of expression. It is only when the baby can say what it wants, that they are certain of providing properly for its needs. The baby cries when it is ill, but even the medical man is unable to obtain symptoms from it in a comprehensible way. He has to work largely by guesswork, resulting from an effort to understand gesture and physical pantomime. This makes both the parent's and the doctor's work the more difficult. They have outgrown the method of expression, and they can only partially understand, by doing their best to go back to the state of baby language and baby mentality.

The Spiritualist holds that something of this kind creates most of the difficulty which spirits find in giving their friends and questioners any really serviceable information. By passing into a higher stage of development through the gates of death, they have extended their powers much as the child does in growing up. The limits of time and space have obviously been removed with the physical body, and the spirit has quite a different mental outlook from the living man. It is impossible to say how they communicate with each other. It is not even known whether they use ordinary speech, or whether some better way of expressing their mental experiences is bestowed upon them.

Thus they find it as difficult to communicate with living man as an adult finds it to answer the many unexpressed questions or to satisfy the undefined desires of the child. As the spirit develops, it becomes even more removed from the state of the living man, and finds it correspondingly difficult to express itself in human language. It is therefore only possible at present to speak with those who have recently passed from among us, and they are only able to deal in human trivialities, as their experience of the spirit world is so limited that they have not yet acquired so very much more knowledge.

While this explanation is excellent, the open mind cannot altogether accept it. More facile of understanding is the explanation that, by some means not yet understood, the unconscious mind of the medium is able to interpret the actual thoughts in the conscious mind of the person who wishes to speak with his friends. This would also explain the trivial messages received. A man, thinking of his loved one, naturally thinks of the pleasant happenings in which they shared, and if his thoughts can be transferred to the unconscious mind of the medium, they would be reproduced in the communication. How this explanation is regarded by the believers is not known to the writer, but it is in itself sufficiently marvellous.

It is, however, of little advantage to mankind, compared with that which would be gained if the believers could actually prove their contention beyond any shadow of doubt. The three questions which faced primeval man are unanswered to-day. God, the soul and immortality, are still in doubt, but could the last be proven it would be the first answer yet obtained. The influence of that answer on the life of man is incalculable. It is certain that it would be but the beginning of a whole new range of discovery, and it cannot be doubted that it would change the whole mental outlook of the human race.

Whether the change would be of advantage can be questioned, but it is not by the increase of knowledge that man has ever permanently suffered. His pain is that the material limits so prescribe the possible acquaintance with the laws which govern his life that he cannot fully understand it, and is unable therefore to organise it in the manner that these laws inevitably demand.

G. F. FUSSELL.

"THE DOCTRINE OF THE SUBTLE BODY."*

The philosophic schools of antiquity, whilst immeasurably behind us in the acquisition of material knowledge and in its application, were yet often as far in advance of us in the domain of interior knowledge.

Modern scientific thought, working in and through objective fields, has discounted much that was of permanent value in ancient thought, through disdain of the psychological processes by which the ancients arrived at truth, and which were exemplified in the saying, "*Gnôthi Seauton*"—"Man, Know Thyself." Thus it is that the doctrine of the Subtle Body, which is described by Mr. Mead in this scholarly work as the notion that the physical body of man is, as it were, the exteriorisation of an invisible, subtle embodiment of the life of the Mind, has been dismissed all too readily by modern thinkers, and dumped by them into the midden of exploded superstitions. But having now reached the borderland of objective science and being confronted with problems subversive of all the old scientific dogmas, we are ready once more to give ear to what the philosophers of antiquity have to say concerning the vestures of the soul. Mr. Mead summarises in three chapters the most interesting presentation of the notion of the Subtle Body as it developed in Western tradition, and he claims that Alexandrian culture was the focus of this idea for the period under review. At the root of the sideral religion of antiquity was always the notion that Man was a Microcosm of the greater universe, and that there was an intimate link between his inner embodiment and the subtle nature of the Cosmos. The sciences of astrology and alchemy were offshoots from this parent idea. The former, as a high science—far removed from any vulgar horoscopy—always endeavoured to be explicit, in contrast to alchemy, which has used every device that human ingenuity could invent, to "camouflage" its subject-matter and procedure. Yet the riot of symbolism in which the alchemists revelled was intended by the best of them to set forth the sequence of a natural inner process of the life of the Soul. In his chapter on the Spirit-Body, Mr. Mead considers the theory as set forth by the Later Platonic schools. Spirit in this sense implied the embodiment of an otherwise formless and plastic principle in contrast to the soul which is conceived as utterly incorporeal. The powers of sensation (well in this Spirit-Body, which has no localised senses, but is the unitary or common sense-organ.

