

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

We had barely finished a clever and caustic article, "On the Side of the Angels," by one of the brilliant group of Rationalist writers—an article that, written in 1915, dealt scornfully with the "myth" of the "Angels of Mons"—when our attention was called to the fact that in the "Spectator" recently the "myth" had reappeared in a letter from the Bishop of Durham. The Bishop, it seems, lately received an account from the Rev. W. Elliot Bradley, Vicar of Crosthwaite, Keswick, of interviews he had had with three soldiers, each of whom had been in the retreat from Mons. The men were seen at separate times, but their stories were practically identical. Two of the men were on different occasions at the V.A.D. hospital, near Ulverston, where three or four years ago Mr. Bradley was rector. The third man was seen not many months ago working on a farm near Keswick, after discharge from the army. Each man was asked whether he recalled "anything unusual" at the crisis of the retreat, and each replied, without hesitation, that he did. When the Germans were coming on in massed formation, and the then British line seemed to be doomed, there was a sudden halt on the part of the enemy:—

German prisoners, taken a little later, were asked why they failed to attack at such an advantage. The answer was straight and simple: they saw strong British reinforcements coming up.

We well remember the strange, conflicting and sometimes ludicrous shapes which the story took in the autumn of 1914. They seemed to have had their rise in an imaginative sketch by Mr. Arthur Machen the novelist, which appeared in an evening paper in October of that year. In that sketch a soldier had a vision of the English archers of Agincourt coming to the rescue of their countrymen and driving the Germans back with their cloth-yard shafts. It was clear fiction. We referred to it at the time as imaginative word-painting. No one of ordinary intelligence could have supposed otherwise. So at least it appeared to us, but early in 1915 curious rumours came to light. It was all true. Soldiers from the front had testified to it. Germans had been found with arrows sticking in their bodies! The story took the strangest shapes; St. George, St. Michael and St. Denis came into it. There were fierce controversies in the Press. Mr. Machen was upbraided for "pretending" that his story was a work of imagination. Witnesses were cited from amongst the Mons heroes, who had stories to relate of something in the nature of a "supernatural intervention" at the crisis of the retreat. It did seem as though there were "something in it." And at that point we had to part company with the sceptics, whose chief argument against the story was the prior existence of the sketch by Mr. Machen. It was a strong argument, but to us it did not seem conclusive.

There are such things as coincidences, and literary students are aware of several strange happenings in real life that were imagined long before by writers of fiction. The fiction did not create the fact. It merely anticipated it, perhaps by coincidence, perhaps by prevision.

It is an old tale now, this of "The Angels of Mons"—things have moved rapidly since August, 1914. A century of history seems to have been packed into the events of the last four years. We pause now only to summarise the argument of an able writer who was "on the side of the angels" at the time when the controversy was at its hottest. He wrote that it was a strange thing to the impartial critic, whether Christian or Rationalist, that the nations concerned refused to credit such stories. They had prayed for Divine assistance, they had invoked the aid of the saints; and when the aid they prayed for came "from the air," they doubted even as Thomas. Agnostics, of course, would reject such stories, but the nations were not agnostic thinkers. That they should be willing to explain away visionary appearances by purely materialistic and empirical arguments did not argue much faith in their own prayers or intercessions. The result was to cause the Rationalist cynical amusement, the Christian mortification.

Surely, if anywhere, Britain's patron saint and her legions of noble dead might be expected to appear around Mons and in France. . . . The spirit of our chivalry is in the very atmosphere. Agincourt, Crécy, Ramillies, Oudenarde, Malplaquet and Waterloo—do these mean nothing, then? . . . Dull and unimaginative must the man be whose pulse would not quicken at remembrance of our heroic dead. And at Mons the fate of our race—of the world—hung by the slenderest of threads.

In that last sentence we see an answer to one of the arguments of the Rationalist writer before referred to. If, he asked (in effect), "supernatural" aid could be given at Mons, why was it withheld at other stages of the great war?

SIR ARTHUR CONAN DOYLE AT BRIGHTON AND LEEDS.

The "Brighton Herald" devotes a column to a report of the address on "Death and the Hereafter" given on Wednesday the 23rd ult. by Sir A. Conan Doyle at the Oddfellows' Hall. Sir John Otter, who presided, said that although he had come to no conclusion personally as to the causes of psychic phenomena, he was a strong advocate for personal inquiry, and those who were inclined to deride Spiritualism would do well to remember that the Spiritualists' worthy belief was that our conduct here determined our experiences in the hereafter. Sir A. Conan Doyle's address naturally went over ground more or less familiar to Spiritualists, however new it might have been to the uninitiated. He made an impressive appeal to the audience in that passage of his speech in which he explained that he had come out as a matter of duty to console the bereaved—the Rachels weeping for their children—by showing that they could be put in communication with their loved ones who had gone before. Frequent applause greeted the lecturer's remarks, and the fine result was only marred by the fact that the hall was overcrowded, many being unable to obtain admission. The vote of thanks moved by the chairman was carried with acclamation. Amongst those who spoke afterwards were Mrs. Neville and Mr. Goodwin, secretary and leader of the local society.

At Leeds on Sunday the 27th ult., Sir A. Conan Doyle addressed a great meeting in the Town Hall in connection with the Spiritualists' National Union, Mr. J. J. Morse being in the chair, but of this and the other meetings in Yorkshire we hope to publish reports next week.

CHURCH PEOPLE DEBATE ON SPIRITUALISM.

IS IT CONSISTENT WITH THE FAITH OF THE CATHOLIC CHURCH?

The debating society just formed in connection with St. Jude-on-the-Hill, Hampstead, opened its winter session on October 21st with a debate on the question, "Can a Catholic be a Spiritualist?" There was a very large audience at the Garden Suburb Institute, under the chairmanship of the Vicar, the Rev. B. G. Bouchier, M.A.

