

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

There is a story of a perplexed porter at a country railway station who was seen leading a forlorn-looking dog along the platform. The animal had been put off from the guard's van of a train, but, as the porter explained with some bitterness, "This blooming dog's gorn and eaten 'is label, and nobody knows wot to do with 'im." Many of us resent being labelled either religiously or politically, but a label is a rather necessary thing, if we are to be properly classified and give some definite idea of ourselves to our fellow-creatures. And it is not a good thing to eat one's label; it is rather akin, in fact, to swallowing one's own words. There are those who will adopt a label when it is popular, but get rid of it quickly at the first breath of hostile opinion. The term "Spiritualist" has been the cause of many qualms and much heart-searching amongst some of those who have adopted it in the first flush of enthusiasm and then had to face the cold winds of criticism and contempt. They have been sorely tempted to eat their labels, but only a few have succumbed to the temptation. For in all these things it is only a matter of "sitting tight" and holding on. The winds change and the tide never runs all one way. Let us stick to our labels until we have arrived at our destination and they are no longer necessary.

* * * *

In his book on George Bernard Shaw, Mr. G. K. Chesterton tells us how Shaw knew Bradlaugh and "spoke on the platform of that Hall of Science in which very simple and sincere masses of men used to hear with shouts of joy the assurance that they were not immortal." Times have changed a little since then. Such an assurance does not generally carry much comfort or conviction to-day. Not that any of us who try to think precisely know exactly what immortality is. It belongs to the Absolute. We cannot think of it in terms of endless millions of years, since its essential quality is timelessness. But as we have no time for questions entirely beyond the limits of human thought we are content to accept the term "immortality" as implying for all practical purposes the meaning, "survival of physical death." It has been argued that if man can survive this he may well be immune from all further possibilities of extinction. That may be so, and we are content to leave the question there, for to pursue the subject along intellectual lines means only that we get "in endless mazes lost." Immortality in the true sense of the term is a religious and not a scientific matter. The wise scientist is mute in the presence of some things to which his science carries him. We have seen a recent instance in the case of the Einstein theory which awakens strange reflections in the serious student. Even

mathematics conducts to a metaphysical region. Thus the absolute straight line and the true circle are beyond us: There are no such things in the material world. They are abstractions, like the "point" which has no parts and no magnitude. Our attempts at straight lines and circles and points are merely rough approximations to the ideal, just as human survival is an approximation to the ideal of immortality.

* * * *

In "Notes by the Way" in LIGHT of the 15th inst. we dealt with some of the questions arising out of the Rev. Tyssul Davis's address, and therefore give the following from Mr. S. De Brath ("V. C. Desertis") a place here:—

As a worker for Spiritualism may I be permitted to implore readers of LIGHT to avoid controversial letters on religious beliefs. Mr. Tyssul Davis is reported like any other speaker, but surely his opinions need not be debited to the account of Spiritualism! As Spiritualists we are concerned, on the popular side, with the experimental proof of survival: the scientific side endeavours to discover how the phenomena are produced and to show that they fit into a rational concept of the world and of our life in it; and the religious side shows that a belief in the life of the spirit implies the duty to live by the laws of the spirit, and is in harmony with the best men of all religions. We need not stop to controvert crudities unless they directly attack one of these three aspects. The origin of the book of Deuteronomy is a detail quite aside from our subject, and those who wish for information upon the point will find Dr. Driver the best guide. All will not agree with his conclusions, but he is always both scholarly and courteous.

Mr. De Brath puts the matter with admirable conciseness. In order to permit some freedom of play we are compelled to allow expressions of opinion on subsidiary matters, arising out of our main theme which is infinitely suggestive. We receive friendly letters from good Spiritualists, who are followers of other religions (the Moslem faith, for instance), and their letters, as well as the fact of our receiving them, are lessons in broadmindedness. None the less are we convinced that early Christianity presents the best and most living examples of the truth of spirit communion.

CURED BY SUGGESTION IN SLEEP.

Cases in which suggestions made to the sub-conscious mind during sleep have borne good fruit in the sleeper's waking life are not unknown among Spiritualists and in New Thought circles, but it is unusual to find one reported in a paper of recognised scientific standing like the "British Medical Journal." A writer in the current issue of that journal tells of the cure of a boy of four years of age who was terrified of motor-cycles. This state of fear was due to the foolish act, about a year before, of a chauffeur, who had told the boy to put his ear to the trumpet of a Klaxon horn, and had then driven home the sounding-rod forcibly. The child used to start up in sleep and cry out. Describing how he effected a cure, the writer says:—

"I sat down by the bedside, laid my hand on his head, and told him that he would not wake up, but that he would hear what I was saying to him. In very simple language I related the original occurrence, and told him that his fear would go, and that he would be able in future to face a motor-cycle without any alarm. I talked in this strain for about ten minutes, repeating my suggestions in slightly varying form, then left the house. His mother soon noticed that the fear had gone; in fact, a few days after the boy told her that he was no longer afraid. He did not know that I had been to see him until she informed him of it. The fear has left him completely, so much so that he will now touch and examine a motor-cycle with interest. I had read that the subconscious mind of a child can be approached during ordinary sleep, and I was glad to have the opportunity of proving it for myself."

TRUMPET SEANCE AT BRISTOL.

A CLERGYMAN AMONG THE SITTERS.

A Trumpet séance held at Bristol by Mrs. Roberts Johnson, of Stockton-on-Tees, is described in detail in the Bristol "Evening Times" (October 14th) by a representative of that newspaper. The following is the account, slightly abridged:

Some twenty persons were present, half of whom had never sat before, while the others, but two or three had had more than one previous experience. Most of them had never seen the medium; they were representative of the better-educated class of society, and included some six or eight city men, in whom there was not the least suggestion of mystic leanings. They came not as converts, but inquirers. The séance was held in the drawing-room of a house at Cotham, prepared by the residents themselves. The Lord's Prayer was recited, and then a few hymns sung. Before they had ended the trumpet had risen with a noise as of flight—it was too utterly dark to see it—and one of the sitters, an elderly lady—had been touched.

THE FIRST VOICES.

She replied "Thank you," and immediately a man's deep voice was heard speaking with a pronounced Scottish accent. This, the medium explained, was David, one of her spirit "guides" who made a few commonplace remarks, greeting those who had been to previous sittings, and saying the conditions were good and that there were a number of those on "the other side" who wished to speak and give messages. Immediately after, an elderly man's voice—altogether different—was heard. "I'm John —" (the name of the lady who said she had been touched by the trumpet, and recognised by her as her grandfather), and there followed a conversation between the two perfectly audible to all in the room. It touched entirely on family matters; inquiries for friends on both sides, words of comfort for those yet in the flesh, and some advice. The voice said there were others waiting to speak to the same lady, and there followed a brief conversation in the voice of an old lady (an aunt of the recipient, the message said), and then that of a child—a sister who died in infancy. The child spoke in endearing terms, and ended by kisses that were audible, and that the recipient said she could feel all over her face. In reply to questions, all said they were happy in the other life, and were near to, and helping the person to whom the message was addressed in their daily life.

Then there was silence for a while, some conversation, and the suggestion of more music. This time popular songs were sung, all in the circle participating, and soon the strange sound, as of flight, was heard again, and a young man's voice came through the trumpet joining in the song in a resonant baritone. This was, the medium said, "Billy," her son, who had passed over many years since. He addressed the assembly in a bright humorous way, greeted some who had been present before and exchanged conversation with some in the circle. Again silence fell; there was more singing, this time of popular marching songs, in which three or four men's voices were audible, seemingly coming from the trumpet. Then an elderly clergyman, sitting in the circle, exclaimed, "Thank you, friend." A conversation was begun in the voice of a young man, clear and incisive, yet well modulated. The clergyman asked, "Is that D—?" and the reply came, "Of course, father." There followed a very touching conversation, the boy—an officer who had been killed in the war while yet in his teens—giving kindly messages for his mother, explaining certain misunderstandings, the purport of which was evidently understood by the father, and telling him that he was often present with him, aiding him as best he could in his preaching.

