

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.

Light and Heat of the natural world have beautiful expressions in the higher regions of life and in more exalted planes their equivalents take the place of the physical phenomena and appear similarly objective. The lines of continuity are doubtless unbroken from the lowest to the highest. Light and Heat as principles are represented by Wisdom and Love. They are not always harmoniously balanced. Thus we meet people in whom a warm sympathetic nature is allied to a certain mental dulness which may amount to crass stupidity. On the other hand we encounter brilliant intellects with a love nature quite undeveloped—light without heat. Their minds give out a cold radiance. They construct complex philosophical systems, intellectually faultless, but lacking in the warm tints of life. They attract minds of a kindred type, but have little or no influence on the general heart. Indeed, the movements that capture the world are seldom or never based on an appeal to the Reason. Logic may make short work of them, but they remain, being rooted in the deeper impulses of life, the emotions. Too often at present we see Emotion shrinking from the chilly presence of Intellectuality, and Intellectuality looking disdainfully on its undisciplined neighbourhood. "No heart!" sighs the one. "No brains!" sneers the other. It is the old story of separated elements which need to be united, positive and negative, to make life whole.

That is the problem to be solved in the world of the future—the true, harmonious marriage of reason and emotion. They are far enough apart in many instances to keep life in a state of "unstable equilibrium." We aspire to reflect in this journal as far as possible a perfect balance between the two. But we have to take notice in a courteous spirit of much that offends our sense of reasonableness. There are so-called psychic doctrines abroad which we cannot fit in with any scheme of thinking which takes Reason into account. We have to handle at times a medley of emotionalism and intellect both so falsely related that each is distorted. Or it may be that the doctrine represents one principle with little or no admixture of the other—pure intellectualism or pure emotionalism, unchecked each by the presence of the other. Intellectual systems, we note, are very perfect in their way, but they have no living generative quality. They are like pieces of mechanism. On the other hand, we have doctrines based on the emotions, full of life and energy but with no framework to hold them in definite shape—rather like a living body without an osseous system.

In ancient days the poet was recognised as not merely a rhymers but a *vates*, or seer. The power of vision is, and should be, his chief title to the name. He should not only be able to body forth the forms of things unseen: that is the outcome of his creative faculty—he should also be able to surprise the secrets of coming time and see deeply into the mysteries of things. We were led into these reflections by hearing a friend say recently that Shakespeare had discovered gravitation before Newton. That, of course, is a strong statement, but in some uncanny way Shakespeare seems to have divined something of the great natural law which, about a century afterwards, Newton reduced to scientific terms. Here is Shakespeare's hint at gravitation:—

"... the strong base and building of my love
Is as the very centre of the earth,
Drawing all things to it."

"Troilus and Cressida," IV., 2.

In LIGHT of September 13th Miss Edyth Hinkley, it will be remembered, replied to Professor Hyslop's criticism of an article from her pen in the "Nineteenth Century" for May last. Miss Hinkley dealt with the Professor's remark that she "had no patience with telepathy." Writing to us from New York on the 9th ult. Professor Hyslop says in the course of his letter:—

I have read Miss Edyth Hinkley's comment on my statement. . . . I was not using the word "telepathy" in the broad sense of a process that might be between the dead and the living as well as between the living. Whilst I should be quite willing to admit any amount of telepathy between the living and the dead, I merely wished to question the right to be so dogmatic about telepathy between the living as a rival to the Spiritualistic interpretation. Moreover, a great many people talk about a certain amount of telepathy between the living where they do not give the evidence.

Putting aside the scientific aspects of spirit communication we should say that there is a large general experience amongst Spiritualists of a form of communication that goes far beyond all intellectual criteria. It touches certitude for the recipient by an appeal to the deepest side of the nature. "It is the heart and not the brain that to the highest doth attain." Life is more than logic, and is in its own domain properly independent of it.

SPIRITUALISM AND ORTHODOXY.—We have received several protests and replies in regard to the recent address on this subject by the Rev. Tyssul Davis. Lack of space compels us to hold over consideration of them until next week.

It is stated that a few days before the celluloid fire in City-road, E., on the 14th ult., in which three lives were lost, the wife of a costume-maker who occupied the upper floor of the burnt-out place dreamt she saw the entire warehouse in flames and completely gutted. She told her dream to the girls employed in the place, by way of warning. The fire occurred exactly as she saw it in her dream.

In the "Daily Sketch" of the 30th ult., Sir A. Conan Doyle replies to an anonymous doctor who seems to have suggested that Sir Arthur was of a "dismal" or "neurotic temperament"! The doctor is asked if he is quite ignorant of the researches of Morselli, Lombroso, Bisson, Schrenck-Notzing and others, and receives some highly necessary information on the subject of ectoplasm. "Surely, surely it is late in the day to have to explain to a scientific man that there is a great literature, containing many a weighty name, which defines and explains such phenomena." We are afraid that many supposedly scientific men are in this state of ignorance.

PSYCHIC DEVELOPMENT: ITS USE AND ABUSE.

BY PERCY R. STREET.

On the evening of Thursday, the 30th ult., an address on "Psychic Development" was given in the hall attached to the rooms of the L.S.A., by Mr. Percy R. Street, of Reading. Mr. H. Withall, acting President of the Alliance, occupied the chair, and the hall was well filled.

In introducing Mr. Street to the audience the Chairman remarked that the subject he had chosen was of very great interest, particularly to new inquirers. They were naturally anxious to become mediums, and were apt to imagine that it was a very easy matter. They needed to be told that the development of the gift of mediumship was no light thing, that it sometimes involved suffering and that it depended upon the right or wrong use of the gift whether its possession was a blessing or an evil. The Council of the Alliance was arranging to have a series of six developing meetings, to be held under the direction of Mr. Street's control, Dr. John, in that room on successive Tuesday afternoons at 4.30, beginning next Tuesday, after the regular clairvoyant séances, and to last for an hour. No charge would be made, but those who joined the class must attend all the meetings, and no person in delicate health or who appeared to be lacking in self-control would be admitted. Dr. John would be very firm on these points, and would select from the applicants only those whom he thought fit.

Mr. Street opened his address by repeating the note of seriousness struck by the Chairman. Psychic development was not, he warned his hearers, a thing to be taken up in a light-hearted manner. If not conducted with care and under proper guidance, it was likely to do more harm than good. But he wanted at the outset to draw a definite line of distinction between psychic faculties and mediumship. He did not agree with the statement that all people were mediums. During the past twenty years he had studied the human aura and had made some thousands of drawings from living subjects. The conclusion which he had reached as a result was that while everyone possessed some form of psychic power there were many people who were without what was known as the mediumistic faculty. Psychic faculties were extensions of qualities resident in the human organism. A man extended his hearing, sight, sensitivity, and was enabled to get into touch with a greater area of sensation, but he was only developing qualities latent in every soul. Although he (the speaker) would not rule out of psychic development the other side of life, it was not necessarily the case that when a man exercised clairvoyance or clairaudience there was any intrusion into his personality of some entity from the other side. A medium, on the other hand, was one through whose organism our spirit friends were able to manifest their presence. Through some peculiar magnetic balance (whatever the term we liked to employ) they were enabled to use his mentality and obtain more or less control over his body and its functions.

Having drawn this, as he thought, necessary distinction, Mr. Street pointed out that the existence of psychic qualities in the organism presumed some point of contact with the body.

THE FUNCTION OF THE PINEAL GLAND.

Much had been said in psychic literature about the pineal gland, a small body shaped like a fir cone and filled with grey neurine, which was situated underneath the cerebrum. Anatomists could assign no function to it, nor give any reason for its existence. Swedenborg, in a manuscript on the brain, had indicated that it might have something to do with soul faculties, and as he had anticipated very many of our later-day discoveries, what he had to say on the subject should be regarded with respect. The theory held by some students was that this gland was the point of contact between the psyche and the body, and that it was affected in psychic development. As supporting this idea the lecturer mentioned that some years ago a medical friend and himself were privileged to be allowed to make numerous post-mortem experiments. In the case of people who had never shown the slightest psychic tendency they found that the pineal gland was normal in size, but when they came to examine the glands of people whom they knew had exhibited psychic powers they found them to be more than double the normal size, and in the case of one person through whom levitation and other physical phenomena had been produced, the gland was four times the normal size.