Dr. Ellis Powell, in opening for the affirmative, said that to prevent any travesty of what Spiritualists believed, he would state some of the substance of their convictions. A Spiritualist was a person who believed man to be a spirit here and now. Further, he believed in the possibility of spiritual communion between man and his Creator. Spiritualists declared the Creator had from time to time entrusted the declaration and elucidation of His will to some of the brighter spirits of humanity, such as Moses, Elijah, and St. Paul. Nor had He limited these spiritual messengers to one race, for Plato, Socrates, Buddha, and Confucius were all members of the same band, exponents of God's will and purposes. Further, Spiritualists believed that the Creator had despatched one Supreme Messenger, who stood in peculiarly intimate relationship with Himself—to wit, Jesus Christ. When Christ's earthly career came to an end, He established means of spiritual contact between Himself and His followers for all time, mainly by means of an emanation from Himself and His Father, called the Holy Ghost. Through this spiritual agency there was established and kept in being a vast corporate union, consisting of Christ and His followers in all ages and climes, both on this side and on the other side of the river. This organisation was the Communion of Saints, and the demonstration of its existence and power, by scientific investigation, was one of the central aims of Spiritualism. He affirmed that such beliefs as he had outlined were entirely consistent with the Catholic faith. In fact they were summed up in one of the most beautiful of the hymns of the Church:—

"One family we dwell in Him
One church, above, beneath,
Though now divided by the stream,
The narrow stream of Death."

Spiritualists affirmed that even the "stream" was hardly existent, so close were the two worlds. They knew that Crossley, of Ancoats, was right when he said that he came to the river and there was no river. Dr. Powell concluded a brief twenty-minutes address by reading various extracts from spirit messages, enforcing the views which he had outlined.

Mr. Arthur Waugh expressed his astonishment at Dr. Powell's address. He had come there to take part in a debate on Spiritualism, and Dr. Powell had said nothing about it, but had introduced the doctrine of the Communion of Saints, to which, of course, no Catholics were opposed. Dr. Powell was a skilled debater, who had avoided putting the case which he (the speaker) was there to answer. Spiritualism was permeated through and through with Materialism. It was harmful to the individual and rotting to the race. It was a mischievous thing that people should abandon sacred truths in order to devote their attention to table-turning, the beating of tambourines, and the gibbering of mediums. Spiritualism was repugnant to the Christian religion. If they wanted communion with those who had passed away it could only be obtained in solitude, while Spiritualists, on the other hand, always infringed upon solitude by insisting upon the formation of circles. This was done in order that money might be extracted from the deluded people who sat in these circles. Money was the primary consideration with all mediums. Not one single rational thought had ever come through from the other side. As for "Raymond," the book had done immense damage in all directions, particularly in its reference to whisky and cigars as being supplied to spirits in the other world. He utterly repudiated the idea of Heaven being a place where spirits sat upon a muddy bank and endeavoured to keep an astral cigar alight.

Another speaker objected that Spiritualism, in any case, was not communion. What he wanted was true communion, such as the Church offered. He did not believe that the manifesting intelligences were spirits at all, nor did he believe that the alleged "Raymond" was Sir Oliver Lodge's son. He was an invisible being born from the lower soul substance of Sir Oliver Lodge and his friends. Spirit identity had never been established. The speaker then proceeded to discuss materialisation phenomena as described

in Dr. von Schrenck-Notzing's book, and was shortly afterwards pulled up by the Chairman on account of his allotted time having expired.

Dr. Stuart Mackintosh regretted the credulity of people who accepted spiritualistic phenomena. As for the books on communication with spirits and the other life by Sir Oliver Lodge, Sir William Barrett, Sir Arthur Conan Doyle and others, all alienists knew that people who read the frequently went mad. He had himself had large experience of people driven mad by reading these books.

A lady speaker pointed out that Mr. Waugh had not made one single attempt to answer Dr. Powell's arguments. He had launched out into a heated denunciation of what he called "Spiritualism," which was a totally different thing from that which Dr. Powell had defined.

Another lady enquired if Spiritualism was not witchcraft, what was it?

After some other contributions to the debate Dr. Powell, in summing up, said that he was there to answer for Spiritualism in its proper sense, not the travesty of it which Mr. Waugh had placed before the meeting. As for its being rotting to the race, he himself was not a bad intellectual specimen, and it had not rotted him. If it was repugnant to the Christian religion, what about the definite Johannine command to put the spirits to the test? (I. John, iv. 1.) Mr. Waugh had suggested that not one single rational thought had ever come from the other side. Well, he would be speaking in York on Sunday, October 27th, to a very shrewd audience, to whom he would disclose very many rational thoughts that had come from the other side with regard to conditions there. The Yorkshire people would not listen to irrational humbug. "Raymond" needed no defence, having regard to the intellectual eminence of Sir Oliver Lodge. Rather ought they to be thankful, as Catholics, that a scientist of such a position had come forward to assert, on scientific grounds, the survival of human personality after bodily death. The manifesting Raymond had been recognised by his own family. In the face of that fact, one could only smile at the suggestion of imposture made by perfect strangers. If Spiritualism was soaked through and through with Materialism, he invited any person there to point to the materialistic factors in the extracts from spirit messages which he had read. Doubtless some mediums were paid, though the majority were not. But so were the clergy, and they had the record in the Bible of Samuel having been paid as a clairvoyant medium for finding Saul's lost asses, though there was not a word in the narrative to suggest Divine displeasure with Samuel for taking the money. It would be superfluous for him to answer seriously the suggestions about spirits sitting upon a muddy bank and keeping an astral cigar alight. He preferred to take his idea of conditions in the other world from the solemn utterances of the world's Redeemer, on the verge of the world's greatest tragedy, when He said that He would not drink henceforth of the juice of the grape until He drank it new with His disciples in His Father's kingdom. In that forecast of good fellowship around the common board, there was a suggestion of the kindly intercourse of the next world which represented what Spiritualists thought. They had nothing to do with travesties such as had been put before the meeting.

After some observations by the Chairman (the Rev. B. G. Bouchier) the Society voted, the result being about three to one in favour of the negative. Dr. Powell expressed himself as astonished at the large amount of support which the affirmative received. He had come there hardly expecting to find a single supporter, so that he was more than satisfied. In fact, a result of only three to one against in a meeting composed exclusively of Church people, and most of them very strongly prejudiced against psychic enquiry in any form, represents a result with which psychic investigators may well be satisfied. The lapse of a very few years will turn the figures the other way round.

FROM a letter received from Miss Cordelia Grylls we learn that she arrived at Vancouver at the beginning of October on her way to San Francisco.