OFTEN IN HIS FATHER'S CHURCH.

"I often go to Church and take some of the boys with me," said the lad. "To what church?" asked the father. "Why, to your church, of course," came the answer. He added that he was as happy as could be expected parted from them in the flesh, and he looked forward to meeting them again. "Will it be soon?" was the father's eager answer. "Not yet, I think," was the reply, with an added message and encouragement. "But I must not be selfish, and there are others waiting to speak."

And, so saying "Good-night," the voice ceased, though not before saying a word of thanks to a lady in the room who had first brought to the notice of his father the possibilities of spirit communication.

Silence, more conversation, and then more singing. During a pause, when someone in the circle asked, "What shall we have next?" a voice replied, "Let the great big world keep turning," and when it was taken up a chorus of men's voices joined in. These, said the medium, were soldiers who had passed over and still delighted in the old songs.

Next there came a robust voice, speaking with the strong accent of a Lancashire lad, jesting, yet kindly, bringing news of "the boys." Other messages came for various people in the circle, from the aged quavery voice of old people (one of whom gave certain counsel in a business matter, and an explanation of "the skeleton in the family cupboard," re-

lated tactfully, having regard to the presence of strangers) to the voices of young men and children. At length there came silence once more, and though there was more singing, the trumpet did not rise again, but for a moment the Spirit Guide David, speaking now but faintly, said the "forces" were nearly gone. The light was relit, and the audience, after lingering awhile to discuss the happenings, dispersed.

The writer's only experience was a slight sprinkling with water, and the seeing of one or two strange lights hovering in the air—not optical delusions due to staring in the darkness, for when the eyes were turned from them they did not follow in the line of vision, but when the head was turned again in the same direction, there they were once more—explain them as you will.

In the course of the evening the medium also described one or two spirit forms she saw—one that of a soldier, tall and fair, with a bandage around his head, which the clergyman present said answered the description of his son, who had died from head wounds—a fact that could not have been known to the medium, to whom the cleric was a complete stranger.

TRUTH STRANGER THAN FICTION.

We do not pretend to explain the experience, but the supernatural seems the likeliest theory, for even as truth is stranger than fiction, so would a material, mechanical, or trick solution seem more miraculous in its cleverness than that of psychic phenomena.

The charge per person at the sitting was 5/-; the medium for that money had come down from Stockton-on-Tees and spent two days in the city, so that her expenses could barely have been covered; and were the happenings but illusions, they would be worth £500 a week at any music-hall or place of mysteries, such as the Maskelyne and Devant rooms.

IS "SPIRITISM" ANTI-CHRISTIAN?

VIEWS OF BISHOP WELLDON AND SIR A. CONAN DOYLE.

Two letters appeared in the "Daily Mail" of November 19th maintaining that "Spiritism" was anti-Christian, one being from Mr. Coulson Kernahan. To these Bishop Weldon replied in the same paper on the 21st that his position was:

1.—Spiritualism is not in itself irreligious or un-Christian; for the enemy of Christianity, as of all religion, is not Spiritualism, but Materialism.

2.—Spiritualism cannot now be laughed out of court; it rests upon a considerable body of evidence, especially in regard to the appearance of a person's spirit at or about the time of death to his or her living friends; and the evidence deserves to be carefully studied.

3.—The competent students of such evidence are not emotional men and women, but experts scientifically trained in the task of weighing evidence.

Sir Arthur Conan Doyle also replied as follows in the "Daily Mail" of November 24th:—

I observe that Mr. Coulson Kernahan [who stated in a letter to the "Daily Mail" that in Sir Arthur Conan Doyle's new book the Founder of Christianity is described as a medium] is shocked at the idea that Christ and His disciples were psychic in the modern sense. Will you allow me to quote a conversation with Mr. Gladstone, extracted from the interesting book of reminiscences published recently by Mrs. Tweedale?

"Then, quite suddenly, Mr. Gladstone began to prove to us that the old Biblical scribes were convinced Spiritualists. From his intimate knowledge of the Bible he quoted text after text in support of his contention. 'Here He worked no wonders because the people were wanting in faith' he compared to the present-day medium's difficulty in working with sceptics. When Christ asked, 'Who has touched me?' Much virtue has passed out of me," He but spoke as many a modern healer speaks on feeling a loss of power. 'Try the spirits whether they be of God' is what all Spiritualists of to-day should vigorously practise.

"Conan Doyle in his book, 'The New Revelation,' touches upon those facts . . . and I remembered the impressive talk I had so many years ago with Mr. Gladstone. As Conan Doyle truly says, 'The early Christian Church was saturated with Spiritualism.'"

This should reassure Mr. Kernahan, unless he includes Mr. Gladstone also in his heresy-hunt.

THE METAPSYCHIC INSTITUTE.—Mr. S. De Brath ("V. C. Desertis"), whose contributions to psychic literature are so deservedly esteemed, informs us that he has been appointed correspondent in England to the Metapsychic Institute, Paris; the object being to keep the Institute informed of openings which promise useful investigation. The purpose of the Institute is to study, analyse, and combine matters of interest from the metapsychic point of view and to reduce these to complete records. Mr. De Brath (whose address is Merlewood, Oatlands, Weybridge) is open to receive intimations of any such. One subject to which he draws attention as of special interest at the present moment is psychic photography.

NOT TELEPATHY FROM HUMAN MINDS.

BY THE REV. C. DRAYTON THOMAS.

There is an oft-repeated assertion, rarely, if ever, accompanied by evidence, that what we believe to be communications from spirit friends are nothing but telepathic cross-currents from minds on earth. Our best reply is the production of facts which refuse to be fitted into any credible theory of telepathy from human sources. The accumulation of such evidence will ultimately bring conviction to all open-minded inquirers, and in the meantime it can afford us instruction in many directions. May I offer the following as a contribution:—

A TEST FROM NEXT DAY'S "TIMES."

Sitting with a trance medium on Friday, October 24th, 1919, I was conversing with a relative in spirit life who for nearly two years has been acquiring facility in experiments of a literary type. He told me that in "The Times" for the following day I should find, less than a quarter down the second column of the front page, two names of my Uncle Alfred. I was also told of other words which would be found close by, but postpone reference while describing the result of this first test.

On my way home I called upon a sceptical friend and gave him a copy of my notes; thus securing evidence in case my accuracy were challenged as to dates and hours.

Anyone referring to "The Times" of that Saturday will notice that in the course of an announcement four inches from the top of the second column of the front page there occurs the name *Alfred* and that immediately beneath it is *William*. Although I knew that Alfred's second name commenced with "W" I do not think I ever knew what it stood for, and had to refer to an old collection of family records to discover that his name was Alfred William. It became evident that Communicator knew more about Alfred than I did, as well as having superior knowledge of what the next morning's paper would contain! He told me that he had just come from the newspaper office where he had been selecting his tests from such part of the paper as he found prepared. This is his explanation of knowledge in that direction; that he is Alfred's brother should sufficiently explain his knowledge in the other!

A FAMILY CONNECTION.

The second statement: I was to look close to Alfred's name for that of a family with whom we are connected by marriage. At first sight this seemed to offer a somewhat wide range of choice, but a search down the column revealed but one name which met the case, and this was only three inches from *Alfred*. In none of the columns could another be found; there was but one and that one near *Alfred*, the name of a family with whom we are connected through Alfred's wife.

