

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2,039.—VOL. XL.

[Registered as]

SATURDAY, FEBRUARY 7, 1920.

[a Newspaper.]

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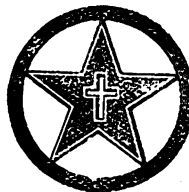
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NOTES BY THE WAY.

Before these lines appear the first instalment of script messages of the Rev. G. Vale Owen will have been read by hundreds of thousands of persons unfamiliar with Spiritualism in the columns of the "Weekly Dispatch." Many of those concerned with the publication appear to be under the strange impression that this is the first time that dignified and definite communications from the other side have been put before the world. It is of course rather farcical that this should be the case, but it is not at all to be wondered at. It is not the first time, as we know, by many hundreds, that lofty and sensible teachings from the other side have been given—LIGHT and its psychic contemporaries, the Library of the London Spiritualist Alliance, and the existence of "psychic" books by the thousand in other libraries bear witness to the fact. What is really happening is that *for the first time* the world, as represented by its greatest newspaper proprietors and publishers, has condescended to allow Spiritualism (in its best and truest sense) to speak for itself. We have made a great breach in the wall of prejudice; the conspiracy of silence has broken down. Years ago the editor of a London daily told us he was always ready to print anything about Spiritualism, if it took the form of the exposure of a medium or anything spicy and sensational about Spiritualists. And that is how the public were fed—poor, docile sheep! We were never surprised at the misunderstanding and ignorance which prevailed, nor did we wonder that in such circumstances all undertakings concerned with Spiritualism had to struggle for life under a constant cloud of suspicion, misrepresentation and contempt. That position is changing "with a vengeance"—the vengeance which is falling and will fall upon all those who for their own ends distorted and suppressed the truth.

* * * *

For the changes now taking place we have to be grateful to many workers on both sides of the veil—but we think especially now of the Rev. G. Vale Owen, for whom we ask all sympathy and encouragement from those who are with us. He has refused, with great wisdom, to take money for the messages received through his hand; he has sacrificed his feelings in consenting to world-wide publicity and all its consequences. To-day torrents of letters descend upon him from all quarters, and not all of them are kindly. Many old-fashioned prejudices and vested interests are being threatened by such events as that in which he is the leading figure, and there is much rancour and condemnation. The sceptics and materialists are not, as a rule, the offenders. They are not so hard hit by revelations from a next world in which they do not believe, as some so-called

religious people who believe in another world but hold that it is of a certain pattern. These are very angry at anything which challenges the truth of their ideas, and as all the old implements of torture for heretics are out of date, they are reduced to employing almost the only weapon in their armoury—the abusive (and sometimes anonymous) letter. Mr. Vale Owen receives these effusions, as we know, without anger or resentment—he is only sorry for his persecutors, forgives them freely and is content to wait until they have come to a better mind. But there are great multitudes who write to him sincerely wanting to know more of the great tidings of a life after death. They are willing and eager to follow up the matter. That is why we want in London a great central institution—we want several centres, in fact, all over the country. But London stands first.

• • • • •

And the cause which such a great Institution would represent is so fraught with consequences to the rising generation, and even to the future peace of the world, that we cannot doubt that means will be found to bring about its realisation. It is perhaps not sufficiently grasped that nearly all the troubles from which we suffer are brought about by states of mind. The Great War arose from this fundamental cause—the state of mind of Europe as a whole. Nationalisation in the present mentality of England may or may not be a good thing, but this at least is certain—that almost any political or social system will work well if men and women are animated by the temper of justice and goodwill. No scientific knowledge, no religious exhortation is anything like so powerful an incentive to that goodwill as the realisation that there really is an unseen world for which we are all bound, and whose conditions are real and understandable. Spiritualism has shown to many this fundamental truth, and the good results are obvious in many lives. In France a great Institution has been set up under the patronage of eminent men of science, and *has been recognised officially as of public utility*. We are confident that there will be those who feel that England should not lag behind. The cause is high, the moment propitious; therefore, let response be generous and swift.

"OUT OF WEAKNESS MADE STRONG."

Interesting pictures of the interiors of workshops connected with the Special Surgical Hospital at Shepherd's Bush appeared in the "Daily News" of the 23rd ult. Here wonderful cures of disabled men have been effected by giving them work to do which exercises the muscles of the limbs affected. We are reminded of the pioneer work in this direction carried on some years ago by the late Miss Edith Hawthorn, founder of "The Tiny Tim Guild," a lady who, herself always far from strong (she was only thirty-nine when she passed away), devoted what strength she possessed to the care of crippled and paralysed children. As a writer in the "Church Family Newspaper" observed in an article quoted in LIGHT for May 22nd, 1915, "her genius in discovering how to bring life to the helpless limbs, the paralysed tongue or throat, was as marvellous as her limitless patience in carrying out her treatment which made the cure a pleasant game and a joy to the little patients." In taking up and carrying on this beautiful work Miss Hawthorn was strongly convinced that she was impressed and guided by influences from the unseen world. The contrivances she employed were suggested to her from that world, and each instrument was specially made for the little patient for whose case it was needed. We may add that Miss Hawthorn was a reader of LIGHT and was deeply interested in psychic science. She possessed remarkable psychometric powers, and made many experiments in psychic photography.

A PLEA FOR A RATIONAL SYNTHESIS.

By STANLEY DE BRATH.

(Continued from page 35.)

IV.

It must be remembered that in all the foregoing "The Unconscious" means, "*what we are unconscious of.*" It implies the real existence of a vast circumambient realm of which we know no more than we knew of radio-activity twenty years ago. The vast gravitational, electric, and magnetic forces, which are the aggregates of infinite numbers of infinitesimal reactions, have surrounded Humanity from time immemorial, but have only recently come into consciousness. It is probably the same with what we call the Subconscious.

It will be apparent, too, that these inductions of pure science not only restore the soul to psychology, but immeasurably enlarge the current geocentric idea of "God." The "Directive Idea" is God in His aspect of Creator. The Directive Idea, the Creative Power, is both immanent in Matter and transcends it. It necessarily extends to the furthest star: it includes the smallest cell in the humblest flower. It directs all evolution, whether of suns and planets, of the chemical elements, of terrestrial life, or of individual souls,

"Earth's crammed with heaven
And every common bush afire with God."

Too often men make a doll's house divinity. We need above all things, to enlarge our concepts, instead of disputing over our little definitions.

The view put before us is that human evolution does not aim at the production of a higher physical type; it aims at a higher development of consciousness—the moral consciousness—the perception that in righteousness alone can man attain peace on earth and reach the development which makes him worthy of personal survival, and fit for personal survival. It implies, too, that the person must, by the development of his consciousness, become identified with the higher self.

The old philosophy of the East draws the strongest possible contrast between the Self and the Person. The Self is a part of the Infinite, which wears the "persona," limited by race, heredity, environment, traditions, and the like, as a mask or dress. The Self belongs to Eternity, the person to Time.

"Never the Spirit was born, the Spirit shall cease to be never." The person shows fitfully, very fitfully, his eternal lineage. He is immersed in Matter. This conclusion of the Intuition has taken at a bound the road by which Western Science is travelling to the same end. Both agree that the purpose of life is the growth of the soul to moral perception; to the ability to rise above the promptings of material existence to subordinate spiritual progress to material gain.

The general trend of automatic writings is the same. Even in a mass of twaddle which might be of use to the recipients, if only they would keep it to themselves and think over it, instead of rushing into print (one wonders what pleases some publishers!) a desire to raise the moral perceptions is distinctly traceable. The best of these writings have no other object.