With psychic development there was a greater expression of the deeper aspect of personality, but unless self-control, sound nerves, and mental balance were present he could see no use, but only a grave risk, in the unfolding of the psychic powers. Possessing these safeguards, however, a person was well-equipped to proceed.

After self-control there was another quality that was much needed—namely the power of concentration. Most persons were sadly lacking in that power, but it was quite possible to gain it. Mr. Street recommended any of his hearers who were conscious of deficiency in this respect to

undertake a course of concentration exercises, and he suggested that they should adopt the method employed at a development class he conducted in the old Alliance rooms in St. Martin's-lane. The sitter, fixing his attention on a white card with a large black spot on it, mentally wrote across the spot the name of the subject on which he meant to concentrate. He had then to open his mind to every thought regarding that subject, and close it to everything else. At first he would find his thoughts flying off in all directions, but with practice he would begin to grow out of that weakness till he was able to keep his attention centred on the one subject for any length of time. As an illustration of this power the speaker mentioned the case of a man who occupied quite a lowly station in life, but was the author of some profoundly thoughtful books on psychical and spiritual philosophy. When Mr. Street visited him two lively children were playing in the room, the wife was engaged in mangle, and one could hear the noise of passing traffic (the door opened directly on the street), but amid this babel of sounds, which would have distracted most people, his friend sat at the table quietly writing by the light of a small oil lamp, and perfectly oblivious of his surroundings. Mr. Street assured his hearers that if they would practise concentration for ten minutes every day they would soon discover not only that they could hold one thought in their minds to the exclusion of everything else, but that a door was being opened in their psychical development. They might begin to visualise, to see colour, going from thence into the realm of thought-forms, and from the realm of form to that of sound—thus opening a whole range of psychic faculties. And it was a safe method: it was not going to bring about any disaster.

ADVICE ON AUTOMATIC WRITING.

Most of the trouble in psychic development came through automatic writing. There was a fascination about it. When someone came to him with a big bundle of MS. he knew he was going to be shown a script from Marcus Aurelius or Wordsworth. (Laughter.) He was absolutely sure that seventy-five per cent. of what was called automatic writing was nothing of the kind, but was simply people's own thoughts coming back to them.

"If you want to develop automatic writing let it be automatic writing. Don't assist it. Sit quietly in your room for not more than twelve minutes at a time. Have an interesting book by you and let your hand, holding the pencil, rest on the paper. If you pore over the writing it is probably not automatic at all, but the product of your own mind, and is stuff that you ought to be ashamed of."

(To be continued.)

"TANKS" SEEN IN A DREAM.

Two stories of psychic interest are told in connection with the claims of the invention of the tank. Among the claimants is Mrs. Capron, of Oxford-gardens, North Kensington, a lady referred to by Mr. Justice Sargant as "having seen tanks in a dream." Her story, told in the "Daily Express," is to the effect that one morning, while dressing, she became unconscious of her surroundings and woke to find herself on a cold and misty battlefield in France. Suddenly she heard a voice calling, "More help from Great Britain!" and saw, floating towards her till it stopped just above her, a lovely white lily, in the centre of which appeared the face and bust of a beautiful Frenchwoman, who, looking down on her, said, "And it is come through you." Having repeated the assurance, the vision disappeared, and the seeress wandered on through the mist. Then came a clap of thunder, accompanied by vivid light, and she saw, rolling out of a mined French town and over the German trenches, great armoured battle cars, bristling with guns. Mrs. Capron put the idea thus conveyed to her into a design which she entrusted to a young engineer, and a patent was secured, but the plans did not receive any practical support from the War Office.

The other story is quoted in the gossip column "Under the Clock" in the "Daily News" as from a correspondent who claimed to have invented the tank in 1908. In that year he shared a bedroom with a young engineer given to talking in his sleep, and overheard him one night describing a machine which was to revolutionise war. The listener wrote down exactly what he heard, and he affirms that it was a faithful description of the tank subsequently used in the war.

EVEN if we can only make a single pin-hole in the curtain that hangs between the two worlds, that will at any rate show that there is light on the other side.—W. T. Stead, quoted by Edith Harper in "Stead the Man."

On taking his seat at the South-Western Police Court on Monday last, Mr. Bankes, referring to the Bloodworth case, stated that he was not a Spiritualist. We had no reason to suppose that he was. It is not necessary that a magistrate shall be a Spiritualist in order that he may administer the law justly and courageously. We have reason to be gratified that the decision he gave came from one who has no bias in favour of Spiritualism.

THE REALITY BEHIND LIFE AND FORM.

THE DISCONTINUITY OF MATTER.

(Continued from p. 352.)

Independent of the basic law of electricity that unlike signs attract and like repel, it now appears from the researches at the Chicago University that atomic speed is also a factor, for atoms can only occupy the same space with other atoms without conflict "when endowed with sufficient kinetic energy," i.e., motion without reference to cause.

And, curiously enough, Professor Millikan declares "the α -particles do not penetrate the air after the manner of a bullet by pushing the molecules of air aside, but rather that they actually shoot through all the molecules of air which they encounter."

A photographic plate is shown to illustrate the fact that a particular particle shot through on an average as many as 10,000 atoms before it came near enough to an electronic constituent to detach it from its system and form an ion, which caused the observation that it is conclusively shown that the electronic or other constituents of atoms occupy such an exceedingly small fraction of the space enclosed within the atomic system that "practically the whole of this space must be empty to an electron going with this speed."

In further illustration he gives the following:

"If a new planet or other relatively small body were to shoot with stupendous speed through our solar system, the time which it spent within our system might be so small that the force between it and the earth or any other member of the solar system would not have time either to deflect the stranger from its path or to pull the earth out of its orbit. If the speed of the strange body were smaller, however, the effect would be more disastrous both to the constituents of our solar system and to the path of the strange body, for the latter would then have a much better chance of pulling one of the planets out of our solar system and also a much better chance of being deflected from a straight path itself. The slower a negative electron moves, then, the more liable is it to deflection and the more frequently does it ionize the molecules through which it passes."

This is the first intimation to the writer that speed can influence the pull of gravity, but it is an interesting consideration in view of the statements of idealists that it is the higher potencies of the etheric realms that release the next life from the limitations that circumscribe us here. Can it be that Professor Millikan has in the above unconsciously given the sanction of science to the supposed visionary claims of religious enthusiasts who have been giving the above as inspired utterances?

He declares that "the investigations agree with the assumption that mass is all of electrical origin," and he refers to the fact as "one of the capital discoveries of the Twentieth Century." Elsewhere he says in the same direction: "When we combine the discovery that an electric charge possesses the distinguishing property of matter, namely, inertia, with the discovery that all electric charges are built up out of electrical specks all alike in charge, we have made it entirely legitimate to consider an electric current as the passage of a definite, material, granular substance along the conductor." In other words, "the two entities, electricity and matter, which the Nineteenth Century tried to keep distinct, begin to look like different aspects of the same thing."

As if to anticipate further the non-belief of the reader who balks at the atomic theory, he declares "it rests upon direct, exact quantitative observations and measurements," and says further, following a review of the work and conclusions of Westgranz, Weiss, Przibram, Eyring, Fletcher, and others:

"It has been because of such agreements as the foregoing that the last trace of opposition to the kinetic and atomic hypotheses of matter has disappeared from the scientific world."

Science and materialism have been inclined to smile at the claims of the idealists which required them variously to postulate the "all-ness of God," the "omnipotence of the Master Mind," the "unity of nature," etc., but the disclosures of the physicists are now looking in that very direction for an explanation of the phenomena of nature.