A CONSPICUOUS NOTICE.

Third statement: Communicator had noticed not far from Alfred's name one announcement which was three or more times longer than the others. Now, the average length was four or five lines, but four inches from *Alfred* was the longest of the page, not less than fifteen lines. All the above tests lie close together, as if a small portion of the paper had been taken and search for suitable tests made within its narrow limits. I have had others from different parts of the paper, but there is usually a clump in one spot. The following incident shows that the scrutiny of this small portion of the paper presents difficulties to a spirit experimenter which only practice can overcome.

A TRANSPARENT ERROR!

The word "horse" was spoken of as having been seen close to the name Alfred. I quote the exact statement:—"Quite close to Alfred he thought he saw the word 'horse.'" It seems an unlikely word to be there, but that was how it seemed to him." It was remarked that he had seen this clairvoyantly. Now, my Communicator usually gets his book reference by what he terms "sensing," but recently he has from time to time attempted what he describes as "clairvoyance for earthly objects." At first this method was inferior in accuracy, but has improved with practice. I, therefore, looked carefully for "horse," but found nothing. In earlier days I should have written this down as failure, but experience has taught me to be cautious in supposing that anything stated by my Communicator lacks foundation in fact, and I remembered how often he had remarked upon the difficulty of telling on which side of the page in a closed book some particular thought he wanted for a test was printed. So I turned to the back of the page, and looked at the spot immediately behind the name Alfred. It was a heading in heavy type, "Horses, Carriages, etc." Holding the page to the light, and looking through it one sees that the three words fall one below the other, thus—Alfred, William, Horses.

The above four findings are within four inches of each other, which agrees with the statement that they were close together. A glance at "The Times" for the previous day shows that not a single one of the tests would have been right then. They were only right for the day stated! There

were yet others which I must omit and pass to another sitting; one should be wary of basing too much upon any single experiment. Those my Communicator devises are usually repeated many times over. He always believed in making his foundations strong and broad, and now in his exalted condition adheres to that principle in his work with me.

UNITED NAMES.

On the afternoon of October 10th, 1919, he told me that in "The Times" for the following day his name and mine would be found together, mine coming first. This I was to find "on the first page, second column, and half way down, or nearly so." Next morning one quarter down the column were the names Charles (mine) and John (his) together, mine coming first. (Need I explain that these notices have reference to strangers and not to ourselves? Communicator selects among the names such as serve his purpose.)

He next told me that in the first column and much in line with our two names there would be an address of which both the locality and the town were very familiar to him. I found close to Charles John—indeed parallel in the next column—notice of a birth having taken place at Ventnor, I.W. It was the only address in the column which met the description, and it answered the test to perfection. Communicator had worked in the island, and frequently visited Ventnor on professional duty.

THE NAME LOOS.

He now said he would make "an attempt at clairvoyance on the physical plane," and proceeded to state that close to our names and the address there was a word looking like "Loos." Thinking this too vague for a successful test I asked if the verb "to lose" or the adjective "loose" was meant? The control replied that it was more the name of a town, or possibly a person. I mentally concluded that if this word were there it would prove to be the French Loos, of which one not infrequently heard during the war. To my considerable surprise I found in the notice immediately following our names that a bridegroom living at Loose Court had been married at the Church of All Saints, Loose. This was my first acquaintance with the fact that a Kentish village bears this name. I scarcely think anyone will suppose that the appearance of such a name in the exact spot of a newspaper described on the previous day can be attributed to chance!

CONCLUSIONS.

Nor does it stand alone; it is the seventh of these little tests above described out of the collection given me at two sittings. They may suffice to show that a spirit can bring information which is entirely unknown to either sitter or medium: also unknown to anyone known to them. I shall be interested to learn if any critic would be able to offer a theory suggesting how the staff of "The Times" could telepath to the medium or me at 3 p.m. on Friday such items as the above from the paper they were preparing for the following day. Should any such theory be forthcoming it will have to explain how the tests were presented in forms which required the piecing together of memories relating to our family and items from the morrow's "Times"! I think one is safe in asserting that no person living on earth possessed both those collections of information. But someone evidently knew, and succeeded in blending the two into the above tests. And he has devised this type of experiment as a contribution to the proof that one's friends in spirit life actually come to us and can blend old memories of theirs with information freshly gained for the occasion; thus making a problem which, while easily solved by Spiritualism, makes a puzzle for the telepathy theorists!

SPIRITUALISM AND INSANITY.

The following is taken from the report of a case heard before the Lord Chief Justice last week, where a young man named Harry Gordon Everett asked for damages for wrongful detention in Colney Hatch Asylum.

Plaintiff: Do you recollect trying to draw me when in conversation about Spiritualism?

Dr. Conolly (medical officer at Colney Hatch): I have no recollection of that.

Plaintiff: And were you not annoyed when I said I knew nothing about it?—I don't think so. I simply asked you questions to study the state of your mind.

He who sees the Supreme Lord abiding indifferently in all born beings and perishing not as they perish, does indeed see. —BHAGAVAD GITA.

A PLEA FOR PATIENCE.—A Church of England clergyman writes: "Don't let the past stupidity of the clergy embitter you; remember how the entire medical profession poured scorn on mesmerism in the early nineteenth century, and how this branch of study had to be rediscovered later in this century. So we parsons are not the only stupid people in the world; give us time, patience, and gentle treatment, please, and all will be well."

London Spiritualist Alliance, Ltd.,

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THE JUDGMENT.

AN EPISODE FROM THE UNDER WORLD.

SCENE: The Judgment Hall of Rhadamanthus.

CHARACTERS: Rhadamanthus.

A Journalist.

A Medium.

RHADAMANTHUS (*as two lean shades are brought into his presence*): I will take first him who is called the "medium." Let the other stand aside. (*The medium, a thin, sensitive-looking figure steps forward*).

THE MEDIUM: My lord, I plead only for justice.

RHADAMANTHUS: That you shall receive. I have not lost my reputation for equity since the days when I lived in Crete. My records show that you passed a troubled life on earth and suffered much in pursuing honestly a vocation that has little honour or reward amongst mortals. You were harried, slandered and persecuted even by those who should have understood your mission and protected you. You seem to have lived a fairly blameless life—not exactly saintly, perhaps, but with such defects as came of weakness. (*Examining his records*) I see that on two occasions there were little matters of—how shall we put it?—"helping" the manifestations. That is to say, when the power failed you, you fell back on your normal faculties which are not exactly to be described as clairvoyance. In the language of your friends on earth, you were a genuine clairvoyant, but on these two occasions you "faked."

THE MEDIUM: My Lord, it is true. My psychic powers were enfeebled by worry and ill-health. We were short of coal and food, and the rent was in arrears.

RHADAMANTHUS: I understand better than your mortal judges would. After reviewing your life history I think the penalties should be light. Let us say three days in Tartarus, after which I will remit your case to my brother Eachus in the Elysian Fields.

THE MEDIUM: I thank your lordship. You are more merciful than the judges of earth who had no knowledge of these things.

RHADAMANTHUS: Go in peace. (*To his satraps*) Conduct him hence, and bring forward the scribe.

(*The journalist is placed before him and looks round with an air of wonder and perplexity, fumbling with his note-book the while.*)

THE JOURNALIST: I suppose it's all a dream; but what a arousing story it would make for the "Whirligig"!