You are thinking too much of the dead. You believe too much in their secured rest. They have not secured it. They are like us, they are seeking to do so, they are trying to find a solution.—GEORGE SANDS' Letters.

ZEUS has given every man a guardian, each man's Daimon [spirit] to whom He has committed the care of the man, a guardian who never sleeps, is never deceived. Remember never to say that you are alone, for you are not, but God is within you, and your Daimon, and what need have they of light to see what you are doing?—EPICTETUS.

SIR A. CONAN DOYLE'S BEREAVEMENT.—Our readers will join with us in condoling with Sir Arthur Conan Doyle in the loss of his son, Mr. A. Conan Doyle, who died on Monday last of pneumonia, supervening on influenza. He was in his 26th year. He was formerly a student at St. Mary's Hospital, but enlisted in the R.A.M.C. and served in the ranks. In May last, under the Army Council instruction, he returned to civil life and entered St. Thomas's Hospital, where he gained a reputation as an extraordinarily brilliant, keen and diligent worker, a character that he will take with him to a larger field of work for human good, the companion of thousands of other ardent young lives who have outsoared the shadow of our night.

A MESSAGE FROM BEYOND.

II.—A LESSON FROM THE PAST.

BY V. C. DESERTIS.

Spiritualism has nothing to do with the tangled maze and underground methods of party politics. But it has much to do with the principles on which political conflicts are waged. Goodwill and the common recognition of spiritual law will always enable a fair compromise to be arrived at by honest men of the most opposite views.

The drama of history is the story of moral principles in action. Unfortunately the artificial and perfunctory treatment of history in our schools leaves most persons with very imperfect perceptions of the moral causes behind the events. But the "repetitions" of history, though never exact, are due to the self-same causes acting in new situations and producing closely similar results.

Those who are openly advocating class-war under the name of Internationalism are following the same path and are guided by the same principles as the Jacobins of 1792 in France, and the Bolsheviks of 1917 in Russia. In either case some 95 per cent. of the population was bitterly opposed to them, but being unorganised and unarmed, could do nothing against a usurping minority calling itself "The People." Those who are now heading for class-war in England and Ireland aim at social revolution through incessant and implacable labour troubles. They intend, by dislocating vital industries and public services, to make Government and society as it exists impossible. Their speeches are almost exact repetitions of the speeches which led to the Reign of Terror in France of 1793 and to that which prevails in Russia at the present day.

It is the common impression that "The Terror" in France was an uprising of the nation at large against the oppressions of the corrupted feudal system and its privileged classes; that the excesses were the froth on the wave of popular insurrection, which, when it subsided, left established great outstanding benefits. This view is entirely erroneous.

The oppression and injustices of classes privileged before the law (the nobles and clergy) indeed existed, and had become intolerable, but they were not ended by the Terror; they were ended by the Constituent Assembly of 1789. The Terror did not begin till August, 1792. By 1790 the Constitutionals had revived the power of the Commons to control taxation, to reform abuses, to initiate legislation, and to make Ministers responsible to the nation. They had secured the abolition of serfage, the suppression of unjust feudal rights without compensation, redemption of tithe, equality of taxation, free admission to civil and military employ, abolition of purchase to offices, reformation of juries, and the abolition of all pensions not given for real services. (Thiers, "Révolution Française," Vol. I., p. 127, Ed. 1830.)

This terminated the evils from which France was suffering. The cause of justice had prevailed, but the Revolution was wrecked by passions and jealousies. The party of violence rose more and more into the ascendant; justice and liberty were no longer the motive powers of the Revolution, but envy, prejudice, and brutality. Robespierre embodied envy, Marat was a system-monger, and Danton—passionate, violent, unstable, generous and cruel by turns, addicted to pleasure and greedy of money—was in the pay of the Court which he meant to betray. ("Révolution Française," Vol. II., p. 203.)

These were the leaders of the mob which exists everywhere. To lead them is easy—it is only necessary to tell them that they are the Sovereign People, to cloak envy and hatred by noble phrases, to appeal without limit to passions, and to stickle at no crime.

The Moderates are always defeated because they are unorganised and hesitate to employ force; the demagogues do not. Fouché, one of the ablest of police officers, who acted in 1792 as an agent for the Constitutionals, thus comments in his memoirs on the vacillations: "*Malheureusement les honnêtes gens sont des lâches*"—(Unfortunately respectable people are cowards)—and being of those who put personal safety before principle, he went over to the Jacobins, whose idea was to break with the past altogether, to make a clean sweep of all treaties, debts, traditions, alliances and social customs; in fact "the democratic control of all the activities of society." The proletariat of all countries were to join hands in fellowship, kill all who opposed them, and build on the razed foundations of society a new era, without king, without God, and with such laws as the proletariat might decree under Jacobin leadership. At the back of this was the idea that death ends everything, that might makes right. Such is the programme of British Bolsheviks to-day.

Knowing the slight foundations of their power, for they held no mandate from the country in which, as Taine shows (Vol. VI., p. 87), they were a very small minority, they deliberately sought to destroy all whose birth, political connections or past career might qualify them as leaders of opposition. The provinces rejected them, Marseilles closed their clubs, Lyons expelled their municipality, Toulon and Bordeaux supported the Moderates. It was of no avail. The Convention branded all dissidents as counter-revolutionaries, and took a savage revenge. In Paris alone upwards of 2,600 persons were massacred. In the provinces the number was

far larger and included only a few nobles, many ordinary citizens, and a large number of peasants and artisans with their wives and children.

Paper money to the value of £290 millions was printed, and though circulated under pain of death for refusal to take it at face value, soon became absolutely worthless by the repudiation of national credit and the paralysis of trade. Capital was "conscripted" to the extent of forty millions sterling, and as audit was unknown the opportunities for fraud and embezzlement were endless. The leaders of the local mobs appropriated great sums and lived in all the luxury of the aristocrats without their refinement.

Chiefly by the good sense of the Army, a party of Order arose; Napoleon, then a young officer of artillery, split the Jacobin mobs in two by placing guns on the bridges over the Seine, cowed the mobs with grape-shot, and soon became the most powerful man in France. After his victories in Italy, he returned as First Consul, and soon found that the fierce hatreds caused by the excesses made Imperialism the only possible form of government because only the strong hand could restrain the enmities which outrage had engendered.