It is also the message of Christ. God forbid that I should stray into theology, which I am from every point of view unfitted to do, but surely it is obvious that the notion of the Cosmic Creator is too vast, too remote for average Humanity. Our place is on the earth, we are limited by its conditions; our duty is to make it better, beginning with ourselves. The "express Image of the Father" on the plane of Time and Sense, presents us with the moral obligations of clean life, kindness, justice, and co-operation, as the means to this end. Why go further in attempting to define things for which we have neither the faculties nor the knowledge? Dogmatism is a vice of the human mind; it is not confined to the Churches, and it is most important at the present juncture, when Spiritualism is vehemently assailed on dogmatic grounds that we should not be led into the same maze and maintain finalities of any kind.

It has recently been my duty to review various books and articles written against Spiritualism. All of them, without exception, speak of the "teachings," the "doctrines," or "the creed" of Spiritualism. The writers cannot get the dogmatic concept out of their minds: they are unable to distinguish between facts and opinions. Creed and Religion are to them synonymous. In vain does one repeat that we have before us a body of concordant supernormal facts, and that the use made of them depends on the quality of the minds that envisage them. "Spiritualism" is, properly speaking, the definite philosophical antithesis to the "Materialism" which declares the whole evolutionary process to be intrinsic to Matter; and thought, the product of the brain; or, it is a convenient and quite indefinite abstract term, just as "Christianity" is.

The "Christianity" of Cardinal Newman, of the Inquisitor Torquemada, of His Holiness Innocent III. (who organised the Inquisition), or Pius IX., of the average Irish priest, of a Sinn Féiner, a Russian village "pope," an Anglican, a Methodist, of Luther, Calvin, the ex-Kaiser, Lord Halifax, the Rev. R. J. Campbell, Archdeacon Wilberforce, and General Booth, are not more different than are Spirit-

ualist concepts. It would be easy, and as illogical, to retort on "Christianity" much heavier charges than have been brought against the effects of Spiritualism on unbalanced minds. But facts are facts—human minds (and still more, human temperaments) treat them differently. And it is a final argument for the domination of the lower subconsciousness, that we too often use Reason, not to elicit truth, but to discover (or even to invent) premises on which our prejudices may find standing ground.

This is the sectarian habit of mind which we have to get rid of. It is common to all Humanity, clerical and secular; and is nowhere more manifest than in the few "scientific" saurians of the materialistic epoch who still survive by ignoring the supernormal facts. They do not adapt themselves to the new environment, and may be left to time; it is not now our business to convince the resolutely incredulous, but rather to restrain the superstitious.

V.

We are now confronted with a new situation; and, it seems to me, one charged with some very important developments:—

(1) The scientific work (of which the foregoing is a very imperfect summary) has fully admitted, and is even largely grounded on, the supernormal facts;

(2) It shows that the real Self is subconscious (for the present), and has very large inherent powers; especially that terrible memory by which everything we have thought and felt and done, has its permanent record within;

(3) The resolution of the Church Congress to open the whole question of Spiritualism at its next session. If this is discussed on a basis of dogma, a great opportunity will be lost. We should, I think, take some steps to ensure the grounds of fact being adequately represented. Discussion on the genuineness of the facts will end in futility. Dogmatic discussions will end in quarrels;

(4) The political and social unrest which is primarily due to the same temper of antagonism which applies the brute theory of survival of the strongest to human social life; a temper which goes much further than quasi-scientific theories, and finds its ultimate expression in Bolshevism;

(5) The campaign opening against Spiritualism, which indicates the line of attack—that "its teachings" are contrary to Religion.

The time seems to have come for more unity of front among Spiritualists and their leaders. Many of our friends are doing us much more harm than our enemies.

Some, in spite of manifest contradictions, take automatic "messages" as heaven-sent. Some discredit the Bible as old wives' tales. Some see that to do this is suicidal. One prominent Spiritualist expresses himself as strongly anti-Christian. Another persists (against all evidence), in referring all phenomena to "spirits." Another takes up Re-incarnation, with little or no valid evidence for it, and apparently not even aware of the profound difference between the Self and the person. (Three ladies have told me that they were Cleopatra, and two that they were Mary Stuart. There are many who are fairly obsessed by automatism. Is it any wonder that we are so often told that "that way madness lies"?). Another leader will have it that all information from the other side comes from "the cosmic memory"; whatever and wherever that may be! Thus it appears that nearly all concentrate on some side-issue of a more or less dogmatic kind and Spiritualism is degraded to a conflict of more or less ill-informed opinions.

This is to play the enemies' game: they want to fix on us the stigma of mere opinion. Uniformity of outlook is not to be expected; that must come from scientific experiment, so far as it can come at all. But is it not desirable to have some more definite lines of leading? For instance:—

I. The supernormal facts can be synthesised; they are not a mere rag-bag of disconnected marvels.

II. The powers of the subconscious Self explain much—though by no means all, that is attributed to "spirits"; at the same time that these powers prove the existence of the soul in us (which many of our acts tend to throw doubt upon), and they carry the implication of the survival of the Self, with its memories.

III. Proof that though the Self passed from the body can and does communicate with the living, the conditions are such as severely to limit that intercourse, and are liable to great misinterpretation.

IV. That the true function of Spiritualism is (1) to restore belief in the Divine Spirit as the Lord and Giver of Life and Consciousness, the Origin of all that is; and (2) to show that the ethical development is the one and only means to peace on earth, with Truthfulness as its primary characteristic.

What is Spiritualism doing, what can it do, to be the foundation of a New Order?

It is not in beliefs of "spirit return," or in a new set of dogmatisms that the remedy lies, but in showing a connected and coherent system of thought based on facts, which will show harmony with the past and distinguish between the essence of old doctrines and their outworn forms.

A CONFERENCE OF WORKERS.

Our task is positive—to build up; not negative—to destroy. Errors disappear in the light of truth, there is seldom need for controversy. We should not argue against

any form of belief, but show a consistently better one. Where we *must* argue we should advance facts, not opinions. And (so it seems to me) we might meet in conference to agree on a definite line of policy that our efforts be directed to one end, to convince the open-minded that the real Self is present here and now, that it lives on and carries into the Unseen the qualities it has acquired, so making for itself societies in which good, or evil, predominates and creates joy or pain as it does here, just because it is then under the true telepathic law by which thoughts are open. The light of heaven is Truthfulness; its joy is Co-operation; its atmosphere is Love; and we cannot have these unless we take them with us. The Churches have abolished the penal fire and the absurd literalism of harps and crowns; what have they put in the place of these things?

I propose that a Conference be called of some *workers* in Spiritualism, that this paper of mine, or some better one, be circulated and taken as read, and that agenda be drawn up for some common course of action, having regard to the new scientific departure which certifies our phenomena as facts, and gives the first outline of a rational synthesis under Law.

THE LATE MR. W. T. COOPER: A TRIBUTE.

When the annals of metropolitan Spiritualism come to be written a conspicuous place in them will be occupied by the Marylebone Association, the oldest body of Spiritualists in London. It dates back, we believe, more than fifty years, and in that time it has struggled through every kind of difficulty; sometimes it was almost on the point of extinction, but its light never quite went out, thanks to the efforts of a little group of devoted people who sacrificed ease and comfort and often out of a slender purse gave generously that the work might not fail. Amongst these loyal souls was its President, the late Mr. W. T. Cooper, whose demise we recorded recently. Our memories of him go back many years, although the time was but a small space in his own earth life, for he was well over eighty when he passed; he was indeed a middle-aged man when we first made his acquaintance. The earlier part of his career was engaged in ship-building, but later he was one of the principal parochial officers in Marylebone; yet even in those days, as a public official, he made no secret of his faith as a Spiritualist, and spent much of his leisure in the work of the Marylebone Association. Physically he was an impressive figure, tall and powerfully built; in character he was staunch, full of sound, practical common sense, shrewdness and insight. Stout-hearted, simple, kindly, his passing was like that of some great oak, bowed with the weight of many winters and at last overthrown in old age by a mighty gale. But the simile is very inadequate, as all parables applied purely to physical life must needs be. We think of him rather as one who, in a better world, with renewed youth, has gained his reward—"the wages of going on"—helping forward the cause he loved; and living a life where, instead of the strain and stress of earth, there is the easy and harmonious exercise of all the faculties; where the soul strives without strain, achieves and is content.