The next section is devoted to the "Radiant Body"—the "Aurgoides," spoken of as the "star-like and eternal" vehicle of the Soul, which has its cosmic counterpart in the heavens.

Synesius (404 A.D.), Neo-Platonist, and afterwards Christian, speaks of this spiritual vehicle as the (causative) sense of senses, the distributor of the powers of sense among the various organs. It operates by the imagination, and must be kept pure in order to comprehend God intuitively. It is the borderland between reason and unreason, and by its means things divine are joined to the lowest things. This spirit is lent to the soul on its entry into the corporeal world, wherein the soul strives to take this spirit aloft with it, but sometimes is forced to abandon it, though rarely does a complete severance occur. Again, the soul may yield to pleasure and become unconscious of the presence of evil in a fatal conjunction of the two principles. The Will is the chief agent in purification, but if it fail, then suffering is remedial. Hence misfortunes are often a Divine Providence. It is the true function of the soul to restore the spirit with which it is gifted during its sojourn here, to its own region with an increment of purified experience, as a storehouse of truth. Mr. Mead's analysis ends with a consideration of the ideas held concerning the Resurrection-Body, varying, in the early Church, from the material view of Tertullian to the Docetism of the Gnostic schools, which made this body purely phantasmal. But for the spiritually experienced, the doctrine was that of a glorified body which should leap forth from the grave of the fleshly encasement.

Mr. Mead finds the clearest suggestion of the true concept of this new body in the surviving ritual of the Mithriaca, from which we learn that it was quintessential and all-comprehensive of the diviner nature of Man, comprising the Primal Origin and Substance, and the Four pure Elements. In his Epilogue, the author reasserts the human interest of his fascinating theme, and commends to all the seekers of to-day in the region of the mysteries of the Soul, a re-trial of this idea so dominant in the traditional psychology both of East and West.

F. BLIGH BOND.

"SISTERS and brothers, I have seen many changes in the spirit world, and on the earth plane, since our Father called me hence. I have seen men in ugly moods, and women—poor souls—ostracised and miserable on the earth plane, but never have I seen one left out of any fold he or she would enter into, if but willing to come inside the green pastures. There is more rejoicing in Heaven over one sinner that repenteth than over ninety-nine just men. That is God's way. Is it man's way? Sorrowfully do I say it—Not often."—"The Dead Alive," by H ! ! ! ! !

* By G. R. S. MEAD (J. Watkins, London, 1919, 6/-).

THE WEDDING GARMENT.

BY MRS. PHILIP CHAMPION DE CRESPIGNY.

In controversy on the subject of Spiritualism the old adage, that those convinced against their will remain of the same opinion, finds special point. In no branch of discussion is irrefutable logic and evidence so often put forward to be met with a mere repetition of some statement already shown to be fallacious; as though the force of constant reiteration must, in the end, break down intelligent argument. The leader in a prominent paper of a few days ago is an instance; Sir Oliver Lodge is accused of trying to run with the hare and hunt with the hounds, because he says believers in Spiritualism do not *call up* the spirits of the departed; and this in face of the fact that for years all Spiritualists on every possible occasion have publicly denied their power to summon spirits against their own inclination, and that the first injunction in the seance-room is, not to fix the mind on any special visitor, as the very fact of so doing is likely to frustrate the desired end, the cross-vibrations of anxiety or eagerness militating against the efforts made by those on the other side to reach us.

One of the most marked cases in which this dogged refusal to accept logical argument and facts found to be unanswerable is evident, is the reiterated statement of unbelievers that nothing of use or real interest is ever obtained through communication with the other side; the contrary has been proved over and over again, but, nothing daunted, the passionate sceptic brings forward the old objection as though it had never been met. To those, however, who know from personal experience how much we owe to information so gathered the following may be of some interest.

When, a few weeks ago, Mrs. Wriedt, the American direct-voice medium, was over in this country, I had a private sitting at which "Dr. Sharp" (her control) kindly offered to answer any question I cared to ask. In the course of conversation we got on to the subject of the different spheres and planes, and how it was that each spirit arrived at his appointed place.

"There is no need of examinations here, you know," he said; "each soul is judged at sight by his 'colours,'" thus confirming what has been taught for so long by Theosophy, that in the moulding of character the astral body is also moulded, showing results in the colours of the aura, those tell-tale vibrations that envelop each one of us, and on the next plane are visible to the astral sense of sight. If we go hence with an aura stained by the dirty greens and browns of selfishness and other vices, it will be useless to claim admittance to planes reached only by auras of pure and brilliant vibrations, showing exquisite variations of blue, violet, yellow, delicate greens, and rose. The man's aura will betray him, and the parable of the New Testament be justified: without a wedding garment he will have no place at the feast.