The law of spiritual consequence had worked out—the wheel had come full circle.

"SPIRITUALISM IN THE FUTURE."

Mr. A. P. Sinnett lectured at the International Psychic Club on the 22nd ult., with Dr. Abraham Wallace in the chair, on "Spiritualism in the Future," declaring it to be his earnest desire to bridge the gulf that had so long separated Spiritualism from Theosophy. He had been definitely informed by the Adept Masters, from whom he had derived the teaching embodied in his books, that Spiritualism was set on foot in the beginning by the Masters of the White Lodge themselves with the view of breaking down the materialism of the last century and, if all went well, as a prelude to the Theosophical revelation designed to follow at a later period. The continuity of the two great movements was broken by mistakes made in the early Theosophical books in reference to the sources from which spirit communications came. For these mistakes he thought Mme. Blavatsky was chiefly responsible, though frankly acknowledging that they were echoed in his own earliest writings. They were completely cleared away from his own later writings, as his opportunities of touch with the Masters were expanded and established on improved foundations, but many Spiritualists persisted in looking back to the misconception of the astral plane put forward in the earliest theosophical books as though that were still the faith of Theosophists, while unhappily some of these, unable to appreciate the progressive character of their own teaching, still clung to the blunders of the past. So while the misunderstandings which divided Spiritualists and Theosophists were allowed to hold the field, we were presented with an absurd spectacle—Theosophists abusing the work of their own Masters in connection with Spiritualism, confronted with Spiritualists denying the existence of the Masters to whom they owe the opportunities they enjoy of touch with friends who have passed on.

The argument was supported by many quotations from "M.A. (Oxon's)" great work, "Spirit Teachings"—mainly dictated, Mr. Sinnett declared, by the Master who had been specially in charge of the Spiritualistic movement from the beginning, called in that book "Imperator," and well known to many Theosophists by another name. The quotations showed clearly, in Mr. Sinnett's opinion, that the Master had in his mind ideas familiar to later theosophical teaching, though at the moment it would have been premature for him to set them forth clearly. Thus he plainly hinted at the existence of the great chief of the evil host—Satan—concerning whose responsibility for the world-war Mr. Sinnett had written freely in the "Nineteenth Century" and elsewhere—and also had the law of reincarnation in his thought when he dictated certain passages in "Spirit Teachings," for instance one on page 181 in which he says: "You will know too, one day, that by a law as yet unknown to you, the spirit returning to earth takes on much of the pure human tone which it loses when absent."

The lecture, which was well received by a large audience, concluded with information relating to the progress of the war on higher planes, and with the confident assurance that in the future Spiritualism and Theosophy would be blended into one science of Spiritual Nature.

SPIRITUALISM IN SOUTH AFRICA.—Mr. L. Lloyd, writing from Johannesburg, P.O. Box 4939, informs us that at a representative meeting of Spiritualist Societies held in that city on August 12th last it was resolved to start a Spiritualist Union of South Africa with himself as secretary, and that a provisional committee was appointed to draw up a draft constitution. The Union would be glad to hear from other Unions, Associations and Societies, and have the benefit of their experience. Mediums who purpose visiting South Africa are invited to write for any information they need to the Union, which in all probability would arrange and conduct a tour for them.

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MATTERS UNDER DISCUSSION.

SOME LETTERS AND COMMENTS.

THE BUILDING OF THE PYRAMIDS.

Referring to the statement supposed to have been made by an Egyptian control through a medium to the effect that the stones of the Cheops Pyramid were made of sand mysteriously compacted with water (p. 323) and to the correction of a correspondent that they were built of granite from Syene, Mr. A. R. Marten quotes from a book on Egypt to the effect that the three Pyramids (usually known as "the Pyramids") were built of limestone from the Mokattam hills behind Cairo. "The stone was brought across the valley in boats during the inundation, landed at the foot of the raised plateau on which the Pyramids were erected, and hauled along a stone causeway of which parts remain."

But there were many pyramids, built of different kinds of stone, and some of brick. As to Mr. Marten's objection that it is unwise to publish inaccurate statements of facts easily to be ascertained, we remind him that we did not endorse the supposed spirit communication. Whether right or wrong these communications are of interest in themselves to students who recognise that with the verifiable facts there is sometimes an admixture of the fantastic and fictitious, having their apparent origin in the "dream consciousness" of the medium. But it has more than once happened that statements dismissed at first as preposterous have turned out to be true in the light of later knowledge; moreover some spirit messages are very much garbled in transmission. We have dealt with mundane telegrams that were absolute nonsense until they were repeated in accurate form. Again, it seems that there was something in the message concerning the symbology of the Pyramids which has appealed to one reader at least. We refer to Mr. Bayley's letter last week (p. 339).

On this subject Mr. A. Boothby (Redditch) writes referring to the fact that in America "a brick made from sand and lime ground into a fine powder, and forming hydro-calcium silicate dust, with a little water added makes a better, stronger and smoother brick than those made from clay and shale." And he tells us that the Howard University at Washington was built entirely of bricks and blocks so formed. "If it should prove to be almost indestructible by atmospheric action why should not the medium's communication be correct?" In the American instance, however, it is to be observed that lime is added to the sand and water.

"TELERGY: THE COMMUNION OF SOULS."

Mr. F. C. Constable, the author of the above work, writes in answer to W. B. P.'s review on page 331, claiming that the term personality has now a deeper significance than that which attaches to the word *persona* (a mask). That meaning has now become obsolete, and personality connotes a self-conscious being. Patey, Reid, and others use the word in this sense; we speak of the "personality" of God, while Tennyson wrote of "the abysmal depths of personality." "I do not define personality as the soul or the transcendental subject," writes Mr. Constable. "I refer all to self-consciousness and self-consciousness is, in Coleridge's words, groundless because it is the ground of all other certainty." And he asks, "How can that which transcends ideas be defined in the language of ideas?" As to the "communion of souls" not being evidenced by general human experience, Mr. Constable says he has never denied the fact. All he claims is that general human experience justifies the hypothesis arrived at by reason. Those who have personal experience of that communion have personal proof. But as their experience cannot be held as part of general human experience he does not use the point as part of his main argument, though it has authoritative weight. All Mr. Constable attempts is to support the idea that we exist as souls by consideration of the phenomena of telepathy. He neither accepts nor rejects any dogmatic forms of belief, and does not enter on the question of their foundations being weak or strong. Summing up in an epigram the difference between his own position and that of his reviewer, Mr. Constable concludes, "W. B. P.'s field of reflection is *de omnibus rebus*, mine is *quibusdam aliis*."