The funeral service at Kensal Green was conducted by Mr. Percy R. Street. It was simple and impressive, and there were many friends of Mr. Cooper present.

A memorial service held in the Steinway Hall was crowded, and eloquent tributes to the deceased gentleman were given by Mr. Percy Beard, Mr. Leigh Hunt, Mr. Ernest Meads, Mr. Douglas Neal, and Mr. George Craze. Miss Monk sang "O Rest in the Lord," and Mr. Clegg rendered Chopin's Funeral March on the organ.

A CONJURER'S TESTIMONY.

One encounters so much dogmatic unbelief amongst conjurers and stage-magicians concerning the phenomena of Spiritualism that it is an agreeable surprise to find a prominent entertainer with more enlightened views.

"That there is," says "Carlton" in his brightly written "Twenty Years of Spoof and Bluff" (Herbert Jenkins, Ltd., 12/6 net), "a lot of spoof Spiritualism knocking about nobody can deny. . . . But, admitting all this, the fact remains that there are phenomena in connection with Spiritualism that cannot be explained away by any known rule of logic and reasoning. At least, such is my opinion. Why, I have heard a little cockney wench of sixteen, who to my certain knowledge has never been any nearer to South Africa than the Battersea Park-road, hold forth in pure Zulu dialect while in a state of trance at a private séance in a house near Clapham Junction. And when she came to, she didn't know a word of what she had been saying. She spoke Zulu with the proper native accent, too, and not as an ordinary Englishman or Englishwoman does when trying to imitate their guttural clicks and clucks. I know. I've been there."

The testimony of so clever a conjurer and illusionist as to the reality of certain Spiritualistic manifestations is worth recording if only for the discomfiture of sceptics and unbelievers.

A. B.

The gods adore thee, they greet thee, O the one Dark Truth."—Egyptian Hymn.

"BEYOND THE GATES OF DEATH."

This was the title of the eloquent address delivered by Mr. Percy R. Street before an appreciative audience of members and friends of the London Spiritualist Alliance on the evening of Thursday, the 22nd ult., and it seemed quite in keeping that it should be preceded by a sympathetic reference by the Chairman (Mr. Withall) to one who, after many years of faithful work had, but a few days before, passed through those gates. Death had come to their friend Mr. W. T. Cooper as a happy release after great suffering. A man of kindly and benevolent nature, he was president of the Marylebone Spiritualist Association, the oldest Spiritualist Society in London; and in discharging the duties of this office, in which he succeeded the first president, Mr. Thomas Everitt, Mr. Cooper was ever ready to welcome inquirers and help them to pursue their investigations.

Mr. Street began by remarking that no subject had ever made so irresistible an appeal to public interest as that of the relation of this present life to the life beyond the grave. Taking into consideration the aftermath of war, so painfully felt, it was not to be wondered at that man was making a desperate attempt to storm the gates of death, to get behind that grim barrier, and find out, if possible, what lay beyond—whether those who gave their lives in mortal struggle still lived and loved.

One would have supposed, said Mr. Street, that a subject which seemed to declare to man the reality of that on which his dearest hopes were based would be welcomed with open arms, but on the contrary, it was encountering from quite opposite quarters varied degrees of criticism and hostility. The critics from both sides—Rationalist and Church—spoke with the voice of authority.

With regard to the McCabe—Conan Doyle debate, Mr. McCabe had no leg to stand on. No man, however prominent in the world of letters, had any claim to speak with the voice of authority on a subject which he had never sought to know at first hand. Joseph McCabe (unlike Sir Arthur Conan Doyle) had never sought. The Rev. A. V. Magee, again, spoke with a voice of authority, because, though he had not himself attended any séances except one—and that some twenty-five years ago—he knew other people who had. He resembled the man who claimed to be rich because he knew people who were.

Many critics admitted certain phenomena occurred, but could not see why they should be attributed to spirits. Why not magnetism, unconscious cerebration, or some unexplained physical law? Other suggested explanations were odyllic force, the subconscious mind, multiple personality, and—"the immortal complex." What this last phrase meant he (the speaker) did not know, and he doubted if the medical gentleman who put it forward did either. The reason why Spiritualists accepted the theory of spirit agency rather than any of these was because it was the only one that covered all the ground.

Hostility, however, did not stop short at honest, if narrow-minded, criticism. His hearers had no conception of the depth of calumny and falsehood to which the opposition had sunk. But it had failed of its effect. The gates were getting more and more pushed open, and he believed that as a result the country was on the eve of a great revolution in religious thought. Already we saw cherished institutions going by the board. The Church must take up her position and advance along the right lines, or be doomed for ever. Spiritualists were not out to destroy the Church. He would like to see her pulpit occupied by men—and women—filled with the burning spirit of a new life, which would aim at perfect justice, freedom, and equality for all humanity, with the opportunity of developing the most beautiful aspects of its present stage of being.

As to the character of the life beyond this, the voice of authority surely was with those who were living in it. They had given us inklings of what it was like, and had woven a beautiful philosophy revealing the relationship of their life with our own. There could be only one result of listening to that voice.

It would gradually transform this selfish life of ours into one of greater service to humanity

TO BENEFACTORS.

THE LONDON SPIRITUALIST ALLIANCE, LTD.

To those who desire to assist the work of the Alliance by becoming benefactors of its funds by will the following forms of gift are recommended, the first being applicable to lands or houses and the second to sums of money:—

1. I give and devise to the London Spiritualist Alliance, Ltd., all that my (here describe the lands, messuages, tenements and hereditaments intended for the benefit of the Alliance).

2. I give and bequeath to the London Spiritualist Alliance, Ltd., the sum of £ , free of legacy duty, to be charged upon my real estate in aid of my personal estate, if insufficient. And I direct that the receipt of the Treasurer for the time being of the said London Spiritualist Alliance, Ltd., shall be sufficient discharge for the same.

London Spiritualist Alliance, Ltd.,

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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 LONDON SPIRITUALIST ALLIANCE AND "LIGHT."

THEIR POSITION AND THEIR POSSIBILITIES.

Were the London Spiritualist Alliance and *LIGHT* commercial undertakings we imagine by now that their position would be strong, progressive and generally satisfactory, so far as ordinary worldly standards of success are concerned. But it is highly probable that their material efficiency would be more than offset by grave defects on what we are accustomed to call the spiritual side of things. The great difficulty is to maintain the perfect balance between the spiritual and the material sides, no easy task. We could picture the Alliance as a marvel of organisation and business enterprise, maintained at the cost of a loss of most of that fine influence that comes of a self-sacrificing spirit of service. We could picture *LIGHT* as a popular and prosperous organ pandering to the vitiated taste of those undeveloped minds which feed greedily on sensationalism; its columns crammed with snappy articles, vampire stories, ghost "stunts," and inane discussions on inane subjects.

It is possible that in our anxiety to avoid the danger of one extreme, we may have fallen into the other—but into that question we need not enter now.

The important matter for us at this moment is that as far as the work both of the Alliance and *LIGHT* is concerned our means are by no means equal to our needs. As we have already made quite clear, our tenancy of our present offices ceases in little more than a year's time, and we urgently require larger premises in some more or less central position. At the moment we have the offer of a mansion in a most desirable neighbourhood, for the thirty-six years' lease of which £10,000 is asked. Whether we secure it or not depends on the generosity of those who, appreciating our work, desire to continue it and to enlarge its scope.