RHADAMANTHUS: Some dreams, O scribe, are more real than your realest life. You, too, I see, have had a hard time of it on earth. You are almost as lean and careworn a shade as the seer upon whom I have just passed sentence. But weak as he was he was more a master of his life than you, who seem to have been a victim of circumstances throughout. You never faced the world with a disagreeable truth; you wrote always as you were instructed—very docile. You were hurried out of life by hard taskmasters without bowels of compassion. You were generous, free-handed, a good fellow, but not a wise one. You went hungry often. You were always a hack, because of a lamentable weakness of moral fibre. You beheld some of your fellow scribes, wealthy, titled and honoured, and it is to your credit that you never envied them. Reviewing your life, I feel that some compensation is due to you as well as a course of discipline that may tend to strengthen the weaker sides of your character. I propose to send you back to earth, where you will re-appear as what is now known as a

"medium"—we had a different term for it in my earl days.

THE JOURNALIST: A medium! Good heavens, my lord, what compensation is there in that?

RHADAMANTHUS: You lived a famished life in poverty and hard toil. The idea is to give you a life of an entirely different character.

THE JOURNALIST: But, my lord —

RHADAMANTHUS: Be silent, and listen. (*Taking a paper from his records*) You are judged out of your own mouth. I see that in one of the organs of public opinion to which you contributed while on earth you wrote thus:—

Meanwhile mediums continue to flourish and grow fat on the profits of their ghoulish trade. Fêted, courted and flattered by crowds of wealthy society women and fashionable idlers, they may be said to live in clover, giving in return the cheap and fantastic imaginings of their neurotic minds, mixed perhaps with a little thought-reading, or, as it is now called, "telepathy," which seems to amply repay the gullible curiosity of their dupes.

I observe that this deliverance appeared in a journal known as "The Weekly Whirligig" which, I notice, prints on its front page the words: "If you see it in the 'Whirligig' it is so." Is it not so? Are you not being sent back to earth to a life of fatness and ease?

THE JOURNALIST: Oh, my lord, I admit that I wrote the words. I should have known better. I see now, there are real mediums and bogus ones. I meant the bogus ones.

RHADAMANTHUS: But you did not say so. I have pronounced your doom. (*The Pressman flinches. The attendants advance to remove him.*)

THE JOURNALIST: Mercy, my lord! It was a mistake.

RHADAMANTHUS (*coldly*): That is why I am returning you to earth. You will then have an opportunity of correcting it.

D. G.

MAN'S WEAKNESS AND STRENGTH.

It is a curious thing that one may descant with equal fluency and truth either upon man's greatness and nobility or upon his exceeding insignificance. Certainly he must be the object of infinite compassion and tenderest sympathy not only to the All Merciful but also to the elect angels. Limited at some points even below the level of the beasts, harassed and perplexed on every side, he must lie unconscious half his numbered days that his puny powers may be renewed to struggle through his waking hours. Alternately elated and depressed by a word from his fellow worms he is, in the majority of cases, though hosts are moving round him, quite deaf to any voice besides. Decking himself in some poor finery with pathetic pride, he steps forth amid uncounted dangers with a jaunty insouciance, eager to gather the trivial objects which he so much cherishes and which express his rudimentary ideas of beauty and of value. Not knowing whence he comes and doubtful whither he is wending, he goes his way calm and undismayed, planning and scheming to better his condition until some unseen and cowardly foe lays him in the dust. The angels, while looking upon his pretensions with a kind indulgence, must feel some respect for his unflagging courage, and marvel at the heady recklessness of his outrageous indiscretions. He could not be so wicked were there not something noble in his perverted heart, nor fall so low had he not power which might have set him among the stars. Degraded he may become, a ragged poor relation and a criminal to boot, but he comes of a famous stock, the blood of princes is in his veins, and to an angel's eye none is unworthy of assistance and none is wholly vile.

F. FIELDING-OULD.

A WARWICKSHIRE correspondent expresses the hope that so important a centre as Birmingham will not be overlooked in the near future, but will receive some recognition in the form of visits from well-known mediums and speakers on our subject.

TESTIMONIAL TO MR. ALFRED KITSON.—In June last we had to announce the retirement from the secretaryship of the British Lyceum Union of Mr. Alfred Kitson, who was the founder of the Lyceum movement in England, and the Union's first president. It is now proposed to present Mr. Kitson with a testimonial in recognition of his long and devoted labours. Subscriptions for this object may be sent to the treasurer of the Union, Mr. Thomas H. Wright, 10, Victoria-avenue, Sowerby Bridge; the President, Mrs. Alice Hesp, 10, Cross Flats Drive, Beeston, Leeds; or the Secretary, Mr. James Tinker, 34a, Bridge-street, Deansgate, Manchester. It is desirable that contributions should be forwarded early, and the list closed by March 16th.

FROM THE LIGHTHOUSE WINDOW.

Lord and Lady Glenconner, we are informed, are shortly leaving for the United States.

"Mr. Punch's Almanack" for 1920 has reached us, and, as usual, coruscates with humour. In the coloured cartoon, "The Age of Production," there figures Sir Arthur Conan Doyle in the company of three spectres, with the caption: "Sir A. Conan Doyle makes your flesh creep"—which is very funny indeed!

The Rev. Walter Wynn's journal, "The Young Man and Woman," ceases publication in December, but we learn that a new magazine, "The British Man and Woman" (price 1/-) will be issued by the Kingsley Press. Sir Oliver Lodge is contributing to it an exclusive article, "Communion with the Dead: A Caution," and Mr. Wynn will be represented by an article on spirit photography.

Mrs. de Crespigny's capital stories in "The Premier" grow in interest, and her central character, Norton Vyse, seems likely to become known as a psychic Sherlock Holmes. In her last contribution to the "Norton Vyse—Psychic" series, entitled "The Witness in the Wood," she deals with a little explored region of the occult—the transference from an inanimate object to a human sensitive of certain harmful vibrations. These stories by Mrs. de Crespigny deserve to be widely read. They contain many gems of wisdom.

Interest should be aroused by the speculations set forth by Sir A. Conan Doyle in an appendix to his book, "The Vital Message," wherein he deals with the experiments of Dr. Geley, of Paris, regarding materialisation. It is possible also that his views may excite controversy.

Sir Arthur speculates that ectoplasm—the psychic substance given off by the medium—may furnish an explanation both of psychic photographs and of the visions of the clairvoyant seer, though he confesses that he may be mistaking an analogy for an explanation. He adds, however, "I put the theory on record for what it is worth."

Those who are unacquainted with the wonderful work that is being carried on by the Lyceum movement should make a point of being present at the propaganda meeting to be held at South Place Institute on Wednesday, December 3rd, at 7 p.m. Mr. Percy R. Street is to deliver an address on "The Spiritualist Lyceum: Its Educational and Religious Influence," and Mrs. Street will present certificates to successful students. Nurse Graham will give clairvoyance.

"The Mysteries of Life," by Stanley De Brath, M. Inst. C.E., better known to our readers as V. C. Desertis, is a book for the young. But it contains so much of interest and value that we shall have something more to say of it later.

We learn from the Rev. C. L. Tweedale that the second edition of his book, "Man's Survival After Death," will be ready on January 1st.

Mr. Horace Leaf will deliver his well-known lecture on Materialisations at Nottingham on Monday, December 1st. Details will be found in our advertising columns.

The Study Group of the Spiritualists' National Church, Daulby Hall, Liverpool, are interested in the question of the difference between Spiritism and Spiritualism, and Mrs. F. Corson, the Hon. Secretary, appeals to us for enlightenment. Spiritism is a term adopted by Allan Kardec in France, and is frequently used on the Continent as a synonym for Spiritualism. A much fuller meaning has always attached to the term Spiritualism, involving religion, philosophy, and ethics.

The Librarian of the London Spiritualist Alliance desires us to state that Viscount Adare's book on D. D. Home, recently purchased from the library of Sir Wm. Crookes, is not available for circulation.

Sir Ernest Shackleton in his new book, "South," describing his explorations in Weddell Sea and among the ice and snow of the Antarctic mountains, relates a strange experience.