Professor Millikan declares that "electricity and matter begin to look like the same thing," and as the electrical units, the electrons, are invisible and apparently non-existent till Mind gives them motion, evidencing the presence or directivity of the unseen author of energy and natural law, it all seems to focus in unity. And again do we find the logic of events crowding the physicists and idealists towards a common viewpoint, crystalizing into substance "Thales' ancient belief in the essential unity of nature," for according to some of the progressive thinkers electricity is but an expression of Mind and thus all nature is an expression of the Universal Mind, the Divine Mind, the creator and sustainer of all things, "the primordial element out of which all things are made."

Hence, viewed from a certain aspect "Dualism" may be a misnomer. For instance, it has been shown that two kinds of matter can occupy the same space at the same time pro-

vided one is endowed with sufficient kinetic energy, and we are confronted with the probability that what we have taken to be passive matter actuated by spirit is but the aspect of two different kinds of matter "in the same space at the same time," the higher invisible substance conditioning the lower visible substance, and that in the spiritualization of substance from its lowest and grossest manifestations through all the successive stages, to and including what idealists have postulated as pure spirit, there are no discrete degrees, but there is, after all, but one substance; that what has appeared to be atomic matter actuated by postulated non-atomic spirit is, in fact, spiritual substance from start to finish, from the lowest to the highest conceptions of substance. In such a view spirit, mind, is the sublimation of substance endowed with such indescribable kinetic energy that we have not considered it substance and have, therefore, obscured it with mystery. It seems to the writer easiest to think of spirit and mind in the terms of substance, from which viewpoint the mental atmosphere appears to clear, for what has appeared to be dualism may, through the interdependence of matter, be but the wider realities of Unity, the higher invisible conditioning the lower visible orders, to repeat Deseris "making it more complex as we rise from the inorganic to the vegetable, to the animal, to the human, each step being a manifestation of a higher form of psychic energy." In this conception of Unity, spirit is but sublimated substance. And by the same token is not mind also, and so on to Infinity, the final culmination in the great actuating, sustaining Principle that we symbolize as God—all one substance—manifestations of Unity.

San Francisco.

EWING.

THE CHURCH CONGRESS AND SPIRITUALISM.

BY THE REV ELLIS G. ROBERTS, M.A. (OXON.).

In a letter to LIGHT published some weeks ago I expressed a desire that the Church should either come to an honourable understanding with the friendly section of Spiritualists or offer an honourable field for a fair fight to a finish. The promoters of the "discussion" at Leicester have evidently no desire for the first, and no stomach for the second. They have preferred to maintain the traditions of hole and corner tactics. Such tactics have already brought upon the Church disaster after disaster. In recent years they have endured the disastrous downfall of the Church in Wales—a downfall due very largely to the execrable strategy of its defenders. The Church apparently will never learn the lesson that honesty is, even from a prudential point of view, a safer policy than bluff. Long ago the bishops were described by Sir William Harcourt as "masters of evasion." But the policy of perpetual evasion has brought no relief to the troubles of the Church. And it never will.

If the Church had wished to ascertain the truth she could readily have found clergy who have devoted a great part of their lifetime to the investigation of the subject under debate. Some of these men are well known to the outside world for the work they have done in other departments of labour in the service of man. Mr. Tweedale, e.g., has an honourable name among the readers of the "English Mechanic," and my own carries weight among some hundred thousand sturdy adherents of physical culture. But none of these men are asked to contribute of their hard-won knowledge. Again, on a matter of such vital importance the cleric might have stooped to call the faithful layman into council, and invited the aid of Sir Oliver Lodge, Sir William Barrett, Dr. Ellis Powell, and Mr. Hewitt, K.C. But she chose a list of *cognoscenti* beginning with "the gloomy Dean"—who vouchsafes nothing beyond a most casual reference to the subject—and tapering off to a very amiable, eloquent and illogical Irishman whose own claims to distinction are limited to a third-class degree in Modern History, and the reputation—doubtless well-deserved—of being a favourite preacher among fashionable congregations.

By far the most painful fact with which the clergyman of modern times is confronted is that the religion he is bound to teach is no longer taken seriously by anything but a fraction of the people he meets every day. People do not believe in the sincerity of the Church. More especially is this the case with the exceedingly important industrial workers, whose confidence in the Church can now, as we are told by Mr. Philip Snowden, only be purchased by some tremendous self-sacrifice on her part. In the past she has endeavoured to shore up indefensible positions with bluff and make-believe, and the result has been to produce almost universal distrust in her honesty.

The proceedings at Leicester are a distinct commencement of hostilities. It is absurd to suppose that Spiritualists will be content to stand on the defensive, and simply rebut the accusations brought against them. And the proper strategy for Spiritualists at present is to ask a definite question and insist on a definite answer. That question is:—*Is the Church herself loyal to her creeds?*

THE mixture of those things by speech which are by nature divided is mother of all error.—HOOKER.

London Spiritualist Alliance, Ltd.,

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FEAR AND FEARLESSNESS.

An article appeared in our columns more than fifteen years ago (May 14th, 1904), headed "The Uses of Fear." The title has suggested some reflections which may usefully supplement the ideas expressed in that article—the main idea was that whilst fear has been a valuable factor in the preservation of species, and whilst the animal instinct has still some use for mankind for this purpose, it only plays a very minor part now in the human race, and "its main use for the more developed types of mankind is that it supplies the element of resistance which makes the spiritual struggle educative. Without the resistance afforded by this instinct, man could never attain to heroism. If the fearless life is to be established in the soul of man, it can only become so by means of the struggle to overcome the instinct of fear."

It may seem to us as if the heroes who have faced the perils of warfare by land and sea and air had lost all sense of fear, but if this is so in some cases it has been by a process of self-mastery. There are a few exceptional men who are able to say that they have never known the feeling of physical fear, but closer inquiry would show, we think, that they are not wholly unacquainted with the feeling. A man once confessed in our hearing that although he had never been conscious of physical fear he was "a moral coward"; "the fear of man that maketh a snare" is as dangerous a weakness as the more animal instinct.

The word "fear" is habitually used to express two very different experiences. The growth of language marks the growth of ideas, but it does not keep pace with them. Mankind has to act on the plan humorously suggested in "Alice through the Looking Glass," where, we may remember, Humpty Dumpty said that he paid extra to words to make them mean what he wanted them to mean. "Fear" has a double meaning, and this fact has somewhat confused shallow thinkers. The word has stood in Biblical language for the reverence and awe with which the human soul looks out on the mysteries of the Universe, and looks up to the Infinite Source of that Universe; it has stood also for man's sense of his own littleness and dependence on the Divine Power. The man who fears in this sense is sure to be modest. All those little mean faults which we denote as vanity, and bumpiness, and egoism, will shrivel and disappear in a man who has this reverent feeling for Reality, whose sense of values is true and just and far-seeing. "Be not high-minded, but fear," is a maxim which fitly denotes this quality.

But fear in the sense of being frightened is a weakness to be overcome. There has been a real confusion of thought in the use of this word, and it is owing to this confusion that the theologians of a past generation were so apt to hold over their congregations the threat of hell-fire.

We must not assume that the threat was altogether mischievous in its effects. There are many still undeveloped souls who are at the stage at which the mere animal instinct of fearfulness acts as a deterrent, and for such this kind of preaching may have had its uses; but anyone who acts under the impulse of fear is in bondage. There is no virtue in such action, and until a soul attains to some degree of that "love which casteth out fear," its activity cannot inspire admiration.

We not infrequently hear arguments against Spiritualism which are based on fear. They are weak arguments and are likely to be most ineffectual except in the case of timid souls; for such they may have their uses, but timidity is an unwholesome condition of mind, and courage is a pre-requisite for any high enterprise.

Those who fear to open the door to intercourse between the Seen and the Unseen had better abstain. They should first gain the quiet mind, the steady balance and trustfulness which make this intercourse healthy and helpful.