Let it be said here, that the Alliance, not being a profit-making enterprise, has throughout given its members and associates more than their money's worth, and that has been especially the case during the last few years, which have witnessed a continual rise in prices, so that to-day we are paying for many things twice and thrice their pre-war rates. *LIGHT* has been maintained at its old price, although the cost of producing it has been multiplied thrice or more. We took that course because we did not want to put the paper beyond the means of the poorer readers, relying upon the richer to make good the deficiency, which to a certain extent has been done, although we have still a lot of leeway to make up.

We have from time to time in the past appealed for a Home for our two undertakings that shall be worthy of the work they are doing and can do. For those who know and appreciate the facts our case needs no fresh emphasis. The present world-wide interest in all that we stand for underlines and illustrates all we have said in the past.

In a word, we want to see the Alliance and *LIGHT* as well served and serving on the material side of things as they have been on the spiritual one. We are at the beginning of a new era, in which old manners and methods must pass away.

If it be urged against us that we have been defective in enterprise and other qualities needed to ensure material success, it may at least be said that the Alliance and *LIGHT* have throughout kept a spotless record; their escutcheon is stainless; they have continued the tradition set up by their old founders. Moreover, it is to be remembered that they have gone through

many years in the wilderness, with few to hear their report, scantily supported, having but little to commend them to a world that until lately was mainly given over to its own concerns. We belonged to that class of undertaking which is usually summed up in the cynical phrase, "There is no money in it." By consequence we had to go short of all those things which make for material comfort and success. There was no stimulus to practical efficiency. We lived in days of small things. But now the great things are here and the outlook is full of immense possibilities of competent service.

We can make full use of a large and well-equipped establishment, and the best administrative and executive minds that we can win to our service. To-day we are in less fear of those abuses and degradations of our subject that were so much to be avoided in the past—the blatant and tortuous methods of the self-seeker, the "stunt" hunter, the sensation-monger. For a new spirit is abroad to-day. The world is seeking the truth, and not tinsel and fustian imitations of it. The labels "Spiritualist" and "Materialist" must in the long run disappear, when it is found that each is impossible without the other. The divine poetry of Shakespeare, as an agnostic writer once wrote, was manufactured out of beef and bread! If we are to be of the highest spiritual service, we must have the best material resources.

A CAMPAIGN OF LOVE.

WORLD-WIDE APPEAL.

For the past five years the public and privately owned factories of Hate-thought of the most deadly and destructive nature, have been working overtime and at full blast in an organised effort to stir up strife throughout the world by launching into space a continuous stream of their intangible but none the less insidiously poisonous product. During the period mentioned, the Allied armies have been successful in quelling, temporarily at any rate, some of the more vigorous manifestations on the physical plane, of this unseen foe. In drawing up the conditions of the armistice and of the League of Nations, the existence of these factories was not taken into consideration; consequently no attempt was made either towards reducing the intense potency of the output, or to transmute some of the dynamic force generated into constructive instead of destructive channels.

How, it will be asked, can this be accomplished? Certainly not by the setting up of opposition factories of the same deadly Hate-thought, as has too frequently been the custom in the past. The combat must, it is true, be waged in the realms of thought from which all actions spring, but the vast armies of Hate-thought may be routed or rendered impotent if we will but speed up our production of the most powerful, positive element that exists—Love-thought. Love, which formed the keynote of the Master's teaching, is the only solid basis on which a world-wide peace can rest.

The widespread strife and unrest that exist at present, constitute a serious menace to civilisation, and it is worse than folly to expect anything like constructive work from them. Ere ever we can enjoy the blessings of peace, progress, and prosperity, it is essential that we not only recognise the presence of this unseen foe, but also that we learn that it is within our power to dispel or render innocuous all Hate-thought if we will only see to it that both as a nation and as individuals we are continuously radiating warm and powerful Love-thoughts. Nothing short of a grand rally or revival based on the teachings of Christ will accomplish this much needed change, and it is hoped that the following suggestions may at least be instrumental in inciting to concerted action all who are true followers of the Master and who therefore recognise the true brotherhood of man:—

First, that arrangements be made between the leaders of all Christian denominations throughout the world for the setting aside, early in the present year, of a special week for the Christ's Gospel Message of Love, with special reference to the command to love our neighbour. Next, that every Christian be invited to aid such a mission by making special effort during the week in question, to radiate Divine Love in thought, word and action, and losing no opportunity of spreading the Gospel of Love among those with whom he may be brought in contact. And lastly, that these efforts be accompanied by earnest prayer for the success of the Mission, that it may be attended by a special outpouring of the Holy Spirit, and that the gifts of the Spirit may be freely manifested.

Love is the power that moves the world, and the dynamic force set up by such concentrated action as is suggested above would have a far-reaching effect in the world of thought from which actions spring. Leaders of religious thought, what action will you take to assist in bringing about this campaign of Love?

AMOR.

FROM THE LIGHTHOUSE WINDOW.

Lord Glenconner, while in America, according to the "Evening News," will devote himself to promoting friendly relations between this country and the United States.

Miss Violet Burton, at an early date, intends to visit the United States.

A number of cases of healing as the result of "faith and earnest prayer" are recorded from the Welsh revival services of Pastor Jeffreys.

Mr. Joseph McCabe is, on the whole, a useful factor at the present juncture. In the "Sunday Chronicle" of January 25th he refers the physical phenomena to fraud, and maintains that physical mediums are expert conjurers. This line of argument (!) is one which cannot be seriously sustained. His reference to Sir Oliver Lodge's "credulity" on the subject of the Raymond photograph we may deal with next week.

Mr. McCabe further unburdened his soul in the "Evening Standard" of Monday last with some comments on the first of the Vale Owen scripts, entitled "Spoof-Land Geography." The article aims at being humorous, but is merely laughable—at the writer's expense.

On its next appearance none should miss the Fairy Play given by the children of the Lyceum of the North London Society. It was performed for the first time on Saturday night in Grovedale Hall before a crowded audience, and proved what a wealth of beauty in girlhood, as well as real artistic talent, the Lyceum possesses. The loveliness of the stage picture of the Queen of the Fairies seated on her throne with her attendant fairies and elves could not be surpassed.

It is intended, we understand, to repeat the play before various other societies round London. If this is done many centres will enjoy an artistic treat. In a consistently excellent cast the central characters of the Fairy Queen by Miss Marie Carter; her chief attendants by Miss Grace Smallman and Miss A. Vincent, and Dame Dollypegs by Miss Q. Saunders were finely played. A veritable little artist was disclosed in Mlle. G. Vandanbussche, who took the part of Envinia (a discontented fairy). Master E. Wheatcroft showed a good vein of comedy as Captain of the Elfin Band. Two short plays that preceded the main piece were well done, and all who were responsible for the entertainment deserve the highest praise.

"John o' London's Weekly" has an interesting and well-informed article on "Spiritualism—Fact or Fake," by Mr. F. Britten Austin. He says: "There is one peculiarity of the alleged supernormal occurrences in the psychic life of man which at the outset commands notice. It is their startling similarity over wide regions of space and throughout long periods of time." This is an aspect of the matter which may be commended to those who adopt the hypothesis that they are due to fraud. Frauds could never be so consistent as to simulate laws of nature.

The proposal which Mr. De Brath makes in his article in this issue for a Conference has been put forward from other quarters as well, and is likely to be carried out at an early date. Our own view is that the chief use of such a conference would be to decide what phenomena can be taken as definitely proven, and the grounds on which the conclusions are reached. The explanation of the causes of the phenomena must for a long time yet be full of open questions.