Our own position may be expressed in the phrase, *quantum sufficit*.

THE WISDOM OF PLATO.

Writing from Big Valley, Alberta, Canada, on the subject of H. W. E.'s "Law of Reality," Philip L. Chambers quotes from Jowett's "Plato": "Only the good should rule, because

having conquered the evil in themselves they are acquainted with the ways of evil men, while evil men not having conquered the evil in themselves cannot understand good men."

The application of the saying to H. W. E.'s theory that "on the same plane no thought, desire or character can be hidden," and that "spirits know the reality of planes below them, but not above" is not very precise, but it is worth quotation.

FATE AND FREEWILL.

Mrs. Leila Boustead (Wimbledon) suggests that the advocates of Freewill and the adherents of Fatalism may both be right: "May it not be that to Divine Intelligence the future is known and seen as clearly as we with our finite senses behold the past?" Although we may have Freewill and be free agents, all our future career may be clearly seen by the Higher Intelligence.

Accepting this position, the question then arises, are we fated to do what the Higher Intelligence sees that we shall do? We look the question in the face and pass on. Fate and Freewill are problems over which the greatest intellects have disputed for thousands of years. Our own position is that we are free agents within the limits of our individual abilities; we can obey or disobey the law of our own being, but outside and encompassing us on every side are Universal Laws, the course of which is unaffected by anything we can do or refrain from doing. To the extent we obey them, to that extent is our freedom of action increased, we move forward without obstacle. To the extent we resist them, to that extent we come under their irresistible pressure and then we are fate-bound indeed. Fate and Freewill therefore, as Mrs. Boustead suggests, are both true doctrines. The error lies in holding exclusively by one doctrine or the other, since they are the opposing halves of a unitary truth.

THE WEARING OF AN EMBLEM.

H. T. (Sheffield) is one of several correspondents who think that a badge should take the form of an inward and spiritual grace, expressed outwardly, rather than a symbolical design. In the course of a letter far too long to give in full he writes: "No one need mistake it, and it will completely serve the purpose desired. I mean the light which illumines the countenance of any and every person who is spiritually alive. Such a person radiates goodness and could safely be approached by a fellow nature—there is bound to be mutual recognition, which is what the badge advocates desire." It is an excellent ideal, but the "badge advocates" may like something definite and objective since there are some old-fashioned people who radiate goodness yet who would very much object to be talked to about Spiritualism, not understanding it. In the meantime Mrs. Montgomery Irvine, undeterred by the conflict of opinion, is supplying a symbol on which there is a fair amount of agreement—the cross and star within a circle, as advertised on the back page. It will serve to identify a certain number of Spiritualists, even if it is not generally adopted, and there may well be two or three different badges known to the initiated as signifying the same thing.

THE MYSTERY OF SPIRITUAL INSIGHT.

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MATTERS UNDER DISCUSSION.

SOME LETTERS AND COMMENTS.

THE BUILDING OF THE PYRAMIDS.

Referring to the statement supposed to have been made by an Egyptian control through a medium to the effect that the stones of the Cheops Pyramid were made of sand mysteriously compacted with water (p. 323) and to the correction of a correspondent that they were built of granite from Syene, Mr. A. R. Marten quotes from a book on Egypt to the effect that the three Pyramids (usually known as "the Pyramids") were built of limestone from the Mokattam hills behind Cairo. "The stone was brought across the valley in boats during the inundation, landed at the foot of the raised plateau on which the Pyramids were erected, and hauled along a stone causeway of which parts remain."

But there were many pyramids, built of different kinds of stone, and some of brick. As to Mr. Marten's objection that it is unwise to publish inaccurate statements of facts easily to be ascertained, we remind him that we did not endorse the supposed spirit communication. Whether right or wrong these communications are of interest in themselves to students who recognise that with the verifiable facts there is sometimes an admixture of the fantastic and fictitious, having their apparent origin in the "dream consciousness" of the medium. But it has more than once happened that statements dismissed at first as preposterous have turned out to be true in the light of later knowledge; moreover some spirit messages are very much garbled in transmission. We have dealt with mundane telegrams that were absolute nonsense until they were repeated in accurate form. Again, it seems that there was something in the message concerning the symbology of the Pyramids which has appealed to one reader at least. We refer to Mr. Bayley's letter last week (p. 339).

On this subject Mr. A. Boothby (Redditch) writes referring to the fact that in America "a brick made from sand and lime ground into a fine powder, and forming hydro-calcium silicate dust, with a little water added makes a better, stronger and smoother brick than those made from clay and shale." And he tells us that the Howard University at Washington was built entirely of bricks and blocks so formed. "If it should prove to be almost indestructible by atmospheric action why should not the medium's communication be correct?" In the American instance, however, it is to be observed that lime is added to the sand and water.

"TELEGERY: THE COMMUNION OF SOULS."

Mr. F. C. Constable, the author of the above work, writes in answer to W. B. P.'s review on page 331, claiming that the term personality has now a deeper significance than that which attaches to the word *persona* (a mask). That meaning has now become obsolete, and personality connotes a self-conscious being. Patey, Reid, and others use the word in this sense; we speak of the "personality" of God, while Tennyson wrote of "the abysmal depths of personality." "I do not define personality as the soul or the transcendental subject," writes Mr. Constable. "I refer all to self-consciousness and self-consciousness is, in Coleridge's words, groundless because it is the ground of all other certainty." And he asks, "How can that which transcends ideas be defined in the language of ideas?" As to the "communion of souls" not being evidenced by general human experience, Mr. Constable says he has never denied the fact. All he claims is that general human experience justifies the hypothesis arrived at by reason. Those who have personal experience of that communion have personal proof. But as their experience cannot be held as part of general human experience he does not use the point as part of his main argument, though it has authoritative weight. All Mr. Constable attempts is to support the idea that we exist as souls by consideration of the phenomena of telepathy. He neither accepts nor rejects any dogmatic forms of belief, and does not enter on the question of their foundations being weak or strong. Summing up in an epigram the difference between his own position and that of his reviewer, Mr. Constable concludes, "W. B. P.'s field of reflection is *de omnibus rebus*, mine is *quibusdam aliis*."