If we were to realise this fact, that we are, as a hard fact, bound for a world in which no secrets are hid, we might be at pains, most of us, to make our auras more presentable! It would be a powerful urge towards perfection. If each time an unworthy thought or petty action tempted us, we were to remember that its indulgence was creating an unpleasant mud-coloured stain on the aura, we should be eager to wipe it out in a flood of rose-colour stimulated by thoughts of love and selflessness towards our neighbours. The true realisation of future conditions would supply an incentive to noble lines of conduct very helpful to those seeking higher planes. The motive, of course, should not be the ignoble one of personal vanity, a fear of presenting a poor aspect in realms where what a man really is is all that counts, or of betraying secrets better kept hidden, or even of being turned away from the feast for want of a wedding garment; but to anyone honestly fighting the vibrations of the flesh by the higher vibrations of the spirit, an inner knowledge of the outward and visible sign registered on the astral aura by every thought and act should prove a stimulus towards spiritual victory.

That we make our own Heaven and Hell has been repeated until it has become trite; but many who assent have no very clear realisation of the plain truth lying behind it, that through the "keynote" to which we have tuned our inner bodies on this plane through thought, action, and motive, we shall go automatically to our own place hereafter—and the colours of our aura will be our passport.

COMING EVENTS.

February 1st.—Vale Owen Script published in "Weekly Dispatch."

February 16th.—S.N.U. Social and Dance, Holborn Hall.

February 26th.—Leaf-Chapman Debate, St. Andrew's Hall, Glasgow.

March 11th.—Conan Doyle-McCabe Debate, Queen's Hall.

March 31st.—Anniversary of Spiritualism Meeting, Queen's Hall, by Marylebone Society.

A THOUGHT FOR THE TIMES.—A meteor, shaking from its horrid hair all sorts of evils and disasters, may, by and by, take its place in the clear upper sky, and blend its light with all our day.—EMERSON.

THE TREMENDOUS ORCHESTRA OF LIFE.

BY THE REV. F. FIELDING-OULD.

There are adventures of the spirit, momentary impressions, and passing phases of consciousness which are too deep for detailed analysis and which would elude expression in set phrases by the subtlest master of language. Who can tell all he feels so that another may understand, what prophet ever wrote an adequate account of his soul's vision, what artist hand can set upon his canvas the glowing ideal which floats undefined before his delighted mind?

A few nights ago, just before waking, I seemed for one second of time to stand on the threshold of a higher world. Only two external phenomena were perceptible, an orange-coloured light and the pulsation of something which moved with immeasurable rapidity all around. But the arresting and never-to-be-forgotten thing was the momentary *intensifying of life*. I seemed for a brief instant to step into the vitalising fire of She. The mind searches in vain for fit analogies to illustrate the difference between ordinary life, the sluggish flow of mortal blood, and this new quality of enhanced vitality. It was as blends of harmonious colour compared with the faintest pencil outline, as pure mountain air after the stagnant vapours of a dungeon. Earth life was in comparison poor, cold and thin as the note of a tin whistle beside a tremendous orchestra.

The impression I received was that this life was in the throbbing atmosphere and that if I were but to breathe it deeply into the lungs the whole personality would be enriched beyond belief, and every struggling attribute, budding faculty and latent potentiality would be intensified or unfolded as a tree puts forth its foliage in the smiling sun of spring.

Then a door shut. I was snatched back and found myself out again in the insipid, tepid environment of earth.

In this momentary experience seems to lie a real and important revelation; the significance of the existence in the beyond is not in the glorious surroundings of the emancipated spirit but rather lies in the quality of the life itself, where it may be keyed up to such a pitch that it must feel that it existed but never lived before. Death, then, may be a transforming and transfiguring event after all, and in spite of the reiterated warning that character remains exactly what it was before the change. So a feeble invalid, scarce able to raise an emaciated hand, may contemplate a youth full of spirit and energy; so, dragging tired feet homewards, we may envy a dog running, turning and bounding into the air with an exuberance of life which it can hardly contain; so a smoky candle, itself all unchanged, might be plunged into oxygen and burn like an electric torch. The "atmosphere" in which we live counts for much even here, and in uncongenial company the most brilliant and *spirituelle* will sit dumb and unremarked. The colours of sea weeds fade when they are taken from the water, and pebbles which gleamed like gems become dull and common stones. So a prince whose "kingdom is not of this world" may be mistaken for a village carpenter (Matt. xiii., 55).

THE LAST OF ELSA BARKER'S TRILOGY.