"When I look back on those days," he writes, "I have no doubt that Providence guided us. I know that during that long and racking march of 36 hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us!'"

Letters of congratulation on our action in publishing an account of the exposure of the medium Chambers have reached us. Our account of the affair appeared in several London newspapers.

The "British Weekly," in a review of glowing eulogy of "The Case against Spiritualism," quotes Mr. Frank Podmore as "On the whole the best writer on the subject." The worth of the rest of the long article may be gauged from this sapient judgment.

At the Stead Bureau on Monday afternoon Miss Estelle Stead gave an interesting account of her father's experiments in psychic photography.

The Crewe Circle is to appear at the Stead Bureau early in December, and a ballot of the members has been taken to decide who shall sit for psychic photographs. Mr. Hope is to lecture on this subject with the aid of lantern slides on December 5th and 8th.

Mr. Chapman Cohen, the editor of "The Freethinker," is much disturbed by the present-day cult of the credulous. "Freethinkers," he writes, "realise—apparently they are the chief ones who do realise it—that the creation of a better type of society is ultimately dependent upon the existence of a better type of mind, and of a sanely ordered intelligence. And you cannot be certain that you have done this by merely destroying Christianity. Christianity is only one of the manifestations of a general superstition," and he asks his readers to say in what way does Sir Arthur Conan Doyle "represent a social gain or mark an advance in real culture in having given up the Christian faith for Spiritualism?"

One learns from this amusing piece of self-complacency two hitherto unsuspected facts—first, that there is nothing in heaven or earth undreamt of or unaccounted for by rationalist philosophy and the millennium will set in when that philosophy is universally adopted; and secondly, that Sir Arthur Conan Doyle gave up the Christian faith for Spiritualism. The information will doubtless surprise Sir Arthur, who has hitherto been under the impression that when psychic phenomena first came under his notice he was a convinced materialist.

Mr. Nevil Maskelyne disposed of Spiritualism to his own satisfaction in an address at the Aldwych Club on Tuesday. According to him what is not to be accounted for by hypnosis or telepathy is self-deception.

From our Melbourne contemporary, "The Harbinger of Light," we learn that one of the most prominent figures in the American Rationalist movement, Channing Severance, has declared his conversion to the cause of Spiritualism, and chides his former associates for not accepting the evidence it offers of the continuity of life beyond the grave. "If," says the "Harbinger," "Spiritualism is doing nothing else, it is certainly laying the citadel of Materialism in ruins, and it will only be a matter of a few more years when its overthrow will be complete. Yet there are obtuse and prejudiced Christians who still ask, 'Cui Bono?'"

Now and again we get an inquiry concerning birthday stones, a rather trifling matter comparatively, but not to be dismissed with a sniff of superiority. Here then are the stones of the twelve months: January, garnet; February, amethyst; March, bloodstone; April, diamond; May, emerald; June, agate; July, ruby; August, sardonyx; September, sapphire; October, opal; November, topaz; December, turquoise.

We referred recently to the sermon of the Rev. F. B. Meyer against Spiritualism. Here is a further example of his extraordinary utterances on that occasion:—"The air which envelops our earth swarms with rebellious spirits. God has forbidden them to communicate directly with man and influence him for evil. But they are disobedient, and cannot be restrained by force. They defy God, and in many ways which Scripture indicates they endeavour to divert our race from their allegiance. We are living in an age when these unclean and fallen spirits are making a supreme effort for victory."

PSYCHIC DINNER AT THE LYCEUM CLUB.

A brilliant gathering assembled at the Lyceum Club, Piccadilly, on November 17th, at a psychic dinner organised by Mrs. de Crespigny and other ladies. There were 120 guests. The event is probably unprecedented. Interesting speeches were delivered, and the dinner was in every way a remarkable success.

Mrs. de Crespigny, who presided, said she supposed that most of those present had had communication with the other side. The Direct Voice had always appealed to her as the most reliable form of communication, having in it less of the bias of the medium. She was of opinion that they should not stop at the phenomena of Spiritualism, but should try to obtain the higher revelations. By training and by will power they should endeavour to develop their inner senses. Spiritualism was not a religion (hear, hear), but it showed what fields for exploration were lying around us, separated only by an infinitesimal veil of ether. In conclusion she said that in her experience of Spiritualism she had never had one of the fundamental truths of Christianity contradicted (applause).

Dr. Ellis Powell, in a brief, impressive speech, referred to the eager and strenuous response that was coming from our auxiliaries on the other side. "I believe," he said, "that the whole future of our terrestrial science depends on the help we are going to get from that region. The science of 250 years is being upset precisely on the lines indicated by the unseen operators. Before we are much older the frontier between the two worlds will finally disappear" (cheers).

Count Mijatovich related a number of interesting personal experiences which he considered could not be explained by telepathy.

Lady Glenconner charmed all hearers by her remarks on Folklore. She referred to the truths that may be found in myths.

Dr. Robinson gave an account of experiments apparently of great significance regarding movements of a small cross pivoted on a jewel operated on at a distance by thought or the projection of the astral double.

The author of "I Heard a Voice" deprecated attacks on the Church. He thought the proper way was to work quietly within the Church and show where it was mistaken.

The Rev. A. R. Crewe urged the establishment of schools or circles for inquirers where they might learn of the marvellous powers with which God had endowed mankind.

A vote of thanks to the hostesses of the evening, proposed by Dr. Horsford and briefly acknowledged by Mrs. de Crespigny, closed a wonderfully successful gathering.

Among the hostesses were: Mrs. de Crespigny, Miss Clarissa Miles, Mrs. Smedley, Baroness Barnekowe, Mrs. York Trotter, Miss Cameron, Miss Constance Maud, Miss A. J. Dickinson, Mrs. Roy Batty, Lady Fairbairn, and Madame Naidu.

The guests included: Susan Countess of Malmesbury, Count Cheddo Mijatovich, Lady Glenconner, Lady Muir Mackenzie, Lady Smith Cumming, Dr. and Mrs. Ellis Powell, Miss Felicia Scatcherd, Miss Edith Harper, Colonel and Mrs. Swinburne, Colonel Johnson; the author of "I Heard a Voice," Mrs. Hewitt, Dr. Mansfield Robinson, Mr. Leslie Curnow, Colonel Burt, and Dr. Horsford.

SPIRITUALISM AND ORTHODOXY.

THE REV. TYSSUL DAVIS'S REJOINDER.

With the criticisms of my lecture on the above subject I am delighted. They prove that my words have gone home; and deeply, too. For nice folk need little to stir them to being kind, but much to stir them to being nasty, and to epithet slinging. And my critics must be nice, for they are Spiritualists. And they can't help being nasty sometimes, for they are Anglicans. I have been one myself. And being no longer among those "predestined to be delivered from curse and damnation" but on the other hand a "child of wrath" and not accepting the Catholic faith "cannot be saved" and having done evil must go "into everlasting fire" being a "curious and carnal person" (as evidenced by flippancy and vulgarity) doomed to be "thrust into desperation by the Devil"—being such and such, what would you expect? For these are the dulcet promises held out to heretics like myself by the Anglican theology. Spiritualism tries to cheer me up by affirming something totally different. It bids me trust in the Eternal Goodness, denies everlasting roasting and speaks of a progressive development ever onward and upward; tells of a hopeful destiny for the whole human race; describes love as the ruling principle of the universe and foretells, as the outcome of human experience here and hereafter, a higher type of character, more saintly, more Christ-like, more divine.

Now of these two systems of thought, as different from each other as darkness and light, as hate and love, which is the more reasonable, the more humane, the more in keeping with what the whole world accepts as noble and worthy?