But to preach such timidity as a desirable state is a great mistake. "The fearful and unbelieving" are alike warned that they can have no share in the higher blessings of the spiritual life.

The great victories of the world have been won by courage, and those who aspire to take some part, however small, in the achievement of the victory of Light over darkness, and Right over wrong, must strenuously overcome in themselves the lower instincts, among which fear is one of the most persistent. It takes many forms; worry, anxiety, foreboding, are all elementary forms of fear; also that kind of self-distrust which is sometimes mistaken for humility and modesty, but which is really incompatible with these great qualities.

All great characters are modest, and humble, and self-reliant, but this latter term is not quite exact. This assurance is not a self-asserting quality at all; it is a reliance born of self-sacrifice, born of courage and an intense belief in the sufficiency of God. This belief may find no intellectual expression, the man who possesses it may have no creed, but it is deep-rooted in his consciousness, more deeply rooted than his intellect. He may or may not give a name to this Source of profound assurance, but it is the secret of that greatness which amazes us when we recognise a really heroic character. Those who thus live in the fear of the Most High fear nothing.

ELLA WHEELER WILCOX.

"Mrs. Ella Wheeler Wilcox the poet, died at her home at Short Beach, near New Haven, Connecticut, this morning." Such is the text of the message, dated Thursday, the 30th ult., announcing that another worker in our movement had passed through the gates; and of Ella Wheeler Wilcox it may be said that she laboured in the spreading of the greater light long before she became an avowed Spiritualist. So much has been and will be written of her in current literature, that our own words may be few and short. Her best biography is written in those poems which appealed to the great heart of the people. She was a power for good everywhere; she renewed the weary, gave hope to the comfortless, lifted the souls of men to a higher level. Before she passed she gained that intellectual conviction from psychic evidences which, however needless to some, seems in a way to clinch the assurances that come through the intuitions. Some communications concerned with reincarnation experiences of herself and her late husband aroused a certain amount of criticism. They were certainly of a rather bizarre character. We are content to regard them as belonging to a department of psychic inquiry of which, at present, we know but little. It appears to be a question of certain deep spiritual truths, distorted by being translated into physical terms. This is especially a region in which "the letter killeth." We refer to the matter here merely for the sake of trying to clear away a difficulty in the right understanding of psychic communications that go beyond the range of normal experience and conviction.

Our gratitude follows the arisen spirit of our friend. She was, in the words of one of her biographers, the "Poet of Sympathy." The sympathy she awoke, the consolation she gave, have made for her a myriad friends. The seeds she sowed on earth have returned to her in a great golden harvest. From "a night of stars" she has passed to the radiant dawn. We give her Good Morrow in the ancient way, and remember again her famous lines:—

"And so for me there is no sting in death
And so the grave has lost its victory.
It is but crossing—with a bated breath
And white set face—a little strip of sea
To find the loved ones waiting on the shore
More beautiful, more precious than before."

"Life gives of its best to all—happiness to some, renunciation to others, and to a few, transfiguration. What if now most of us who love truth must 'do without'? Let us but dedicate heart and mind to a work, and we shall find that renunciation leads to transfiguration. There is but one road to God, for all to tread. It is the path of bliss. It has its steps—happiness, renunciation and transfiguration. Whoso will offer up all that he is to a work, though he 'lose his life' thereby, yet shall he find it soon, and 'come again rejoicing, bringing his sheaves with him.'"—C. JINARAJADASA.

FROM THE LIGHTHOUSE WINDOW.

Miss Lind-af-Hageby had a large and deeply appreciative audience at her lecture last week at the Steinway Hall on "The Nature and Meaning of Mediumship," delivered under the auspices of the Marylebone Society. As the night was cold and wet such a result was a convincing proof of the interest felt in the lecturer and her subject.

"The Guards Came Through, and Other Poems," is the title of a new volume of verse by Sir A. Conan Doyle, to be published shortly by Mr. John Murray.

Miss McCreadie, at a recent meeting at the Stead Bureau, related this hitherto unpublished story of an incident in connection with the Rev. Walter Wynn. He asked his son Rupert, "Can you tell me something that happened in your boyhood?" Rupert replied, "Do you remember when we had such a chase through the coal cellar after my white mice? Didn't we have a hunt?" The father laughed heartily, and said, "My boy, I had forgotten the incident entirely, but now I clearly recall it." Miss McCreadie added, "These are the simple stories that I am getting every day from the other side."

Some who know little of the subject may regard the above as another example of trivial messages. Professor Hyslop, however, has ably pointed out in one of his books that it is just such simple, homely stories which have the highest evidential value.

The second of Mrs. Ch. de Crespigny's stories of the occult in "The Premier" magazine is as cleverly told as the first. Its hero is a young man who is troubled by a recurring psychic experience of an unpleasant character, and the meaning of which he is unable to fathom. It turns out to be of the nature of a warning which, acted upon, saves him and his fiancée from a fatal accident.

A long queue was waiting outside the doors of the hall in Leicester when Mr. Horace Leaf delivered his recent lecture on "Materialisations." Mrs. Leaf, who was assisting her husband, says that when she approached the building an hour before the lectures she imagined the people must be waiting to get into some cinema.

This interest in our subject finds a parallel in the meetings of the Marylebone Spiritualist Association in the Steinway Hall, where it is no unusual thing for people to be turned away on Sunday evenings owing to the hall being full.

We are informed that while the Marylebone Spiritualist Association are in negotiation for a hall in which to hold their Monday gatherings, they are making use of the Delphic Club in Regent-street, and have already held several well-attended meetings there. It is also gratifying to learn that at a very successful At Home recently given by Mrs. Susanna Harris to the Association in the rooms of the Club she was able to collect £40 for the Society's building fund.

In reply to Mr. Bottomley's recent article in the "Sunday Pictorial," entitled "Do the Bishops Believe?" challenging any clergyman to declare his unqualified belief in the central doctrines of the Christian Church, the Rev. D. Kennedy-Bell, in the same paper (October 26th) writes, "I assert that I believe without reservation in the Virgin Birth, the Resurrection, and Ascension of Jesus Christ."

"Our old friend Rationalism dressed up once more in respectable Sunday-like clothes," is the comment of M.R.C., a well-known contributor to our columns, on an article in the "Hibbert Journal," entitled "Humanism: An Experiment in Religion," by Sir Roland K. Wilson. Sir Roland holds that the revival, after the crucifixion of Jesus, of the movement He inaugurated "was due to belief in His bodily resurrection, which was probably an illusion."

"This view might have passed muster thirty or forty years ago," remarks M.R.C., "but to-day the Resurrection appeals to as many thousands outside the Church as in it as very far from an illusion, and this as a result of psychical research."

Mr. George A. Wade has an article in the "Daily Mail" in which he says, "Everywhere there is a great and fast-spreading growth of belief in the occult." He relates various stories which have brought conviction to those concerned.

In an address to the Institute of Journalists Mr. Bean, the Australian Official War Correspondent, spoke appreciatively of Sir Arthur Conan Doyle. As soon as the "Diggers" knew "Sherlock Holmes" was visiting them they gave him, says

Mr. Bean, a memorable welcome. But before they knew he was the famous novelist they took him sometimes for Marshal Haig or Marshal Foch, according to their ideas of the significance of his impressive uniform. For Sir Conan Doyle, although the most modest and genial of men, had arrayed himself in his uniform of deputy-lieutenant of an English county. He admitted he did this with the idea that it would be useful when passing sentries. And so it was.