Mr. A. E. Waite writes on "Christianity and Spiritualism" in the February number of the "Occult Review." He says, "In so far as Spiritualism is a philosophy—which it claims to be—it stands or falls by its relation to intellectual truth; in so far as it is a revelation of life from the unseen it is of necessity a challenge to other systems which are held to have emanated from the same source. In one sense it is the most important of all challenges because, in place of news from the invisible world and gospel tidings coming through divinely elected channels, it is offered on all sides, is placed in the hands of all, and directly or indirectly the supposed source of revelation can be tapped by anyone who follows the proper lines of communication."

Miss Edith K. Harper, in the same Review, contributes an interesting article entitled, "Psychic Unfoldment: A Few Suggestions," in which she has the courage to say a good word for the despised table as a means of communication.

"In my opinion," writes Miss Harper, "there can be no better starting point than the little table, which, if rightly used, may become a joy for ever. The hackneyed objection about this 'trivial and undignified' method of communing

with the unseen is long out of date. . . . It is no more undignified for the Invisibles to manifest their presence by moving a wooden table than it would be for the Archbishop of Canterbury to ring the front-door bell. One of the finest proofs of identity, memory and affection ever received from the beyond, came through a little table." This is a reference to a splendid test related by Miss Harper in her book, "Stead: The Man."

Miss Harper adds that "when merely sitting together in the twilight, round the fire after tea, is excellent for the unfoldment of the scroll of vision, or for hearing the silvery echoes of voices silent to this world. . . . I like to think that a day will come when we shall all be able to realise the presence of our unseen friends in just this simple way, and without the need for any mechanical devices." She supplies some excellent suggestions for beginners at a sitting.

The "Daily Mirror" asks for a commission to be appointed to investigate spirit messages. It says: "The modern world is not too sceptical. It does not invariably scoff. It is agnostic. It wants to know. It is in a mood to believe, solicited as it is by regret and memory. To help its unbelief, we have the assured orthodoxies, the older faiths. They ask us to wait. But then, in immediate consolation, and largely opposed by the Churches, comes the 'new' religion of Spiritualism—really very old, but now showing itself anew in a world better accustomed to estimate evidence—a world where there are chemists, doctors, biologists. And never do these experiments take place before such a Commission."

The "Mirror" continues: "One scientist, two, three, are converted individually. We have their accounts of it all. We note their prepossessions. Let them appeal to their colleagues and submit the evidence to them in a body appointed for the purpose. Otherwise? Otherwise, they come, they must come, under the old suspicion—their faith creates its own illusion. They believe what they want to believe." This is another instance of the many that we encounter nowadays of a writer showing painful ignorance of the subject on which he is writing. All the great scientific investigators of Spiritualism started as pronounced sceptics. The idea in the minds of most of them was to expose the pretensions of Spiritualism. As Alfred Russel Wallace said, they were "beaten by facts."

In this connection it is interesting to note that the Rev. A. J. Waldron, in a recent article in the London "Globe," entitled, "Why I Believe in Spiritualism," says that for more than twenty years he publicly opposed Spiritualism. To strengthen his position as an opponent he entered on a study of the subject at first hand, with the result that "the Spiritualistic facts and interpretations have beaten me."

The "Daily Mail," which has started an interesting speculation regarding the origin of certain signs observed to occur in connection with wireless plant, prints the following in a recent issue: "Dr. Ellis Powell, Fellow of the Royal Historical and Royal Economic Societies, says: It would be rash to conclude that the mysterious Marconi signals do not come from one of the planets. Jupiter is very much larger than the earth, and his inhabitants may well command forces in comparison with which our most gigantic terrestrial potencies are quite puny. Mars is almost another earth in size, character, and climate, though its inhabitants may be thousands of years ahead of us in scientific achievement. We have so far made no use of atomic energy, by far the most tremendous of all terrestrial sources of energy. They may possibly have unchained it, and utilised it (in some fashion which we can only dimly conjecture) to project signals into space. If the signalling really is going on, inter-planetary intelligence is a more likely source than Venus, Mars, Jupiter, or the moon."

Meetings next week:—

Sunday:—

Miss Maud MacCarthy, 81, Lansdowne-road, Holland Park, 8 p.m.

Mrs. Lamb Fernie, 12, Bedford Gardens, Kensington, 11 a.m.

Tuesday:—

Mrs. E. Neville, L.S.A., 3 p.m.

Mr. Robert King, Stead Bureau, 7 p.m.

Miss F. R. Scatcherd, Home Circle Federation, 6, Queen Square, 7.30 p.m.

Wednesday:—

Rev. C. A. Archer, Delphic Club, 5 p.m.

Thursday:—

Social, L.S.A., 7.30 p.m.; Mr. C. M. Horsfall's Psychic Pictures.

Mrs. Mary Gordon, Stead Bureau, 3.30 p.m.

Mrs. Vanstone, Meditation Class, Stead Bureau, 6 p.m.

Friday:—

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

Miss E. Conroy, Delphic Club, 5 p.m.

Saturday:—

Mr. Horace Leaf, Mortimer Halls, 7.30 p.m.

"ALLIES, NOT ENEMIES OF THE CHURCH."

MISS DALLAS'S CLAIM FOR SPIRITUALISTS.

The January number of "The Interpreter," a high-class quarterly magazine of Biblical and Theological Study, contains a valuable article by Miss H. A. Dallas, entitled "What is Spiritualism?"

Miss Dallas thinks that in order that Church people should be able to appreciate any conclusions in regard to Spiritualism which may be reached at the coming session of the Lambeth Conference they should take some trouble to understand the specialised sense in which the term is used—especially as the subject to be considered by the Conference is presumably the relation of Spiritualism to the Christian Faith. She gives the definition which Sir William Barrett in his book "On the Threshold of the Unseen" (p. 9) quotes with approval from the "Spiritual Magazine":—

"A belief based solely on facts open to the world through an extensive system of mediumship, its cardinal truth, established by experiment, being that of a world of spirits, and the continuity of the existence of the individual spirit through the momentary eclipse of death."

As belief in a world of spirits and belief in the continuous life of the individual after death are recognised elements in the Christian Creed, the only portion of the definition that can be open to question by the Conference is the affirmation:

(1) That these beliefs are "based on facts open to the world through an extensive system of mediumship"; and
(2) That the truths affirmed are "established by experiment."

Miss Dallas says:—

"If these two statements are accepted by the bishops assembled at Lambeth, as not involving anything inconsistent with the faith of a Christian it will be obvious that Spiritualism should be treated with respect; and that whilst no one is bound to study it unless he wishes to do so, neither should anyone be condemned for pursuing the study."

Such a recognition would, of course, go no further than this. It would not, as she points out, involve approval, or disapproval, of particular methods of experiment, or the endorsement of any of the various interpretations which supplement the main conclusion.

Replying to those who object that no further evidence of a spiritual world and human survival after death ought to be required than the facts on which the Christian Church was founded nearly 2,000 years ago, Miss Dallas asks them to remember: first, that we must accept things *as they are*; that it is futile to insist that certain kinds of evidence *ought* to suffice if as a matter of experience they do not suffice; and, secondly, that the Master did not raise a similar objection when Thomas doubted. Jesus did not tell him that the evidence that was good enough for his fellow disciples *ought* to be good enough for him. He recognised that a different temperament requires to be satisfied in other ways, and He at once met his requirement. "If we believe that in Christ we have a true image of the mind and will of God we shall expect to find that the special need of the present time and the attitude of mind developed by scientific studies, have been met with similar wisdom and mercy."