By no stretch of language can these antagonistic philosophies be described in terms of each other. In what sense can a being who keeps his wrath for ever be thought of as Divine Love? What earthly father, must less an All-Wise Heavenly Father, would require a bloody sacrifice to appease his desire of vengeance? The Anglican theology belongs to a time and is steeped in the notions of a time when psychics were burnt to death as witches, and children were hanged for stealing and every new idea led men to the stake. The Ptolemaic Astronomy permitted of the idea of a flat earth with a cellar beneath, and a solid firmament above on a throne in which a cruel despot sat glowering, like a gigantic spider gloating over flies. Ascent into heaven, descent into hell, sitting on the right hand are phrases that belong to that system. But the Copernican system has destroyed that other. Going up twelve hours after another, means going down in quite an opposite direction. There is no solid firmament. And the active, helpful ministry of the great White Christ cannot be expressed in any kind of language implying "sitting down." Besides the loving Christ would not sit near the Cruel Despot; he couldn't put up with it. He couldn't bear the orthodox believers of his day, much less would he bear the savage monster which Anglicanism has enthroned instead of the Father, without whom not a sparrow falleth to the ground.

My superior critics cannot have it both ways. They must choose. They cannot worship Love and Hate; they cannot serve Brimstone and Lavender. Anglicanism is a religion of fear ("craft and subtlety of the devil"), a religion of disease ("no health in us"), a religion of abject, craven, slavish subjection to a tyrannous despot ("Oh Lord, have mercy"; "spare us"; "be not angry with us for ever"; "deliver us from everlasting damnation"—whinings that would disgrace a Polynesian savage), while on the other hand Spiritualism is a religion of health and happiness, of comfort and solace, of hope and trust, of adoration and love, of service and sacrifice, of beauty and blessedness. And is Spiritualism going to modify its gospel to prophesy smooth things, and escape a sneer at necromancy from a Church Congress? Is it going to sell its glorious birthright in order to win the blessing of a parson whose outlook on life is circumscribed by the 39 Articles?

See what my critics stand for by their own confession. One has given up the dogmas of the Church of England, eternal punishment, resurrection of the body, etc., but still advocates the use of the whines of the Litany in which the exploded dogmas shine forth in all their pristine glory. And this is the man who asks, forsooth, for "constructive logic." A man who allows his friend to be consigned to everlasting fire without a protest would benefit by a little constructive logic on his own account. Some men have had the "bad taste" to walk out of the Temple of Rimmon when the infernal fires are being stoked, and one would wish that our constructive-logical layman had as much sincerity and spirit of fairness to do the same. Oh, no, he does not believe, but gives his support to the belief. One must not offend the clergy.

"Anglican Psychic" offers as proof of the reliability of her judgment the astounding statement conveyed to her by a rollicking humourist, that Stainton Moses has suffered since he went over such softening of his astral brain that he has gone back on the antiquated, obsolete, bloodstained dogmas of the past, which he spent the best years of his earthly life in exposing. A person who believes in such retrogression will believe anything.

And the "Forty years a Churchwoman" (who could have been greatly helped by even forty hours of Spiritualism), what is one to say of such a chronic case of arrested development? Forty years a Churchwoman and forty years a Spiritualist, with not a jot or tittle of change beyond seeing that "body" means "spirit." Yes, yes, I once saw it, too. "Matter" is "mind." "Up" is "down"—but it was in a fog, and after I had bashed my head against the lamp-post. How will our friend with her quiver full of epithets enjoy the squirming of the heretic in the Spiritualistic-Anglican bonfire as with loud voice she flings across the abyss the pertinent enquiry: "Has it never occurred to him, etc., etc?"

The Editor asks all Spiritualists of all creeds to concentrate on the spiritual nature of man and the universe, but how can those do so who still believe in "the corruption of the nature of every man," and that those "diligent to frame their life according to the light of Nature" are to be "had accursed," and that without the Anglican stamp we shall "endure the severity of God's judgment"? How can we begin to concentrate on the spiritual nature of man and the universe before the lies denying such a nature are first removed? Oil on the waters is a very gracious act, but it is vitriol that dissolves the fetters of slavery.

** We allow the Rev. Tyssul Davis the rejoinder to which he is entitled. But taking a broad view of the position, we recognise that the holding on to more or less obsolete phrases, traditions, and forms is part of our national character, and their continued existence can be taken altogether too seriously. They belong with heralds and pursuivants, the Lord Mayor's Show, the barrister's wig and gown, and many other examples of our racial conservatism. We prefer to treat them indulgently; they are amiable anachronisms.—EDITOR, LIGHT.

MAN'S PLACE IN THE COSMIC ORDER.

HIS CIRCUIT OF BECOMING.

BY QUESTOR VITAE.

According to the teachings of the communicators referred to in the previous article, the differentiation of the life of the Infinite Self into unit-selves or unit-atoms, occurs in the inmost central state of our solar system.

Parentage here is a subordinate representation of the principle that functions antecedently there (where, of course, there are no physical organisms). Indeed, there is no law on this outer plane that has not its prototype in the inner planes.

The river or process of life of the Infinite Self, coming from anterior sources, flows to and through the transcendent dual-selves there, as already stated, and some of it is thrown off again by them in the form of sparks or atoms or units of life.

These ultimately descend to the next outer plane, where they again pass through a parentage, passing through the selves there who are on their "ascending" circuit of becoming, and constituted in the degree of life pertaining to that plane.

By this process the descending units take on a circumferential envelope of life in the degree or mode of that plane. This constitutes its nucleus, surrounding the nucleolus that came from the inner central plane.

This process is again repeated on their descent to the inner-personal plane of ascending selves, coming from their life on earth, and another circumference is added in that degree or mode. But how the implicit masculine and feminine aspects inherent in these descending atoms or units of life become separated into two personalities has not been explained. Possibly the passage through personal parentage in the inner personal plane may have some conditioning effect thereon.

The personal units then descend into human parentage (but not together) and thus enter into relation with this external world, through the organism thus constituted and where their inherent self-consciousness unfolds into functioning.

By what law the determination of particular parentage is controlled has not been explained.

It will be seen that, by this process, the inner degrees or modes of life pertaining to the inner planes of this solar system are present in each unit self when it comes here to this earth. But these are enclosed and imprisoned within super-imposed layers of life in more circumferential or lower modes. They are only present as nucleus and nucleolus—that is, they are not unfolded.

Relations, on the other hand, are always external in process, i.e., with the without. So relations can only take place in the mode or degree of life in which the unit is constituted circumferentially and with the equivalent cosmic plane.

As on the ascending circuit of becoming, we shed our outer organism, the next inner degree of life of the self then becomes circumferential and serves as the basis on which relations become established on the equivalent plane.

This is repeated at the second death (astral) when the inner personality becomes constituted and the earth is left behind (passes out of relation) except when related temporarily by a projected life current with a medium here.

The subsequent change is not a death, but a transmutation. Then comes the reuniting or reunion of the two aspects or poles of each unit, coalescing in dual-being; with return to the centre from which they emanated on their pilgrimage outwards; but made in the image of our primordial parents.

All we men and women on this outer earth have gone through our descending circuit, and will begin our ascending circuit when we shed our physical organisms at so-called death; and all of us will return ultimately, after passing through the intermediate planes, to the centre from which we were primarily propelled.

The planes or states through which we ascend self-consciously are the same as those through which we descended subconsciously. But this short sketch will show the difficulty that beings in the central states of our solar system are faced with when endeavouring to communicate with us here. For communications to occur, there must be a receiver as well as a transmitter, and the receiver must be in consonance, in unison, in perfect accordance. Yet we have seen that the inmost, central degree of life, which must constitute the receiver for their communications, exists in us only as a nucleolus of our selfhood and is not unfolded. This necessarily conditions transmission, and laws pertaining to life cannot be transcended, even by the mighty beings in that central state.