It was somewhat disturbing (continued Mr. Bean) when strolling along with Sir Arthur to note that he was not returning the salute of the "Diggers." "Bless me, they are not saluting me!" said Sir Arthur. "But they are!" persisted Mr. Bean. "Why?" asked Sir Arthur. "What do you expect with those things on?" said Mr. Bean, indicating the uniform. After that Sir Arthur saluted, but in a half-hearted way, not because of want of feeling, but because of his modesty. Later on he stood with Mr. Bean in front of the grave of an Australian. A steel helmet and rifle were on the mound of earth. The heart of the genial Sir Arthur was flooded with pity. "Here is one, at all events, who deserves a salute," he said simply, and stiffened himself and saluted with all his warm soul behind the act.

I am told (writes the "Diarist" in the London "Star") that there is every possibility of a special committee, representing Churches of all denominations, being convened to look carefully into the subject of Spiritualism. Among clergymen as a whole there is a strong feeling, which has been accentuated by Sir A. Conan Doyle's instant reply and challenge to Dean Inge, that what is needed is a definite statement—on behalf of all Churches as one religious body—of the Churches' policy towards Spiritualists and their teachings. The Spiritualists under various religious disguises are eating into many existing denominations, and the more active clergymen feel that something must be done to meet the psychological demand which the Great War has produced.

In a village on the South Coast between Hampshire and Cornwall (says the "Evening Standard") there lives an author whose novel is complete except for one incident—and that incident concerns the appearance of a ghost. Not until he has seen this ghost will his book be properly completed. He has waited now for five years to see the ghost which haunts, or is said to haunt, one of the rooms of the house in which he lives. The ghost is that of a woman, who, some centuries ago, was the mistress of a merchant, and was killed because she had been unfaithful.

The ghost has been seen and described by several people, but the author is not content until he himself has seen it, and can write with first-hand knowledge. He is an old man now, but so great is his interest in the subject that he feels certain that he will not wait in vain. He has tried in many ways to catch a glimpse of the ghost, including sleeping in the haunted room; but as those who have seen it say that it appeared at four o'clock in the afternoon, he now watches for it only in the daytime.

We last met Mrs. Ella Wheeler Wilcox in company with Miss Helen Mathers, the novelist, and several other friends. It was just before her illness in this country (which threatened to cut short her mortal life before her return to her native land) and after her stay on the Continent, where she did much good work. Our climate tried her sorely, but she was still bright, alert, and showing that quickness of perception which we associate with Americans. She had then met or was meeting many persons of intellectual or social distinction. But as she remarked to us in a serio-comic aside, she was regarded by the "highbrows" in her own country with a certain disdain. She was pre-eminently a poet of the people, and one can always gain a little meretricious distinction by affecting to look down upon the populace and those who minister to their literary needs.

A beautiful little touch in Saturday's ceremony of the unveiling of a lectern in the Chapel Royal, Savoy, to the memory of Mr. and Mrs. Laurence Irving was the reference by the Rev. Hugh B. Chapman to Laurence's brother, dear to so many present, who had himself just passed on. Those present could not doubt, said Mr. Chapman, that Harry Irving "was with them in that act of reverent worship."

The inscription on the back of the lectern is worth recording and recalling (we do not know its author): "Listen to the exhortation to the dawn. Look to this day, for it is life, the very life of life. For yesterday is but a dream, to-morrow is but a vision; but to-day well lived makes every yesterday a dream of happiness, and every to-morrow a vision of hope."

From Dr. W. J. Crawford we learn with pleasure that his further investigations into the problems connected with psychic communication are proceeding apace, and that his experimental work is yielding good results.

WONDERFUL BOY MEDIUM IN ICELAND.

By PROFESSOR HARALDUR NIELSSON
(Of the University of Reykjavik, Iceland.)

(Continued from page 350.)

Amongst those who have done most for spreading the knowledge of psychic matters in Iceland the president of our Society, the poet and novelist, Einar H. Kvaran, is the most prominent. Next comes Judge Kr. Linnet, and the old poet and novelist, the Rev. Matthias Jochumsson, who, by the way, is one of the finest psalmists that Iceland ever had. In spite of his venerable age he has an ardent interest in Spiritualism, the teaching of which agrees so well with his bright views of life. Amongst the promoters of psychical research in Iceland the writer of this article may perhaps, in all humility, venture to count himself. A young philologist, by name Jacob Joh. Smari, has also studied psychic literature with great energy, and given the cause considerable support. Some members of the medical fraternity have begun to be interested in the subject, and most of all the indefatigable and fearless doctor for mental disease, Thordur Sveinsson. He carries on experiments and is dealing specially with the question of the reality of obsession. He entertains the hope that if this kind of lunacy occurs it may be cured by the help of psychic power provided through the instrumentality of discarnate spirits.

As a proof of the growing interest in the cause I may also mention that last summer both Mr. Einar Kvaran and myself travelled round about Northern and Eastern Iceland. During his summer holidays Mr. Kvaran lectured about forty times on Spiritualism and psychical research, and I preached twenty times and lectured thirty times on similar subjects during my holiday travel of six weeks. I gave almost all my lectures in churches and to crowded audiences. Much interest may be due to curiosity, but there is a great longing and hunger in Iceland for more knowledge about the Beyond.

Some books and booklets have been published in Icelandic on the matter, amongst them two works translated from English: W. T. Stead's "After Death" ("Letters from Julia") and recently the Rev. Charles L. Tweedale's "Man's Survival." One of my Theosophist friends has translated the last mentioned. There are a number of Theosophists in Iceland, and they have always taken up a friendly attitude to us who are interested in Spiritualism.

I spent my summer holiday in England in 1910. I had then sittings with six different mediums, and got some excellent identity proofs, through Mr. A. Vout Peters amongst others.

This year I was in England for two months and spent part of my time in reading some of the oldest works on Spiritualism in the British Museum Reading Room. These books are unfortunately not published in new editions. They have been out of print for a long time.

On this visit I had sittings with six different mediums. I do not think that I preferred any medium I saw in England to our own Indridason. The latter's mediumship was so many-sided. I consider it a great piece of good fortune to have been allowed to experiment with him for five years. I am also much indebted to other mediums in Iceland. I have still no professional medium. Of the English mediums Mrs. Leonard interested me the most.

I cannot conclude this article without pointing out what a loss it is to psychic science that such an exquisite medium as Mrs. Leonard is left unnoticed by scientists. She deserves to be taken into their special protection, and no séance with her should ever be allowed to take place without careful shorthand notes being taken of everything occurring. Her remarkable powers should be made use of by scientists in the way that Dr. James H. Hyslop has made use of those of the American medium, Mrs. Chenoweth.

I am sorry to learn how few of the English Spiritualists with whom I came in touch have a thorough knowledge of the wonderful work which this the most prominent of all psychical researchers has achieved for the new science. Not only are his voluminous "Proceedings" of immense interest, but also many of his articles in the "Journal" of the American Society for Psychical Research. They belong to the best which has been written about the matter from a scientific point of view. The Spiritualistic theory has no more penetrating advocate. Many scientists and not a few of the Church dignitaries of all countries would profit by reading such essays as that to which he has given the heading: "Ignorance in High Places," and many similar.

Every University should establish a chair for Psychic Research, which has already produced such a great literature. The psychologists who are not yet able to realise what a gold mine mediumship is for wider knowledge about the human soul, must either be ignorant on this field or blinded by prejudice. Ignorance on their part about this matter becomes, from now, indefensible.

Also the Church will suffer in the future if her representatives continue to assert their stupid theory of devilry, or cast scorn on the truth.

All facts reveal to us something about God, and the phenomena of Spiritualism are facts. And all who know a little of the New Testament know that Christianity was founded on the same sort of phenomena. Christianity has been so

much altered that it does not recognise itself when it sees how it was originally.

If the psychologists can open their eyes one may perhaps hope that the mediums—the delicate instruments of the influence of the higher world—will be afforded better treatment on the part of the scientists than they have sometimes obtained, and one will no longer witness such terrible mistakes as those of which the famous, but in this domain very ignorant, Professor Birkeland made himself guilty some years ago as regards the prominent American medium, Mrs. Wriedt. It is hard that innocent people should suffer for the arrogance of ignorance, and that the population of a whole country should be delayed for years from the acceptance of such a truth.