Our own position may be expressed in the phrase, *quantum sufficit*.

THE WISDOM OF PLATO.

Writing from Big Valley, Alberta, Canada, on the subject of H. W. E.'s "Law of Reality," Philip L. Chambers quotes from Jowett's "Plato": "Only the good should rule, because

having conquered the evil in themselves they are acquainted with the ways of evil men, while evil men not having conquered the evil in themselves cannot understand good men."

The application of the saying to H. W. E.'s theory that "on the same plane no thought, desire or character can be hidden," and that "spirits know the reality of planes below them, but not above" is not very precise, but it is worth quotation.

FATE AND FREEWILL.

Mrs. Leila Boustead (Wimbledon) suggests that the advocates of Freewill and the adherents of Fatalism may both be right: "May it not be that to Divine Intelligence the future is known and seen as clearly as we with our finite senses behold the past?" Although we may have Freewill and be free agents, all our future career may be clearly seen by the Higher Intelligence.

Accepting this position, the question then arises, are we fated to do what the Higher Intelligence sees that we shall do? We look the question in the face and pass on. Fate and Freewill are problems over which the greatest intellects have disputed for thousands of years. Our own position is that we are free agents within the limits of our individual abilities; we can obey or disobey the law of our own being, but outside and encompassing us on every side are Universal Laws, the course of which is unaffected by anything we can do or refrain from doing. To the extent we obey them, to that extent is our freedom of action increased, we move forward without obstacle. To the extent we resist them, to that extent we come under their irresistible pressure and then we are fate-bound indeed. Fate and Freewill therefore, as Mrs. Boustead suggests, are both true doctrines. The error lies in holding exclusively by one doctrine or the other, since they are the opposing halves of a unitary truth.

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H. T. (Sheffield) is one of several correspondents who think that a badge should take the form of an inward and spiritual grace, expressed outwardly, rather than a symbolical design. In the course of a letter far too long to give in full he writes: "No one need mistake it, and it will completely serve the purpose desired. I mean the light which illumines the countenance of any and every person who is spiritually alive. Such a person radiates goodness and could safely be approached by a fellow nature—there is bound to be mutual recognition, which is what the badge advocates desire." It is an excellent ideal, but the "badge advocates" may like something definite and objective since there are some old-fashioned people who radiate goodness yet who would very much object to be talked to about Spiritualism, not understanding it. In the meantime Mrs. Montgomery Irvine, undeterred by the conflict of opinion, is supplying a symbol on which there is a fair amount of agreement—the cross and star within a circle, as advertised on the back page. It will serve to identify a certain number of Spiritualists, even if it is not generally adopted, and there may well be two or three different badges known to the initiated as signifying the same thing.

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ANSWERS TO QUESTIONS.

The first of the written questions put to Mrs. M. H. Wallis's control, Morambo, at the rooms of the Alliance on the 18th ult. related to the ability or inability of our visitors from the other side to perceive the climatic conditions of our world. Morambo replied that spirits who possessed a certain amount of power like that used in physical phenomena were sometimes able so to project themselves into earth conditions as to become directly cognisant of such external phenomena as climatic changes, cold and heat, dryness and moisture, and alternations of darkness and light. But these were exceptions. Generally spirit people were only able to perceive and be affected by such conditions as those conditions affected persons on this side with whom they were in close touch and sympathy. And they were much more likely to perceive the spiritual side than the physical, to see their friends here as they were in spiritual consciousness and relationship rather than as they were in association with external conditions. Usually he was unaffected by our consciousness of those conditions, but he was readily able to penetrate to and be conscious of the cold thought and sense of withdrawal or the warm emotion in those with whom he was in rapport.

Asked how the light in the spirit world differed from ours and what was its source, Morambo answered that he could not tell its immediate source, though of course he claimed that the real source of spiritual light was God Himself, and that as the spiritual nature of the individual unfolded it became increasingly sensitive and responsive to this radiance of the Divine. Two persons might be standing together on the spirit side of life, the senses of one delighting in a vision of glory and radiance, the other conscious only of gloom. There were manifestations of light in the spirit world somewhat similar to those we experienced from the sun and moon, but there they had a wonderful degree of radiant diffused light from the spiritual side of the sun and moon. It was far more beautiful than any experienced on earth, while the consciousness of this beauty grew with the development of individual character. The presence of certain spiritual beings again was attended by radiance almost blinding. He had himself sometimes seen approaching him a spirit in a spherical form from whom streamed an effulgence which blinded him at first. His own mind had to become attuned and to rise to loftier thought before he could perceive the spirit enshrined in the glory of that light. But together with the diffused radiance of which he had spoken there were also subtle changes which corresponded to some extent with our experience of light and shadow. Just as when we sought sleep we withdrew to a twilight condition, so a spirit could withdraw at will and shut off some of the avenues of perception.

The question "Can you give us any idea of the system of government in your sphere?" evoked from Morambo the counter question "How do you mean government?" The great purpose of a man's life and of the progressive unfolding of his powers was to make him able to be a law unto himself, to fit him to become his own ruler and guide. On the spirit side of life there were societies and associations stretching away through countless grades of being, and composed of persons not elected but simply drawn together by harmonious consciousness, and who through their combination of thought naturally affected the conditions near them. There were what we might regard as spiritual police, associated together because of their fitness to prevent misguided spirits from exercising undue power over people on earth. They were not appointed in the sense that there was anyone high in authority to assign to them their special office; they were simply attracted to the performance of a certain service. These various associations were all linked together, but not all consciously linked. Again, they had no kings in the sense that we had kings on earth, but there were those before whom lesser souls instinctively bowed and in whose presence they felt abashed. So in regard to various offices. "You may go to a lawyer here," said Morambo; "on our side the lawyer would come to us. When we have a need we find ourselves in association with those who can supply it." The great influence which Jesus himself exercised over men illustrated the same principle. It was not that one in authority said "You are a sinner," but that through association with him they found that the purity and perfection of his nature showed up their own impurity and shortcomings and at the same time revealed the larger, better way.