Miss Dallas holds, therefore, that those who claim that the great two-fold truth mentioned in the above definition of Spiritualism can be proved by facts of immediate experience are allies, not the enemies of the Church of Christ, and their claim deserves impartial consideration. No one who has studied the subject at all carefully can, she urges, doubt that Spiritualists are justified in asserting that the facts themselves are "established." The vital question is: Do these phenomena thus "established" prove the existence of a world of spirits and man's survival of bodily death? "No one expects the Lambeth Conference to answer that question. It will be amply sufficient if its judgment justifies the study of the subject, and the position of Spiritualists as in no sense inconsistent with membership of the Christian Church."

Miss Dallas justly makes a strong point of the fact that among expert psychological researchers who have for years rejected the Spiritualists' interpretation, a great many have been compelled to relinquish other theories in its favour. It is a fact "which must carry considerable weight with all fair-minded inquirers." But she does not, therefore, favour the idea of preserving this field of research for the scientific investigator alone:—

"Whilst setting high value on the testimony of qualified students should we limit the experience with mediums only to experts? Is it reasonable or right to insist that the benefits of receiving communications from friends on the Other Side should be withheld from ordinary men and women who desire such communications? Surely it is not reasonable; and even were it desirable, it is certainly improbable that bereaved husbands and wives, parents and children, will be deterred from listening at these living telephones for words of re-assurance and love which their departed friends and relatives may be waiting to give them. It is unreasonable to say to a man who wants to be sure that the one he calls 'dead' is living and loving still, that he must abstain from seeking for the proof within his reach, and leave all such experience to expert students.

There are some kind of investigations with physical mediums which might wisely be reserved for experienced investigators; and in all cases some knowledge of the subject should precede experiment; but the attempt to obtain through a mental medium the messages which these sensitive persons are able to receive is an experience which ought not to be withheld from the bereaved or doubting.

"Whatever risks there may be in the occasional use of such modes of communication are slight in comparison with the great danger of excessive grief and the gloom of the unsettled and doubting mind."

Miss Dallas deserves warm thanks for her splendid article.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

Mr. and Mrs. J. Hewat McKenzie make an interesting announcement in our advertising columns regarding the establishment of a new College of Psychic Science over which they are to preside. Both are mature investigators, and in the splendid premises in Holland Park important work is proposed to be carried out.

The work of the College has been planned in three departments, Instruction, Demonstration and Research, supplementing and supporting each other. Each department will be under the guidance of experienced instructors able to assist students in the understanding of the ascertained laws governing the subject, and to help them over the many difficulties to be met with in their early investigations. The College is a serious attempt to place psychic phenomena on a scientific basis, and will in no way pander to mere curiosity, nor is it intended to function as a social club. This latter need is already met in other directions and leaves this venture free to pursue a serious line of study. In the demonstration department the best mediums available, both from British and foreign sources, will be engaged as opportunity offers, and already a number of excellent demonstrators have been booked for the work, which will include such manifestations as trance mediumship, clairvoyance, psychometry, psychic photography, various forms of physical phenomena, materialisations, direct voice and slate writing.

The aim of the College is not to enquire whether life continues beyond death, but to demonstrate that it does. Agnostics, sceptics and believers are all equally eligible for membership. The College will not attempt to deal with religion as such, but will endeavour as far as possible to scientifically study and demonstrate the subtle forces that govern man's life, both in this world and in the state beyond death.

This should afford to many persons who desire such opportunities of practical verification a means of satisfying themselves. The College will not, however, be in working order for some months. We wish it all success.

MR. BRADLAUGH AND THOUGHT-TRANSFERENCE.

Mr. J. Scott Battams writes:—

One wonders what "resolute incredulity" (p. 20) will think of Mrs. Osborne Leonard's uncanny intrusion into Printing House Square, and how "The Times" proposes to protect itself against such subtle and elusive visitations as those recorded by the Rev. Drayton Thomas!

I take it these are instances of clairvoyance at a distance, the subject being in trance. Mrs. Besant records a similar experience in the life of Mr. Bradlaugh. He was a powerful mesmerist, and on one occasion, when hundreds of miles from London, he induced mesmeric trance in his wife, and requested her to go to the office of the "National Reformer." She "went," and after a pause, suddenly exclaimed: "Oh! the stupid woman, she has put the 'R' in upside down." The proofs arrived next day, and the compositor's error was discovered.

Thought transference can absolutely be excluded in this case, and though Mr. Bradlaugh knew the fact to be true, he had no explanation to offer, and, like a wise man, he offered none. The testimony of an open-minded, honest materialist is of high value, and his attitude might be more widely followed.

COMING EVENTS

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.

THE second number of "The British Man and Woman" (February) maintains the character of varied interest which marked the first. The Rev. Walter Wynn gives an enlarged reproduction of the Gladstone spirit photograph with a description and some of the comments and criticisms which have appeared on the matter. Sir Frederick Maurice deals with the question of whether we shall go to war again with Germany, the Duchess of Westminster writes on "My Idea Cinema," and Canon Goldsmith in "Does the Bible Denounce Spiritualism?" comments dispassionately on Mr. Wynn's book, "The Bible and the After-Life."

A WONDERFUL PICTURE OF THE PAST.

To the specialist in archeology and to the lover of folk-lore this book* will be a mine of enjoyment and information. Its fragments of evidence are drawn from history, fairy tale, legends, numismatics, folk-lore and monuments all over Europe. These are fitted together with great skill and vast patience. They bring out the rather surprising result that in pre-glacial times—say 240,000 years ago—Europe had an abundant and autochthonous population.

This, of course, is not in itself new. Both Sir John Lubbock ("Prehistoric Times") and Sir E. Ray Lankester have shown that the theory of migrations from some Central Asian source cannot be sustained. Nor were these early men of the defective Cro-Magnan or Neanderthal type:—

"There has recently been unearthed near Maidstone the skull of a late palæolithic or neolithic man, whose brain capacity was rather above the average of the modern Londoner. The forehead of this 15,000-year-old skull is well formed, there are no traces of a simian or overhanging brow, and the individual himself might well, in view of all physical evidence, have been a primeval sage rather than a primeval savage."

We then come to the evidence of Cæsar who states of Druidism, "It is believed that Druidism was founded in Britannia, and thence transplanted into Gaul. Even nowadays those who wish to become more intimately acquainted with the institution generally go to Britannia for instruction's sake." The ancient Irish history fully corroborates the view that the Celtic philosophy of spirit which goes by the name of Druidism took a much higher line of spirituality than prevailed among the Teutonic tribes of the Saxon invasion, even when these were Christianised. Mr. Bayley reverts to what is doubtless the true interpretation of language when he insists that it is the phonetic and spoken inflection and not the spelling (which has been a very arbitrary reproduction of sound) that constitutes philological evidence. "The term 'word' I understand not in the loose sense used by Max Muller, but as the dictionary defines it, 'an oral or written sign expressing an idea or notion.'"

"Thus I treat John as the same word as Jane or Jean, and it is radically the same word as *giant*, old English *jeayant*, French *géante*, Cornish *geon*. Jean is also the same word as *chien*, a dog, Irish *choin*; Welsh *chin* or *cyn*, and all these terms, by reason of their radical *an* are cognate with the Greek *kuon*, a dog, whence *cynical*. The Gaelic for John is *Jain*, the Gaelic for Jean or Jane is *Sine*, with which I equate *shine*, *shone* and *sheen*, all of which have respect to the *sun*, as had the Arabic *Jinn*, *genii*. Among the Basques *Jain* means Lord, or Master, and the Basque term for God is *Jainko*. The Irish Church attributes its origin to disciples of St. John—Irish, *Shaun*, and one may detect the pre-Christian *Sinjohn* in the British divinity Shony, evolving from the primeval *Shen* at Shenstone, near Lichfield."