As regards the persistent doubter, I know no better remedy than the following:—Find a medium in your own circle of friends. Continue the investigation for years. Notice the development of mediumship from the small beginnings to the highest phenomena. When you have reached so far as the Direct Voices and Materialisation, you can then take the medium to the home of even the greatest doubter, whether he be a clergyman, bishop, lord, or scientist. Every doubt must ultimately disappear in face of invincible facts. *Magna est veritas et prevalebit.*

DR. GELEY AND FRENCH PSYCHIC INVESTIGATION.

Dr. G. Geley, the Director of the International Metapsychic Institute, Paris, has recently visited England to confer with some leading English authorities on psychic matters. His object has been to make known the scope of the new enterprise. The Institute, which, it will be remembered, is under the presidency of Prof. C. Richet, and includes on its Council Prof. Santoliquido, M. Flammarion, the Count de Gramont, Dr. Teissier and other names distinguished in science, has an excellent laboratory fitted with the best self-recording apparatus and other appliances. It has ample funds and will undertake experiments, not in order to convince sceptics, but with the intention of discovering the laws under which psychic phenomena take place, and the inferences which scientific measurement and exact reasoning can deduce from them.

I venture to express sincere congratulations on this departure. No conclusions worth the name will ever be reached by dialectical methods. Co-ordinated experiment alone is of permanent value. Reunions and social discussions by well-meaning sceptics posing as men of science, who invent ingenious objections and theories to discredit facts as certain as the existence of radium (which no one has ever seen) leave us in the position of proving the same things over and over again, receiving the same "messages"—futile, trivial, devout, personal, allegorical and explanatory—received with ridicule by some, with reverence by others, as consolatory by many. Taken together, the phenomena have convinced all but the resolutely sceptical (whom no amount of evidence will convince) of a continued life, and of the exceedingly fragmentary knowledge which we have of its conditions. If the Metapsychical Institute can discover some of the laws under which the phenomena take place, that will be the best means of giving the average man a mental framework into which the new facts can be fitted. Those who still doubt the facts are best left in the position they have taken up. After the experiments of Crookes, Wallace, Lodge, Schrenck-Notzing, Geley, and Crawford, it is really not worth while to endeavour to overcome an incredulity which hurts no one but themselves.

S. DE BRATH.

P.S.—I would like to add that any persons wishing to communicate with Dr. Geley can do so under cover to me at Merlewood, Oatlands, Weybridge.

"It cannot be denied, I think, that the twin evils of ignorance and selfishness—or it would be more correct to say the one evil of selfishness, since selfishness is a form of ignorance—lie at the root of much of our social misery, and if more enlightened knowledge on this point were taught in our schools a vast amount of human misery would be prevented and much pain and sorrow cut off at its source. This world will be a much better place to live in when we have discovered that the path to freedom is to do our work in the spirit of service rather than gain; and it will be still better when everyone learns to be tolerant and kind and sympathetic instead of being self-righteous and intolerant of other people's beliefs and ways of doing things."—JOSEPH BIBBY.

"NATURE's organisation is very complete and very far-reaching. No yard of ground, no cubic foot of fresh water or of salt-water, is outside the scope of her unsleeping vigilance. Day and night, year in and year out, her sanitary officials are at work. And the very continuance of life upon the earth is due to their beneficent labours. Where the animal world fails, the vegetable world steps in; no corruption is too foul for it to take up and assimilate into its own system; every leaf and blossom, every bud and fruit and seed, consists of matter that has lived before, and died, and been given over to decay, and rescued from it, and brought back into the sphere of vivid and vigorous energy. Although in the natural world death is always the end of life, yet the triumph lies not with death, but with life."—T. WOOD.

DIVINE IMMANENCE AND TRANSCENDENCE.

MAN'S PLACE IN THE COSMIC ORDER.

BY QUÆSTOR VITÆ.

In seeking to understand man's place in the Universe, modern thinkers realise the logical necessity of a fundamental unity relating man with the Universe, as an integral unit of that universe, and many thinkers find the solution they seek in the Divine Immanence and Transcendence of the Universal Intelligence, or Infinite Self, or God.

But this solution carries an inherent paradox: If the Divinity is immanent in man, then why (some will say) does not man know it, and why cannot we enter into personal relations therewith? The reason of this is given below.

While the Infinite Intelligence necessarily comprises and cognises all its integral units, the latter are faced with a psychical gulf when endeavouring to trace their connection and relationship with the Infinite Unity in which "they live and move and have their being," and find themselves restricted to mere logical apprehension of that Unity.

This limitation in finite cognition is discouraging to many thinkers and leads to doubt and to theories of the Universe as merely mechanical, eternally undergoing mere mechanical change; while others are repelled because the demand of their hearts is for a personal God with whom the individual can enter into personal relation, while in the above theory God is lifted above the limitations inherent in personality. Others, again, prefer to consider that God has only had one son and does not incarnate in all His unifs.

In the study of religions and systems of philosophy current on this earth, it is the individual intelligence that is the ultimate court of appeal and that judges and decides whether the individual will identify himself with any particular system presented to him or not. And it must be remembered that the functioning of particularised intelligence is conditioned by temperament and emotion, *i.e.*, heredity, and by the influence of environment. So in presenting the following remarks, it is not with any pretension of presenting a universal truth. That is, of course, impossible. But they will appeal to some minds.

If we bring the theory of the microcosm, as an epitome of the Macrocosm, or Universe, to bear on the paradox presented in the principle of Divine Immanence and Transcendence, some of us will find that considerable light may be thrown on the problem by the use of analogies and deduction. And though the psychical gulf between finite man and the ultimate Reality must ever remain and cannot be transcended, it is some satisfaction to grasp a subordinate illustration of an analogous process actually functioning in a lower plane, and thus realise the possibility of this process being a representation of its prototype, functioning in antecedent logical order, in a higher plane and transcendent mode.

If we consider man as an epitome of the Universe, *i.e.*, as an illustration of universal law, we find that he represents a small universe in himself, comprising millions of units (cells), living and moving and having their being in his organism. If we suppose, for convenience of illustration, that these cells were self-conscious entities; they might imagine that they had a life of their own (as many of us do), whereas, as modern research has taught us, it is the life of the man which incarnates in these cells (see Quain's "Anatomy," edited by Schafer: "Karyokinesis").

But we also know that man does not originate his own life. He does not build up his own organism. That is done by transcendent powers acting through the uterus of his mother. The influx of life that then occurs, does not cease at the birth of the fetus, but continues and builds up the organism and continues till death (and after).

This antecedent process of influx relating us with our mediate source of being has been dealt with in an article on "Self Consciousness and Introspection."

Let us consider man as occupying the same position in relation to the transcendent Being whose life is incarnated in us, as the physical cells of his organism occupy in relation to the inner finite-self within him, and you have the parallel or analogy illustrating the Immanence of the Divine Life and Intelligence within us.

This theory of the Immanence of God in man demonstrates the immortality of man, as God cannot die.

With regard to the Transcendence of the Divine Intelligence, while being immanent in man, this is illustrated by the same analogy.

Man's intelligence functions through his brain, and his determinations are communicated to his physical organism through his sensor-motor nervous system (excluding the sympathetic system, the connection with which is mediate and indirect). He thus commands his organism and the millions of cell-entities constituting it. But while the man's life lives through all these cell-entities, his intelligence ever remains transcendent to them. They live their lives and perform their functions as units in his organism, but they know nothing of the self who determines them, and whose life lives through them. That self ever transcends them. If they

were self-conscious units, they might possibly be inclined to deny his existence and claim independent existence of their own, as some men do.