ERRATA.—Mr. Thomas Raymond points out a misprint in his letter on "Auras Reflected in Water" (page 339) which quite perverts the meaning he meant to convey. The word "body" in the sentence beginning "The aura of the body was the healthiest," should read "baby."—On page 342 the Rev. Ellis G. Roberts should have been described as a former scholar of Jesus College, not of Christ Church.

It will be seen from our advertisement page that on Tuesday next, the 5th inst., at 26, Gilbert-street, Brook-street, W., Mr. G. R. S. Mead, the editor of "The Quest," will deliver the first of a series of weekly lectures on "The Soul's Visible Embodiment," the subject of the opening lecture being "The Most Graphic Vision of Antiquity Descriptive of Post-mortem Embodiment."

"SOCIAL RECONSTRUCTION AND THE LAND"

BY HENRY FOX, M.A.

I am glad to find from Mr. Hewitt's latest remarks that I have succeeded in arousing his consciousness of at least some of his great knowledge of English land-law.

Your non-legal readers will please note well Mr. Hewitt's admission of the elementary principles of the law of real property; for these principles lie at the root of the great land question.

Let them not be surprised that no trained advocate will admit the main point of his opponent until he is driven to it. In his previous article (p. 322) Mr. Hewitt was deploring the fate of land owners if made into State tenants "controlled by the iron rules of a department." "Their independence," he says, "would be exchanged for slavery, and that at a frightful cost."

Now he admits that after all "an owner in fee simple is, in theory, a tenant of the Crown in the feudal sense of the term, but this," he says, "does not make the Crown the owner." Who then is the ultimate owner? Not the tenant—for Mr. Hewitt has admitted this, and takes my reminder as a slur on his professional knowledge. If the Crown is not the ultimate owner, then the land of England is not owned by anyone—and is in unlawful possession of the present occupants, who in face of the law call themselves "owners."

Meanwhile these State tenants who ought, on Mr. Hewitt's lines of thought, to be in a condition of "slavery," have been in fact the ruling and wealthy classes of the country for centuries—ever since they became State tenants eight centuries ago: whilst the land-less men have ever since the same period till now constituted the bulk of the nation and of its poverty stricken classes.

I am afraid that unless LIGHT forbids to me the space that it gives to Mr. Hewitt I shall have to arouse (even at the risk of "instructing" him) Mr. Hewitt's consciousness of many more things that he knows perfectly well: particularly relating to the efforts of past generations of lawyers to dress up this fundamental principle of "tenancy" to look like a real ownership of the land, in favour of clients who employed them to protect and enlarge their private interests as against the interests of the State, till at last they have reduced this vital principle of English law to what Mr. Hewitt seems to regard as a mere "theory."

The Corn Production Act may be in itself only a temporary measure, but it is a revival of the ancient English law, which has come to stay and to undo the nefarious work of the lawyers for their unpatriotic clients for evermore.

Meanwhile beneath this question lies the great mystery of man as a land-animal, and man as a manifestation of the real Maker of the land and the Giver of all other good gifts to mankind.

HENRY FOX, M.A.

PSYCHISM, GLASTONBURY AND MR. HOOKHAM.

"M. S. B." (for which convenient abbreviation he thanks Mr. Hookham), writes us:—

"I had no wish and no intention to vituperate Mr. Hookham, and I sincerely regret that I should appear to have done so. Impatience with refusals to acknowledge the quite innumerable instances of proof that 'the minds of the sitters' at least cannot be the cause of the phenomena, coupled, it may be, with imperfect temper, is the explanation. But it must be said that the epithets were used for specific statements and not in general against the author. Has Mr. Hookham really read much psychical literature of the best class by skilled investigators? Paper shortage as affecting LIGHT, and I presume the natural refusal of the editor to devote an entire number to the discussion of preliminary and elementary objections (all easily overcome by examination of the data) which are familiar to all investigators (of whom M. S. B. is *minima pars*), forbid me to answer Mr. Hookham in detail, an easy enough matter. But, as one instance, in one field only, let me refer him to 'The pearl tie-pin case' reported by Sir William Barrett on pp. 184, 185 of his 'On the Threshold of the Unseen.'"

"The allusion to Christ was, I admit, unfortunate as being susceptible of misinterpretation. But surely it was not profane. Mr. Hookham had said that any survivor *post mortem* was a figment of the brain, or 'words to that effect.' I retorted, 'So much for Christ,' implying nothing as regards religion but merely His survival of death. In further preferring this Survivor as fact, to Mr. Hookham's theory, I may have put the matter too baldly, and I should have avoided the author's name. But, after all, as Mr. Hookham well knows, all of us are with him on the inferior side of the preference expressed."

A NOTE ON PSYCHIC MESSAGES.—In his remarks on Neurological or Inspirational Mediumship, Andrew Jackson Davis writes: "The mind, though set in motion by spirit power, is left to reflect, meditate and indite thoughts through its accustomed channel."

ON NEGATIVE CRITICISM.

By E. W. DUXBURY.

It is the fate of every new doctrine, whatever its truth, to encounter opposition and negation, and this is not without its uses to humanity. It is a kind of acid test which in the end decides whether the doctrine is true metal or otherwise, since, as Hazlitt said, it "is the effect of all bold, original, and powerful thinking that it either discovers the truth, or detects where error lies." Humanity can have no better assurance of the truth of any doctrine than that it has survived the shock of critical disparagement. The defender of the spiritistic hypothesis should, therefore, be prepared to lower his lance in knightly salutation to his adversary, provided that the like courtesy is extended to himself.