We have not space to follow Mr. Bayley into all the attractive ramifications of his subject, but can only give his conclusion:—

"If, as I now suggest, the Iberians, the Hebrews, and the British or Kimbry, were originally one and the same race, and if, as I further suggest, fragments of the 'British' language are recoverable, it follows that the same words will unlock doors in every direction where Iberian or Kimbrian influence permeated; this in a subsequent volume I shall endeavour to show is actually the case, from Burmah to Peru."

"Evidence has been forthcoming that a cave in Oban was occupied by human beings, at an epoch when the sea was 30 feet higher than its present level, and it is now generally admitted that humanity existed in these islands prior to the Glacial period. Archaeology of the future will provide strong wine of astonishment to her followers; she will prove beyond question that mythology is not merely fossil philosophy, but is likewise to a large extent fossil history, and that the records may be pieced together from the traditional blissful Tertiary period to that time and onwards when a perilous torrent-fire struck the earth, resulting in sequent horrors, and the slow replenishment of the world."

When we add that Mr. Bayley deals exhaustively with the monuments of the Stone Age and with Celtic ornament, and draws his analogies from Etruscan and Indian sources as well, it will be seen how varied is his erudition and how wide his interests.

THE International Home Circle Federation is arranging for special propaganda in the East End and other thickly populated parts of London, and hopes in due course to initiate similar work in other large industrial centres of the country.

Mrs. E. A. CANNOCK (95, Crawford-street, Bryanston Square, W.1), who is holding classes for instruction in healing, wishes it to be known that she is also giving free healing treatments at 7.30 on Tuesday evenings.

* "Archaic England," by HAROLD BAYLEY, 869 pp. (Chapman and Hall, 25/-).

A SITTING WITH MRS. WRIEDT.

SCEPTICISM IMPOSSIBLE.

Mr. R. H. Saunders has sent us some rough notes of séances he attended with the well-known American medium for the direct voice, Mrs. Wriedt, during her recent stay in London. We condense his account of the opening sitting of the series, which was held on September 26th last. Among the first visitors from the other side to communicate was General Sir Alfred Turner. He had a lively chat with one of the sitters, in the course of which many matters of a private character were discussed. A young lady sitter was visited by her departed uncle, who conversed with her on family arrangements. A spirit came to a mother who had lost three boys, but though he tried to give his name neither she nor any of the other sitters could distinguish it. At another time, a name not coming through clearly, a lady sitter sought to help by suggesting what the name was, only to find her well-meant intervention met with an emphatic "Please do not interfere!" It was certainly remarkable, says Mr. Saunders, that although sustained conversations took place on all sorts of topics, yet now and again a rock blocked the way in the shape of a name, and various ingenious expedients were tried to get over it. One spirit, who spoke with an Irish accent, after a vain attempt to give his name, spent quite five minutes in explaining how he knew the sitter in Ireland and had lived in the village of —, near the post office. He had at last to leave without being recognised, but later another spirit gave the clue which enabled the sitter to identify his previous visitor as his old schoolmaster.

Mr. Saunders also notes the absence of any sense of strangeness—especially on the part of those who had communicated with their unseen friends before—shown in the matter-of-fact way in which the conversations were carried on and in the infrequency of pauses. All the conversations were well sustained, not spasmodic. It was impossible, he declares, for the sitters to doubt that they were talking with intelligent entities. As an illustration of the happy atmosphere prevailing he records the fact that at some remark of one of the sitters such a hearty laugh pealed through the trumpet that it set all the circle laughing.

The experience of listening to a double conversation—two voices talking simultaneously with two different sitters—our contributor found very confusing, though doubtless it was more convincing as a phenomenon. But, indeed, scepticism was, he holds, quite impossible, for the contrast between the medium's high pitched nasal voice and the voices of the spirits was very pronounced. A spirit giving the name of John Graham talked freely with his niece Florence.

Mr. Saunders felt a cold wind and a voice spoke near him, saying "Uncle, it is Mary." A hollow cough followed—evidently to help him to identify the speaker, as she assured him that she suffered no pain now, but was quite well. She inquired after "Lil" and auntie and Winnie, and begged her uncle to tell her parents that she was alive. It was difficult to hear what else she said as a strong masculine voice began to speak at the same time. Mr. Saunders' father also manifested, accosting him as "Robert."

Later the sitters were addressed by a beautiful voice which, though low, was distinctly heard by all—a voice with a refined and cultivated accent. Its owner said she was proud of the women of England and the work they had done in the dreadful war just over. The dear lady now on her side of the veil appreciated it. They needed it so much. She ended with the words, "Florence Nightingale bids you good-night."

Finally, after several other friends had manifested their presence, the strong, vigorous voice of Dr. Sharp (Mrs. Wriedt's leading control) rang out. After greeting the circle he spoke of the planetary influences regulating lives. In reply to questions he disputed the existence of purgatory as a condition imposed on any souls. Souls made their own atmosphere. As for the devil, he had never seen him. He concluded with a short lecture on the etheric body. In Mr. Saunders' opinion it was impossible to avoid the feeling that here was a keen intellect spoiling for a discussion and with an individuality very much his own.

Mr. HORACE LEAF has prepared a new illustrated lecture which he has entitled, "The Wonders of Psychic Research," and it will be delivered for the first time in London on Saturday, February 14th, at Mortimer Halls, Mortimer-street. Mr. Leaf's lecture on Materialisations proved very successful, and the new matter that he will present may be expected to be equally interesting.

As we go to press we learn, with deep sympathy and regret, of a third grave loss sustained by the Marylebone Spiritualist Association. The transition in quick succession of the President and the treasurer of the society was followed last Monday afternoon (the 2nd inst.) by the death from apoplexy of its organist, Mr. A. Clegg, after only three days' illness. Mr. Clegg, who was a well known worker in the Spiritualist movement in London, was the organist at the great Albert Hall Memorial Meeting last May.

THE DOCTOR'S COMMISSION.

HEALING MINISTRY FROM THE BEYOND.

There is so clear a ring of genuineness about the communications recorded in the fifth of Messrs. Kegan Paul and Co.'s series of "Evidences of Spiritualism" ("A Soldier Gone West," edited by H. M. G. and M. M. H., 2/6 net), that we hardly feel that we need the test episode described on page 29—satisfactory as it is—nor the assurance given in the preface by Mr. F. W. Kendall, literary editor of the "Buffalo Sunday Express," that the associated earthly authors of this book are "women of culture and the highest principles." Of him from whom, with one exception, the messages emanate, we judge that he was just such a man who would deservedly attract the strong friendship of such women. A soldier in the American Civil War, and later a physician, Mr. Kendall knew him as scientific in his habits of thought and possessing fine perceptions and unusual solidity of character; while the two ladies, with more warmth, allude to him as "a noble gentleman who had been a friendly guide to them since their childhood." He passed into the unseen life in 1915 on the anniversary of Lincoln's birth, and a month later messages began to come through. At first he experimented with automatic writing, but later he employed the telepathic method, or what he called "the wireless." We find him called upon to help in the hospitals and on the battle-fields in France and Serbia. He is given a commission, a uniform, and even a title as an experienced physician. He assists sometimes in the recovery of the wounded; sometimes in easing the passing of the dying and helping them to overcome the sense of strangeness and the first weakness which attend their birth into the new life; and sometimes in helping them to get in touch with their sorrowing relatives. About six months after the doctor's own transition a young college girl of whom he was very fond dies and she soon joins him in his good work. One touching message is from her. The communications end on the doctor's birthday, December 6th, 1918. We quote some of his concluding words:—

"I have good news for you; it comes as a birthday gift. I received my discharge to-day. I am now on the reserve list, as it were, ready to be called in time of need, but my badge for honourable service has been given to me, and I am now privileged to conduct my life again according as my desires dictate. You know how happy I am to begin my studies again in the great sciences which most affect mankind in its journey through the many planes of its progression. I hope to go far in my research and travels, but know always I shall hear the call of my loved ones, and a need or wish to speak to me will bring me from the uttermost parts of the universe.