In "Last Letters from the Living Dead Man" (William Rider and Son, Ltd., 4/6 net), we have the third and final of the "Living Dead Man" series, embodying communications received from Judge Hatch in America between February, 1917, and February, 1918. They comprise thirty-one letters dealing with the problems confronting the world, and especially America. It is good to find that the communicator is optimistic. He says, "I have looked at the world from the outside, and I see no cause for despair. I have looked at the soul from the inside, and I see great cause for rejoicing." This is a bold stand to take, for the opinion was given before the end of the war. He says:—

What the new race needs most of all is truth. Modern science is preparing the world for the fearless facing of truth. The man who toils over a microscope, that he may observe and record some fact in nature, is more the servant of God than the man who with sanctimonious face tells his fellow creatures what they must not do, for his work at least is positive in its results.

Those who have read the former works of this series will be interested in this final selection. It is less evidential than the others, but read in sequence with them it rounds off a personality with whom it has been good to be brought into contact.

We all sincerely hope that Judge Hatch is right when he says (in 1917), "Joy is coming back to the world some day, such joy as the world has never known."

We are growing toward the light; the veil is thinning; some of us now see through in gleams, and a few with a certain amount of steadiness, as in the mystical cases quoted.—J. ARTHUR HILL, in "Man is a Spirit."

You cannot interpret all the glory and beauty of grand opera on a penny whistle. In regard to receptivity of and capability of expressing spiritual impressions, most mortals at present are but as penny whistles compared to an organ.—"The Eternal Question," by ALLEN CLARKE.

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.—Mrs. E. A. Cannock. February 8th, Dr. W. J. Vanstone.
The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Dr. W. J. Vanstone; 6.30, Mr. E. W. Beard. Wednesday, February 4th, 7.30, Mrs. Annie Brittain.
Lewisham.—The Priory, High-street.—6.30, Mr. T. Ella. Walthamstow.—342, Hoe-street.—7, Mr. W. E. Long.
Monday, Grove-road, 7.30, Mr. Percy Street.
Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Brown.
Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Mrs. Annie Boddington.
Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, address and clairvoyance by Mrs. Inkpen.
Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. St. John Day; 6.30, Mr. H. E. Hunt.
Peckham.—Lausanne-road.—7, Mrs. Podmore, address and clairvoyance. February 8th, Mrs. L. Harvey.
Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Humphreys. Thursday, 8.15, Mrs. George.
Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Graddon Kent; Committee meeting after the service. Wednesday, 8, Mrs. Inkpen. Lyceum every Sunday at 3. All are welcome.
Wimbledon Spiritual Mission; 4 and 5, Broadway.—11, Mrs. Stanley Boot; 6.30, Mr. Ernest Meads. Wednesday, February 4th, 7.30 p.m., doors closed 7.35 p.m., Mrs. Jamrach. Healing daily, 10 a.m. to 1 p.m., excepting Tuesday and Saturday.
Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7 for 7.30, Lyceum entertainment; admission by ticket: only, 1/10 and 1/- including tax. Sunday, 11 and 7, Miss V. Burton on "The Spiritual Value of Home Circles" and "How Home Circles Help the Spirit Friends." Wednesday, 8, Mr. and Mrs. E. J. Pulham. February 8th, 11 and 7, Mrs. A. Boddington.
Brighton.—Athenæum Hall.—Prof. Coates at 11.15 on "The Séance-Room and Its Uses" and at 7 on "Ourselves and Work"; 3, Lyceum. Wednesday, 8, public meeting, Mr. R. Gurd.
Brighton Spiritualist Brotherhood.—Old Steine Hall.—3, Lyceum; 11.30 and 7, Mrs. Neville. Monday, 7.15, and Tuesday, 3, Mrs. Neville. Thursday, 7.15, questions and clairvoyance. Forward Movement see advertisement.

NORTH LONDON SPIRITUALISTS' ASSOCIATION.—The thirteenth annual general meeting of members was held on January 20th at Grovedale Hall, Highgate. The secretaries and treasurer gave their reports, which were most satisfactory. The year just passed proved a record in the history of the society in every way. The following were unanimously elected: President, Mr. E. J. Pulham; Vice-Presidents, Messrs. A. W. Jones and Thos. Davis; Hon. Platform and Correspondence Secretary, Mr. R. Ellis; Assistant, Mr. Wilkinson; Financial and Members' Secretary, Mr. H. Pryor; Assistant, Mr. Lossack; Treasurer, Mr. F. Perry; Auditors, Messrs. W. W. Drinkwater and Gaubert; Superintendent Steward, Mrs. Ellis, with power to appoint six assistant stewards. The meeting closed with votes of thanks to the officers.

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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	7-0
Croydon, Harewood Hall, 96, High Street	11-0	6-30
*Ealing, 5a, Uxbridge Road, Ealing Broadway		7-0
Forest Gate, E.L.S.A., Earlham Hall, Earlham Grove		7-0
*Fulham, 12, Lettice Street, Munster Road	11-15	7-0
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	7-0
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