He is, however, entitled to demand that his opponent shall both show a reasonable freedom from emotional bias, and shall conform to the laws of accurate thinking, and it is in these particulars that default is so often made. However appropriate emotional fervour may be in the sphere of moral aspiration, it is quite unsuitable in that of scientific research, which, above all studies, should be dispassionate. Hostile criticism of the spiritistic hypothesis too often suggests rather an egotistic attempt to defend the writer's own particular theological or metaphysical belief, just as likely to be false as not, than a dispassionate attempt to elicit truth. A specially noticeable feature, moreover, of negative criticism lies in a tendency to adopt an alternative hypothesis without any adequate scientific testing of its ability to meet all the facts of the case. It is left in the air, so to speak, like Mahomet's coffin, suspended 'twixt heaven and earth. The experienced investigator, while recognising it as a possible solution of a limited portion of the phenomena which he encounters, finds that it completely breaks down when applied to the more complex cases, and is, perforce, obliged to reject it as a working hypothesis in respect thereof. It is not sufficient for the negative critic to suggest an alternative hypothesis which he thinks *may* account for the phenomena; it is necessary for him to go further, and show that it actually does, which is a very different thing, and it is in the neglect of this latter feature that the weakness of much negative criticism lies. If a man falls down suddenly in the street a very possible explanation is that he is intoxicated, but we should act in a very rash and illogical manner if we assumed this to be the case without further investigation.

Various alternatives to the spiritistic hypothesis have from time to time been formulated, such as fraud, hallucination, telepathy, mind-reading, unconscious muscular and cerebral action, cryptomnesia, secondary personality, and other forms of subconscious automatism. Now it may be readily admitted that all these explanations may be satisfactory solutions of the limited classes of phenomena to which they properly relate, but each, in its turn, fails when adopted as a working hypothesis for the more complex phenomena, and it is this fact which the experienced investigator so fully realises, differing in this respect from the inexperienced critic. A striking illustration of this method of criticism may be found in Faraday's explanation of table-turning by the theory of unconscious muscular action. This may be the true explanation of the limited class of phenomena which no doubt Faraday carefully studied, but what would become of his theory if the table were found to turn of itself, when all possibility of muscular action had been eliminated? Negative criticism can then only fall back on a flat denial of the occurrence, which would not impress, as an argument of much scientific weight, half a dozen competent investigators, who had actually seen the thing happen.

The difference, then, between the spiritistic theory and the various alternative hypotheses which it encounters, lies in the fact that while these latter can, at best, only account for a certain limited portion of the phenomena, the former, in view of its elasticity, is suitable, as a working hypothesis, for the explanation of a mass of phenomena of exceptional range and variety.

Negative criticism, therefore, if it is to occupy a reputable intellectual position, must learn to be less emotional, to cultivate a greater scientific precision, and to display a more rigid adherence to the laws of accurate thinking.

DEATH is the most beautiful adventure in life.—CHAS FROHMAN.

AN INDIAN CLASSIC.

"The Bhagavad Gita Interpreted," by H. E. Sampson (Rider & Son, 3s. 6d. net). In one of his most cogent passages Professor William James comments on the remarkable fact that all religions produce mystics; and that these, whether Hindu, Buddhist, Moslem, Jewish, or Christian, are in substantial agreement. This little book is an example of this fact. The special genius of India is metaphysical, and Hindu pundits have long since solved the questions of Predestination and Freewill, the Ascent of Man, &c., &c., and drawn the vital distinction between the spirit and its mask—the personality—which is still the great stumbling-block for Western minds. A simpler explanation of this Indian classic is that it gives the stages of growth of the religious perception: (1) The perplexity of man; (2) the deathless nature of the spirit; (3) the virtue of work; (4) works superseded by knowledge; (5) the laying down of hopes of reward; (6) the exercises of the soul; (7) religion through discernment; (8) the supreme mystery; (9) the heavenly perfection; (10) the manifestation of God in Nature, and so towards *Bhakti*, the union of Love and Faith. The present volume takes a more mystical line—that of the *Sankhya* doctrine—a specialisation of Hindu philosophy which cannot be touched on here. It will interest those who are already familiar with the versions of the Gita as given in Mr. Telang's standard text, in that of Mr. Tukaram Tatya, F.T.S., or Edwin Arnold's translation, "The Song Celestial."

V. C. D.

THE ANKH.

The Rev. F. Fielding-Ould writes:—

"I do not think that anyone aware of the origin of the Ankh could possibly look upon it as a form of the Cross. Miss Toye Warner is, I think, under a misapprehension as to Dr. Budge's real meaning. I saw this authority a few days ago, and he explained to me the hidden meaning of the sign with diagrams. The Ankh is not, strictly speaking, *Phallic*, because the phallus is not represented. But it is a sexual symbol none the less, and though one cannot give the detailed interpretation in a newspaper one may say generally that it represents the *female* from whom all are born, and so came to stand for the *life* origin and principle. I have a letter from Dr. Budge before me as I write. It makes this quite clear, and refers enquirers to his 'Osiris,' Vol. I., p. 276, and Vol. II., p. 199, for a fuller justification of his view."

TO-MORROW'S SOCIETY MEETINGS.

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

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Dr. W. J. Vanstone. November 10th, Mrs. Cannock.

The London Spiritual Mission, 13, Penbridge-place, W. 2.—Harvest Thanksgiving. 11, Mr. E. W. Beard; 6.30, Mr. P. E. Beard. Wednesday, November 6th, at 7.30, Mr. Robert King.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services, Mrs. Mary Davies.

Lewisham.—The Priory, High-street.—7, Mr. Angus Moncur.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mrs. M. H. Wallis.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Miss V. Burton, address.

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

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, addresses and clairvoyance; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting.

Camberwell.—Masonic Hall.—11, Mrs. E. M. Ball; 6.30, Mrs. A. de Beaurepaire, address and clairvoyance. 10th, 6.30, Mr. H. E. Hunt.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, Mr. T. O. Todd; 3, Lyceum; 7, Mrs. Podmore. Wednesday, Mrs. A. Jamrach.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mr. A. Maskell, addresses and clairvoyance. Tuesday, 7.45, monthly healing service. Thursday, 7.45, questions and clairvoyance. All welcome. Lyceum every Sunday at 3.

How vast is the power of spirits! . . . They are everywhere, above us, on the right and on the left. Their coming cannot be calculated. How important we do not neglect them.—CONFUCIUS.

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At 11 a.m. ... MR. E. W. BEARD.

At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, NOVEMBER 6TH, AT 7.30 P.M.,

MR. ROBERT KING.

THE CHURCH OF HIGHER MYSTICISM,

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SUNDAY, NOVEMBER 3RD.

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8.30 p.m. ... Mr. McKenn (of Lancashire).

Subject: "Dreams and the Dream Life"

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