"This is only good-night. A star beckons me on. When you gaze at the sky at night, know the universe is as full of friendly souls as the heavens are of stars. *Au revoir* and God bless you."

The dedication of the book runs, "To the heroic women of the world—the mothers, wives, sisters and sweethearts who bravely sent us forth to battle for a great cause—we who have crossed the Great Divide salute you."

MRS. LEILA BOUSTEAD AND THE S.P.R.

Mrs. Leila Boustead asks us to correct a misapprehension with regard to the resolution moved by her at a recent meeting of the S.P.R.

Mrs. Boustead points out that various inaccurate reports of her address have appeared in the Press and she desires to state most emphatically that she never desired "to urge a policy against the scientific character of the Society." This was quite opposed to her view of the Society as a scientific body, which has an invaluable place in psychical research. Her address aimed at "a more active and progressive policy, a more sympathetic and encouraging attitude and more extended investigation." She claims to have had the sympathy of large numbers among the Associates who, not having votes, were unable to support her resolution.

MISS MAUD MACCARTHY'S LECTURES.

Miss Maud MacCarthy delivered the last of her four lectures on Modern Pythagoreanism on Sunday evening last, taking for her subject, "The Discipline of Power." Before a large and deeply absorbed audience this gifted disciple continued her discourse on teachings received regarding life-methods necessary for the unfolding of consciousness in the inner spheres.

Next Sunday, at 81, Lansdowne-road, Holland Park (particulars of which will be found in our advertising columns), Miss MacCarthy starts a new course of six lectures and demonstrations on "Mystery-Teachings on Sound." In the first she will discuss "The Circle of the Gods," and will have the assistance of a brilliant musician and composer, Mr. John H. Foulds.

A LITTLE philosophy inclineth men to atheism, but depth of philosophy bringeth men's minds to true religion.—BACON.

ROSES AT A SEANCE.

INTERESTING RECORD FROM FRANCE.

We extract from the January number of the "Revue Spirite" the following account of a séance which alike in the precautions taken and the results obtained is certainly remarkable.

The séance was a private one—present three gentlemen and two ladies—the medium was Madame Stella. The room was lit by five electric lamps covered with red fabric, giving a good light.

The "guide," speaking through the entranced medium, said a few words announcing that he would give place to the spirit of Mr. P., a recently deceased vice-president of a society for psychic research.

The medium immediately began to speak in the personality of Mr. P., at first slowly and with difficulty, then more fluently. A clean handkerchief was asked for from Mr. M., one of the sitters; which the medium rolled up into a ball, wrapping it in three more handkerchiefs, placing the whole under the united hands of the sitters; the medium's hands being outside all the others.

The trance deepened, and the medium then desired that the packet of handkerchiefs should be fastened with a safety pin into the pocket of the coat of the gentleman who had furnished the first handkerchief. This was done.

In the second phase, Mr. P., speaking through the medium, asked that ordinary white light be restored, and that the medium should be taken to another room and completely undressed.

The ladies present complied, the medium was completely divested of clothing, and her hair examined. Her outer dress was restored to her after having been minutely searched inside and out. Thus prepared she was seated in a wicker chair in the cabinet which was made by a simple, movable frame covered with black cloth nailed to the wood. This was examined with care, though the medium had not been near it.

The curtains were closed, the bare feet of the medium being visible. The medium began to moan. After half-an-hour she exclaimed that all was over.

The curtains were opened, and in her hands, still convulsively clasped, were four roses. At the request of her control the handkerchiefs were unrolled, and on the central handkerchief was found an admirably written private letter to Mr. M., written in the hand of Mr. P., and signed with his autograph.

Presuming that the observers were competent and the precautions adequate, this is one of the most remarkable séances on record.

GUEST AFTERNOON AT THE STEAD BUREAU.

At the W. T. Stead Bureau the Guest Afternoon is a feature, and on January 26th the speaker was the Rev. Reginald Crewe, who will be remembered as the seer who in Oxford-street saved an unknown youth from sinking deeper into sin by clairvoyantly seeing his mother with him, and subsequently was enabled to assist him to the level again.

It was interesting to hear from Mr. Crewe that he had always been conscious of psychic powers, although only recently has he been able to explain these; that he was interested in hypnotism for healing and helping; and also had made successful experiments in telepathy. It was through a talk with Ella Wheeler Wilcox about the latter that he came to investigate Spiritualism. At his first sitting in the house of a friend, without any professional medium, evidence was received which deeply stirred him, and since then he has investigated widely, with the result that to-day he is fully convinced and believes that if the Churches could speak with conviction of the truths of Spiritualism they would live once again.

Mr. Crewe pleaded for a larger number of better informed persons who had really studied the subject scientifically and religiously, for some college where mediums and exponents could be trained, and for fearless investigation of all phases.

An interesting afternoon closed with a good discussion on various points raised by the speaker.

B.

THE funeral service of Mr. Edwin Haviland, whose passing was recorded in last week's LIGHT, was conducted on Tuesday, January 27th, by Mr. Frank Blake the President of Southern Counties Union. Following the cortege from the house were Mr. Button, Miss March, Messrs. Fielder, Long, Croxford and McFarlane. For the first time in the history of the Portsmouth Temple, the first part of the service was held in the local church, and in spite of the bad weather a goodly attendance assembled and took part in the service, which was fully choral. As the coffin was being removed from the church Mr. Albany, the church organist, played the Dead March in Saul. The service at the graveside was attended by about 50 people who braved the elements, but in view of the deluge it was made brief by Mr. Blake. A large number of splendid floral offerings adorned the coffin.—J. G. McFARLANE.

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.—Dr. W. J. Vanstone. February 15th, Rev. Susanna Harris.

The London Spiritual Mission, 13, Pembridge Place, W.2. 11, Mr. Ernest Meads; 6.30, Mrs. Wesley Adams. Wednesday, 11th, 7.30, Mr. Thomas Ella.

Walthamstow.—342, *Hoe-street.*—7, Miss Violet Burton. *Battersea.*—45, *St. John's Hill, Clapham Junction.*—11.15, circle service; 6.30, Mrs. Inkpen.

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

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

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

Kingston-on-Thames.—*Bishop's Hall, Thames-street.*—6.30, address by Mrs. De Beaurepaire.

Church of the Spirit Windsor-road, Denmark Hill, S.E.—11, Rev. A. J. Waldron; 6.30, Mr. Porteous.

Peckham.—*Lausanne-road.*—11.30 and 7, Mrs. L. Harvey. Thursday, 8.15, Mr. and Mrs. Brownjohn.

Woolwich and Plumstead.—1, *Villas-road, Plumstead.*—7, Mrs. Maunder; members' circle after service; 3, Lyceum. Wednesday, 8, Mrs. Orłowski.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. F. Jones; 6.30, Mr. George Morley. Wednesday, 7.30, Miss Violet Burton; doors closed 7.30. Healing daily 10 a.m. to 1 p.m., except Wednesday and Saturday.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—To-day (Saturday), 7.30, whist drive. Sunday, 11 and 7, Mrs. A. Boddington. Wednesday, Mr. and Mrs. Brownjohn. 15th, 11, Mr. A. W. Jones; 7, Mr. Ernest W. Beard. Lyceum every Sunday at 3.

Brighton.—*Athenæum Hall.*—Mrs. Cannock; 11.15, healing circle; 7, address and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cager.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—3, Lyceum; 11.30 and 7, Mr. G. R. Symons. Monday, 7.15, and Tuesday, 3, Mrs. Orłowski, psychic readings. Thursday, 7.15, questions and clairvoyance. Forward Movement see advertisement.


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