There is another law bearing on this point which must be mentioned here. Life in subordinate mode or degree cannot ingress or determine or encompass life in an inner or higher mode to itself, i.e., transcendent to itself.

Some schools have taught the contrary. But that position is, nevertheless, not correct. They may develop relation on the astral plane, because that degree is present in man (he sheds it at the second death). But he cannot ingress into the central state above referred to, because he

cannot accrete life in that mode or degree by efforts of the personality and unfold that inmost degree. All growth is from the centre, and the centre commands the circumference and not the converse. So man cannot of his own efforts "rise in the planes" and penetrate the central state of this solar system. His projected psychical form would be destroyed.

If a life current was projected from operators acting in that central state, to and through him, that would be a different matter. But he would then be the subject acted on and not the operator, and the claim of the personality would still be invalidated.

The position is, however, more complex than at first appears. The river of life, pertaining to the Infinite Self, that flows to the dual-selves in the central state of this solar system, where we are differentiated therefrom, does not flow to us here immediately, directly, as it does to them. It is mediated to us through intermediate links or relays in the chain of descent—that is, through the spiritual parental-selves in their ascending circuit, through whom we were exteriorised from the inner to the next outer plane in descending outwards, and with whom we remain connected thereby, unbeknown to them and to ourselves.

This mediating entails the conditioning of the life-flow, which becomes converted down to the degree in which the living relay lives, as occurs in a current of electricity which is converted in electrical transformers.

The Infinite Self can only be conditioned by Itself. But as these relays are selves, and are all integral units of the Infinite Self, this conditioning, it will be seen, is "self-conditioning."

So the inflow of the life of the Self does not come to us in the degree or mode pertaining to the central state, but in that of the last link of the chain of its mediation, i.e., in the degree of personality.

In the past, communications from inner states to men on the outer plane of being have only been possible from selves in personal states, because responsiveness in man was only available in that degree. So Deity was consequently presented in their communications as in the personal form, in the religions that have been thus constituted.

But the selves in the central state of our solar system are beginning to communicate to man, and man's conception of Deity will become modified in the future and he will realise that Deity transcends the limitations of personality.

On the other hand, these teachings show that our Parental Angels in the central state of this solar system can project their process of knowing and relate us in our circumferential state, and watch over us who are their children, in their wisdom, love and power, and follow our process of ascent inwards and ultimately receive us on our return to their own state, "made in their own image."

The analogy in the process of becoming as between the macrocosm and the microcosm is striking. It will be observed that there is a circulation of cells within the microcosm, from the centre to the circumference, as there is a circulation of selves within the macrocosm; and when the latter return to their centre, whence they emanated, they radiate life and intelligence through the macrocosm, as the heart and brain do in the microcosm.

If we could imagine a self in which all the cells were selves, we would form some conception of what the Macrocosmic Self must be like. This will illustrate that however modest our function here may be, we are all nevertheless indispensable units in that unity, which would suffer by the loss of any one of its units. There is, indeed, no such thing as destruction of any unit. We all become perfected in the course of our transmutations, and we all find compensation for what we suffer here.

"MAN MAKING" is the striking title of a new book from the pen of Mr. William E. Benton, one of our contributors on the scientific side of psychical research, and formerly a professor at Mason's College, Birmingham (now the Birmingham University). It traces the career of man "from out of the mists to beyond the veil." It is an extraordinarily informative work, and probably unique in that it traces the career of man through his millions of years of earth history into those realms from which to-day we are receiving his messages. We shall give a more extended notice of the book later. Meanwhile we may mention that it is published by Mr. John M. Watkins, at the price of 7/6, and can be obtained from the office of LIGHT, post free 8/-.

"FOURTEEN LETTERS FROM THE BEYOND," by the hand of Mary H. Coats (Kegan Paul) is a wholesome little work on the same lines as many similar communications. Evidential value rests, of course, on the *bona fides* of the automatist in the first place, and on the quality of the subconsciousness in the second. There seems to be no reason to misdoubt either in the present case. In one of the "letters" a passage occurs which throws some light on the known difficulty of getting names:—"His full name and address he cannot give yet, for a name and address are not 'a thought,' so cannot be conveyed correctly to the brain of a purely inspirational medium." This is useful, and it would be a help to the understanding of many things if it were realised that the fleeting impressions, emotions, prejudices, and similar mental movements that we dignify with the name of thoughts, are not really thoughts at all. For real thought is the building of mental forms.—V. C. D.

SPIRITUALISM AND THE CHURCH CONGRESS.

VERBUM SAPIENTIBUS.

BY ELLIS G. ROBERTS, M.A. (Oxon.).

GOWER: *Why, the enemy is loud; you may hear him all night.*

FLUELLEN: *If the enemy is an ass, and a fool, and a prating coxcomb, is it meet, think you, that we should also, look you, be an ass, and a fool, and a prating coxcomb; in your own conscience now?*

GOWER: *I will speak lower.*

FLUELLEN: *I pray you, and beseech you, that you will.*
—King Henry V., Act VI., Scene I.

It is recorded of that excellent Jacobite, the Laird of Drumsneeshin, that, when on a visit to his favourite watering place, he fell into controversy with a partisan of the Hanoverian dynasty. Justly incensed by the sophistries of his opponent, the loyalist paid little attention to his arguments, but "juist stude in the middle of the road and swoor at large." The Hanoverian marched off the field unscathed, but several maiden ladies residing within earshot of the disputants gave notice to their landladies next morning. The strategy of the laird is evidently not obsolete.

I fully recognise that the Congress speakers were exasperating to the last degree. So are all who dogmatise on matters on which they possess little information. "W. W. G." has hit off the offenders to a nicety. I myself have protested in a more serious spirit. "Orthodox" clerics have solemnly assured the world that Sir Oliver Lodge and Lord Glenconner are the simple dupes of impersonating demons, but the best reply to such rubbish has already been written by the Rev. F. Fielding-Uld, the Rev. Charles Tweedale, and Miss Dallas. "Orthodox" hymnologists have botched Unitarian hymns to suit their own theological conceptions, or even, as I was once informed by a Dean, "out of pure cussedness," but such adaptations have always been regarded by the genuine artist as a very low form of literary petty larceny. I am lost in admiration at the stupendous impudence of the individual who, on the strength of a third-class degree, assails such a historian as Sir A. Conan Doyle. But—there are others. And our admiration for the genius of an opponent should not lead us slavishly to imitate his vices.

Two facts must be recognised. Firstly, theological science is passing through a transformation. So is every other science. The Church must put her house in order. Secondly, reasonable and honourable men are agreed that she shall be allowed a certain amount of latitude during the period of transition, and is to be granted fair-play while she is extricating herself from difficulties for which the present generation is not responsible. This is the significance of the tremendous majority which passed the Enabling Bill through the House of Commons.

Archdeacon Arbuster and the Rev. Athelstan Boshier may be very irritating to non-Christian Spiritualists, but just think what they must be to their own fellow-Churchmen, and their chastisement is best left to those who have suffered most at their hands, and are best acquainted with their weaknesses. I myself have suffered much from the thick-skinned, dull-witted, arrogant, and overbearing Arbuster, pet of the Ecclesiastical Fancy, and am always ready for a fight with him on a fair field with no favour. He is a formidable foe, and can never be beaten by rushing tactics, but there are ways by which he may be made to bite the dust. So, in the homely words of one of Sir A. Conan Doyle's simple heroes of the ring, I ask, "Leave 'im to me, if you want to know 'ow a calf's 'ead should be dressed."

TELEPATHY AND SPIRIT COMMUNICATION.