In a previous article it was shown that the finite self incarnate in man is a unit of the Infinite Self, and it is that self incarnate in us that knows (apart from whose presence knowledge would not be possible), but it can never be known by us; it ever recedes before the regarding mind, or in other terms it transcends finite cognition. We can only cognise external relations as "objects of knowledge," we cannot look within. The universal Self is thus present in all men as the "knower," and unites them all in its One Unity, but while comprising the experiences of all its integral units, it can itself never be known by them. Not only is it present as the knower in all men, but it remains as the Reality in them after physical death and subsequent transmigrations. So it is also present in all spirits and Angels, or all other unit-selves in higher modes of being pertaining to our Cosmos, yet ever transcends them all.

It is the Ultimate Reality, whose life lives through us all (as our particularised life lives through the cells of our organisms), and while granting us the knowledge of our experiences, it remains the One Real Experiencer, and all our experiences are gathered in its One Identity.

(To be continued.)

DR. ELLIS POWELL AT GLASGOW.

In fulfilment of a long-standing engagement, Dr. Ellis Powell visited Glasgow on October 26th and gave two addresses: one on "Our Boys in the Great Beyond" and the other on "Spiritualism in the New Testament." In the former address, delivered in the morning to an audience mainly composed of Spiritualists, Dr. Powell took up the Church Congress challenge with regard to the alleged absence, from among Spiritualists, of any attempt to grapple with the higher problems of the future life in a scientific and philosophical manner. Starting from the common ground, occupied by both Spiritualists and Churchmen, that the human personality survives bodily death, Dr. Powell built up a fabric of philosophical reasoning with regard to the future of the consciousness, showing that all sound inference led us inevitably to the Spiritualist position.

There was an excellent audience in the morning, and in the evening the large hall was thronged with eager listeners.

During his stay Dr. Powell (who was accompanied by Mrs. Powell) was the guest of Mr. Wm. Jeffery, a well-known Glasgow business man, the possessor of one of the finest collections of spirit photographs in this country. Mr. Jeffery is an accomplished amateur conjurer, the friend of Mr. David Devant and other exponents of the art of deceiving the eye. He originally began the study of Spiritualism for the purpose of demonstrating, by his knowledge of conjuring, the fraudulent character of Spiritualistic manifestations, but at an early stage of his investigations he found that the hypothesis of fraud would by no means cover the facts, and he is now a convinced and ardent exponent of the doctrine of survival.

THE MYSTIC AND THE PSYCHIC.

Mrs. S. F. Smith writes:

No one who realises that the higher animals are unquestionably psychic cares to hear scientists and Spiritualists blandly describing the Master Jesus as a psychic.

It savours of profanity to the occult student who has grasped that spirituality and psychism are by no means synonymous terms, and that it is possible to be a first-class psychic while still at a very primitive stage of evolution.

There are two forms of psychism. One was common to all humanity at a bygone stage of evolution, and it is advisable to leave it alone at our present level, since it means giving up our own wills for others, who may or may not be morally and ethically in advance of us, to control as they deem fit. The other form can only develop in the wake of unusual will power and force of character, and it brings in its train many occult powers (about which the average Spiritualist knows nothing) which differ from ordinary psychic phenomena as completely as the light of the sun differs from the rays of the moon. No doubt the Bishop of London feels this great distinction intuitively, though he failed to make his opinions clear to his hearers.

No mere development of psychic faculty will lead us to "the fulness of the stature of the Christ." The path of discipleship is reached by following truth, simplicity, sincerity, renunciation, and above all Love.

Whoever lives Love cannot fail to develop in course of time the deep psychic powers of the occultist which have nothing in common with the controlled powers of the medium. That these latter powers are often very purely and spiritually used by psychics no one denies, nor that they have been of inestimable comfort to the bereaved during these universally dark years of sorrow and tribulation. To this fact no one can testify better than myself.

But it is as well to avoid confusing the issues, and to learn to distinguish plainly the vast gulf in evolution that separates the mystic and occultist who work from within from the controlled psychic or medium whose powers are from without.

ON PERPLEXING EXPERIENCES.

It is apparently very difficult for some investigators to realise the fact that in their inquiries they are dealing with the most subtle and sensitive of all forces—the forces of mind and will. A needle poised on the point of another needle is not more delicately balanced than the conditions which occasionally prevail at some circles. The merest breath is sufficient to derange the true direction of things. If some of those who have arrived at final evidences had been swayed by a superficial observation of certain of the things they witnessed in seance they might long ago have given up their quest in despair of arriving at any abiding conclusions. But they persevered, were patient, and in time—so infinite are the resources of truth—the direct evidences became overwhelming, while the very things that at the outset were causes of doubt and perplexity fell into their places and became themselves proofs of the reality, and so assurance was made doubly sure. The matter became coherent. The dividing line between men and spirits disappeared. They realised that the spiritual forces which operate between man and man are exactly the same in kind—if not in degree—as those which act and react between man incarnate and man discarnate.

Let us take a homely illustration. Is it not a commonplace of human life that sensitive persons under the influence of stronger mentalities will do and see and say things that cause them to wonder at themselves afterwards? "Why did I buy this?" they ask, after a shopping expedition (it was the shopman who was to blame, of course!) "Why did I see the matter in that light—I never really thought it was so?" "Why did I say that?—I never meant to say it." At many a seance the same conditions are set up in an intenser form. In certain conditions—and conditions are the very heart and centre of the question—the fine forces operating are very easily deflected, and a fraud or a figment of the imagination not only passes undetected amongst the more susceptible of the sitters, but may even be endorsed as a reality. Happily for us, such things are the exception rather than the rule. Old students of the subject can tell of many experiments in which the conditions were polarised in quite the opposite way—where the spirit communicants, mature and skilled in their work, were so strong and definite that they controlled the conditions instead of being submerged by them. On these occasions delusion and illusion had a sorry time of it. Misconceptions on the part of the circle were gently but firmly resisted, humbug and pretence swiftly detected and rebuked—unworthy thoughts read (though unexpressed) to the confusion of the thinker. There was abundant evidence of the presence of an individuality stronger and wiser and more discerning than any of those visible to the physical eye.

Between hypnotism and the mental forms of mediumship there is a close connection and some mediums combine with an intense sensitiveness an entirely unregulated power of assimilation. They are liable to be psychologised by ideas false and true alike. And that is why having given, perhaps, one entirely unassailable proof of spirit existence, they follow it up with statements worthless and misleading, the product of their own minds or the ideas of others by whom they are temporarily dominated. They seem at times to have little or no power of selection, and respond to all kinds of stimuli. They represent a very large order of minds—those which respond easily to suggestion. Lawyers know them well when they appear in a witness box.

Interpret psychical experiments in the light of daily experience and some of the things that perplex inquirers are easily explained. The moral is a two-fold one. First, that the inquirer should know enough of his subject to be able to trace the errors to their true source. Second, that all who are concerned with the welfare of the movement should do their utmost to raise the standard of mediumship so that we may increase the number of psychics who will be proof against false and misleading ideas presented to them (very often quite unconsciously) by other minds. Fortunately there are many such mediums—sincere, alert and strongly individualised. The sentries of their mental citadels are never drowsy or careless, and interlopers from without are sharply challenged directly they make their appearance. These are the mediums whom we should seek to multiply.

G.

THE chief aim of "Notes on a Pilgrimage," by L. H. J. (Arthur A. Stockwell, 1/6 net), we are told in the preface, is to "establish humanity as the latest link in that cosmic chain which, emerging from the Unknown, leads to the Infinite." Arguing from the discovery of the physical basis of plant and animal life in protoplasm, L.H.J. proceeds to the conclusion of Leucippus that "the ultimate constituents of all things are indivisible particles of matter from whose combination and movement all things, even souls, arise." He arrives, in fact, at a glorified materialism, a materialism which does not mean hard unbelief, but faith in God and goodness. This faith he expresses with a glowing fervour of conviction which cannot fail to appeal to the sympathetic reader. A thoughtful little work written with the deep seriousness of one who feels himself near the end of his earth-pilgrimage.

NEW BOOKS PRESENT AND TO COME.

"Psychical Miscellanea," by J. Arthur Hill (Kegan Paul, 2s. 6d. net), which is the latest of the series of books issued under the general title, "Evidences of Spiritualism," consists of a number of articles, some of which are reprinted from various reviews. They are all of interest to students of psychic science and, as the work of a writer of Mr. Hill's experience and critical acumen, are a valuable addition to the latter-day literature of Spiritualism. The opening chapter, "Death," is agreeably autobiographical. Mr. Hill's confidences regarding his personal attitude towards the subject of death will appeal to many who have passed through the same mental experiences. He tells us that as a result of his investigation of psychic evidences the old fear of death has almost vanished. "The lurid future has taken on a milder radiance." What remains of doubt Mr. Hill confesses is irrational. It is hard to overcome the deeply ingrained impressions made on young minds by a fear-ridden Theology. Admirers of Fechner, that great but not too well known philosopher, will be glad to note the presence in the book of the chapter, "Is the Earth Alive?" which treats of one of Fechner's primary ideas. It is to some of us an inspiring conception, this of the Earth-spirit, something which has the lure of great poetry and yet the arresting quality of a vision of fundamental reality. All the chapters are clearly and closely reasoned, and we can cordially commend the little book.

"The Dominion of Health," by Miss Helen Boulnois (Riders, 1s. 6d. net), is the twelfth of the series of Riders' Mind and Body Handbooks. It is suffused with the fine spiritual quality of thought which we have before noted in Miss Boulnois' work. Withal it is practical in its counsel, and cannot fail to be of value to all who seriously seek the way to health of mind and body. The author writes attractively and is agreeably anecdotal. Her fine record of work amongst the Allied soldiers during the war and since is known to many, and her sincerity and sympathy give the book a value that lifts it above the common level of books of this class. The voice of experience speaks in it. It is marked by the insight of one who has lived the truth for which she stands.

Amongst the coming new books announced is "The Truth of Spiritualism," by "Rita" (T. Werner Laurie, 3/6 net). It will doubtless come as a surprise to the many admirers of that popular writer that she too is "among the prophets."

Another coming book, which should be of interest to parents, is called "The Nurseries of Heaven," by Miss H. A. Dallas and the Rev. G. Vale Owen, and deals with children in spirit life. It is announced as being included in Messrs. Kegan Paul's series alluded to above, but we rather hope that it will be put out in a separate and special form, especially as it hardly comes under the head of "evidences." It is rather testimony.

THE POET AS SEER.

Mr. W. Robert Hall calls his second sheaf of poems "The Heart of a Mystic" (Elkin Mathews, 3/6 net). We look into that heart through the medium of most musical verse, as through clearest glass, and see such visions as make our own heart swell with sympathy—visions of the good behind the seeming ill and the more beautiful veiled within the beautiful: in sunlight a brighter light, in music a sweeter music:—

"Red roses richer roses hold,
And lilies purer lilies fold."

With the poet we see in the many imperfect selves the One Divine Self, and with that vision before us we can accept his confident assurance that even from St. John's "lake of fire" desperate souls are ever battling their way out of the swirl and struggling shoreward to climb at last with painful effort to the gates of the Celestial City.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges, with thanks, the following donations: An Old Friend, £2; Mrs. Cranstoun, £1; Mr. H. Holmes, 3s.

"KRISHNA THE CHARIOTEER," by Mohini Mohan Dhar, M.A., B.L., of which a second edition has just been issued (Theosophical Publishing House, 4/6) puts into a popular form the teachings of Shri Krishna in the "Bhagavad Gita," the title of the book being derived from the fact that Krishna was acting as the charioteer of the warrior prince Arjuna when he delivered these discourses. In the new edition an attempt has been made to interpret the teachings of the "Gita" more thoroughly. A brief outline of the principal systems of Hindu philosophy is given in an appendix, and a glossary is added of the Sanskrit words employed in the work.

"ENQUIRER" asks whether the annexed verse, which was audibly conveyed to him while he was in a semi-wakeful condition, is known to have been published. He is unaware of ever having seen it in print or heard it before. The voice was that of a young woman, and he hazards the suggestion that she "was perhaps a minor poet in her day":—

"An adieu should with utterance die;
If written, but faintly appear;
Only heard in the breath of a sigh,
Only seen in the fall of a tear."

TO-MORROW'S SOCIETY MEETINGS.

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Dr. W. J. Vanstone. November 16th, Mr. Robert King.

The London Spiritualist Mission, 13, Pembroke Place, W.2.—11, Mr. Ernest Meads; 6.30, Mrs. Alice Harper. Wednesday, November 12th, 7.30, Mr. A. Punter.

Lewisham.—The Priory, High-street.—6.30.

Kingston-on-Thames.—Bishop's Hall, Thames-street.—6.30, Mr. T. Gwinn.

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

Walthamstow.—342, Hoe-street.—7, Mrs. Burt, address and psychometry.

Peckham.—Lausanne-road.—11.30 and 7, and Monday at 3, Mrs. L. Harvey. Thursday, 8.15, Miss E. Conroy, M.A.

Croydon.—96, High-street.—11, Mr. P. Scholey; 6.30, Miss Violet Burton.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Sturdy. 13th, 8.15, Mrs. Bloodworth, psychometry.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mrs. Mary Gordon; 6.30, Mr. Maskell; soloist, Miss Maskell. Wednesday, 7.30, Mr. Nickels (Luton).

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mrs. Maunder, address and clairvoyance; 3, Lyceum. Wednesday, 8, Mrs. Bloodworth, address and clairvoyance.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jamrach, addresses and descriptions; 3, Lyceum. Wednesday, 8, public meeting, Mr. Cager.

Wimbledon Spiritualist Mission, 4 and 5, Broadway.—6.30, Mr. Ernest Hunt, at the King's Palace, Wimbledon. Wednesday, 12th, 7.30, Miss Violet Burton. Friday, 14th, 7.30, Mrs. Cannock, at the Broadway Hall, Wimbledon.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30, Mr. Macbeth Bain; 7, Mr. A. Vout Peters. Monday, 7.15, and Tuesday, 3, Mr. Macbeth Bain. Thursday, 7.15, enquirers' questions and clairvoyance. Lyceum every Sunday at 3 p.m. Forward Movement see advt.

Holloway.—Grovedale Hall (near Highgate Tube Station). To-day (Saturday), 7 sharp, Lyceum social; collection in aid of Lyceum funds; come and help. Sunday, 11, Mr. T. O. Todd; 3, Lyceum; 7, trance address by Mrs. Worthington.

Wednesday, 8, trance address by Mr. T. W. Ella; clairvoyance by Mrs. W. F. Smith. Thursday, 8, "Dramatic Recital" by Mr. and Mrs. W. Drinkwater; vocalist, Miss A. G. Wilcox; pianist, Mr. C. Drinkwater; tickets, 1/- each (including tax); in aid of building fund.

BRIGHTON.—The special effort made at the harvest thanksgiving of the Brighton Spiritualist Brotherhood has enabled the Council of the society to remit three guineas to the National Union Fund of Benevolence, two guineas to the Sussex County Hospital and a guinea each to the Women's and Children's Hospital. A tray of choice fruit was also sent to the Pavilion Hospital for our wounded heroes. The sale of gifts realised £3 5s. 6d.—J. J. G.

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*Clapham, Reform Club, St. Luke's Road ...	11-0	7-0
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Harrow, Co-operative Hall, Mason's Avenue, Wealdstone	6.30
*Kingston, Assembly Rooms, Bishop's Hall, Thames Street	6-30
Lewisham, The Priory, 410, High Street	6-30
*Little Ilford, Third Avenue Corner, Church Road	6-30
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*Manor Park Spiritual Church, Shrewsbury Road ...	11-0	6-30
Marylebone, Steinway Hall, Lower Seymour-street, W.1.	6-30
*Peckham, Lausanne Hall, Lausanne Road ...	11-30	7-0
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