BY F. C. CONSTABLE, M.A.

It is stated in "From the Lighthouse Window" (p. 365) that Dr. Hyslop says of "telepathy" that it is "a word which is supposed to exclude spirits." This touches me closely; for, in "Personality and Telepathy," I essayed to demonstrate that the fact of telepathy proves the existence of man as a spirit. I think Dr. Hyslop refers only to telepathy between the living?

May I state, shortly, the theory which I claim to be a sound one?

1. Man is a spirit, and spirits are in communion one with another. The human subject is this spirit embodied for a passing time in our universe of time and space. We can know nothing (unless in ecstasy) as to this communion for, "If an immortal soul there be within us she must be able to dispense with part of the brain's help while the brain is living, as with the whole of its help when it is dead." (Myers, Proceedings S.P.R., Vol. IV., p. 260.)

2. But the disembodied do communicate with those still embodied. How?

3. The disembodied have power to "project themselves" on to our lower plane of time and space. They have attained full consummation of personality so that to appear to us on our plane they must take on what, following Sir

William Barrett, may be termed a fragment of personality. The disembodied, to communicate with us, must have power to assume our human form, with its limited powers of sight, hearing, and even touch. The body, as Kant has suggested, is not the cause of thought but merely its restrictive condition, so that the disembodied, to communicate with us, must have power to project themselves into the restrictive condition within which we on earth act and think.

4. But the brain, part of the body, is material, and the immortal soul of man (the spirit) in its transcendence, no longer wants, no longer has, any brain. For communication, then, it must use the brain of someone still embodied.

5. Human experience of ecstasy informs us that communion with the disembodied takes place when we, embodied, can separate our souls from human form; our communion is in spirit with spirit. Human experience informs us that, for communication, spirits must come down to us on earth and use an earthly machine—the brain—for recognition.

Is there one single individual who has experienced ecstasy to be found amongst those who accept the idea that our life, after the dissolution of the body, is practically the same as our life when shut up in the body? Telepathy takes place between the embodied and disembodied. In "Personality and Telepathy" I assume to prove that telepathy could not be a fact unless man exists as a spirit.

CLAIRVOYANCE AND THE PINEAL GLAND.

Mr. J. O'Connell (Chapel-en-le-Frith) writes:—

Mr. Street's statements in his lecture, reported in your issue of the 8th inst., regarding the function, or rather supposed function, of the pineal gland are extremely interesting, but in spite of his conclusions from actual observations, there appears to be room for doubt. In Chambers' Encyclopædia, Vol. IX., page 628, there is described the "Sphenodon" or "Hatteria," stated to be a "living fossil" and the representative of a distinct—and nearly extinct—reptilian order, in which, to quote the description, "the pineal body reaches the skin on the top of the head, and retains distinct traces of an eye-like structure—for instance a complex retina." A section of the eye itself is shown in the article. The pineal gland being common to most animals, it is unlikely that its function should vary, as between one animal and another, and appearances seem to point to the certainty that this third and single eye was in the distant ages common to animals generally. Such an eye would certainly be most useful to all animals, man included, and would naturally be in constant use. Which of us has never, at some time or another, wished for such an eye?

Granted that this eye was once possessed by the vertebrate animals, it would be an upward looking eye, in a four-footed animal, and it may be mentioned here that such animals have never apparently got into the habit of looking upwards for possible danger, unless their attention is drawn in an upward direction by a sound. Observe the wary cat, as the handiest example of this. It would almost seem as if animals had lost the use of this pineal eye and had never acquired the instinct to look up with their two paired eyes, to make up for the loss of it!

Several points arise from the above. It may be assumed that such an eye would be in constant use, as stated above, and of value to its owner, yet it has apparently atrophied. Set against this the fact that nothing in Nature which is in constant use ever atrophies, and we are up against a problem. Again, if this was an ordinary physical eye, what becomes of the Swedenborg theory regarding the function of the pineal gland? Again, is it possible that the eye was so constructed that it could descry forms and things whose vibrations left the ordinary pair of eyes unaffected? It is fairly certain that all the higher animals are psychic in varying degrees, and this pineal gland is common to all animals—vertebrate—except the lowest. In this connection I would recall Sir A. Conan Doyle's statement that there must have been at some time a direct revelation to man of the other world, and it may have been by this (possibly) psychic eye. It looks rather a bizarre theory, but I give it to our Spiritualist-naturalists for what it is worth.

CHURCH OF HIGHER MYSTICISM.—Mrs. Fairclough Smith presided at the Church of Higher Mysticism, Cavendish-square, on Sunday evening. Taking for her subject "The Hour of Need," the speaker delivered an earnest and helpful address. There was a good attendance, and the musical portion of the service added considerably to the harmony of the meeting.

MR. H. GAPPER (Portsmouth) writes that he fully endorses a recent statement in LIGHT that spirituality and psychism are by no means synonymous, and remarks on the vast gulf in evolution which separates the two. We quite agree that they are not to be confused, but we see no "vast gulfs" between things—the natural, the psychical, the spiritual. Spirit enfolds, and will in the end reconcile and unite all these apparent differences.

TO-MORROW'S SOCIETY MEETINGS.

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

Marylebone Spiritualist Association, Ltd., Steinway Hall, Lower Seymour-street, W.1.—6.30, Mrs. Mary Inkpen. Dec. 7th, Miss McCreadie.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Hunt; 6.30, Mr. Percy Beard.

Church of Higher Mysticism, 22, Princes-street, Cavendish Square, W.—11.30 and 6.30, Mrs. Fairclough Smith. No afternoon meeting.

Croydon.—96, High-street.—11, Mr. P. O. Scholey; 6.30, Mr. Woodford Saunders.

Lewisham.—The Priory, High-street.—6.30, Miss Violet Burton.

Walthamstow.—342, Hoe-street.—7, Mr. Humphries, address and clairvoyance.

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

Shepherd's Bush.—73, Becklow-road.—11, public circle; 7, Mrs. Stenson. Thursday, 8, Mrs. Stevens.

Peckham.—Lausanne-road.—7, Mrs. Cannock, address and clairvoyance. Dec. 7th, Mr. and Mrs. A. T. Connor.

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. G. T. Brown; 6.30, Mrs. Joy Snell. Dec. 7th, 6.30, Mr. A. Vout Peters.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Miss Lind-af-Hageby. December 4th, 8.15, Mr. Horace Leaf.

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Mr. Geo. Prior; 3, Lyceum. Wednesday, Dec. 3rd, 8, Mrs. Crowder, address and clairvoyance.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—6.30, Mdme de Beaurepaire. Dec. 3rd, Mrs. Clara Irwin. Psychic healing, apply Mr. Lofts at above address.

Brighton.—Athenaeum Hall.—11.15 and 7, Mrs. Jennie Walker, addresses and descriptions; 3, Lyceum. Tuesday, 8, public meeting, Mrs. J. Walker. Wednesday, at 8, Lantern Lecture, "The Wondrous Advent of Modern Spiritualism," Mrs. J. Walker.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mrs. Bloodworth. Monday, 7.15, and Tuesday, 3, Mrs. Bloodworth. Thursday, 7.15, enquirers' meeting. Lyceum every Sunday at 3. Forward Movement see special advertisement.

Holloway.—Grovedale Hall (near Highgate Tube Station). To-day (Saturday), at 7.15, Whist Drive. Sunday, 11, Mr. Thos. Davies; 3, Lyceum; 7, Mr. A. Punter, address and clairvoyance. Wednesday, 8 p.m., Mrs. Mary Gordon. Saturday, 7.30, social. Dec. 7th, 11, Mr. A. W. Jones; 3, Lyceum; 7, Mrs. Crowder. 10th, Mrs. Jennie Walker, of Canada.

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