

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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[a Newspaper.]

PRICE TWOPENCE.

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[In view of the pressure on our space this week we are compelled to omit the usual leading article.]

NOTES BY THE WAY.

We have already given a full review of Professor Hyslop's book, "Life After Death." Rarely have we met with a work which deals with the subject so ably and fearlessly. Convinced, by investigation along scientific lines, of the reality of life after death, he avows his conviction in plain terms, so we can easily forgive him some hard words concerning Spiritualists. To the scientific thinker, of course, the unscientific Spiritualist is a deplorable person, but we do not fail to observe that the scientist has sooner or later to come round, in his own laboured fashion, to the Spiritualist's main positions. It is the old story. Many clever men cannot add up a column of figures correctly, and the mathematician can find no words to express his opinion of their stupidity. But there are other things besides mathematics, and the unmathematical mind may easily be able to teach the mathematician something useful—even if it is only how to make a rabbit-hutch. We hear much of the twaddle talked on the platforms of those Spiritualistic societies who cater for the populace. Well, some of the talk is twaddle, but we find in these little communities earnestness, self-sacrifice, and other fine qualities belonging to life itself. These things are *not* twaddle except to the shallow critic or to the scientific or literary mind which has become dehumanised by artificial and mechanical systems of thought.

* * * *

But to return to Professor Hyslop. Just now, when the question of Spiritualism and Christianity is being so much discussed, we turn with interest to the Professor's deliverances on the subject. Referring to the attitude of the "academic man" towards "the vulgarity of Spiritualistic performances," he points out that the academic person "has forgotten his science in his devotion to the æsthetic life and intellectual and literary refinements":—

He thinks no good can come out of Nazareth. The attack of the Pharisees and Sadducees upon Christ and His apostles was based on their plebeian character, not upon the untrue nature of their facts. This sort of snobbery has perpetuated itself, and the academic world is the inheritor of its antagonisms. This class of self-appointed authorities arrogates every right to regulate human thinking . . . and has never learned that all the *great ethical movements of history have originated and sustained themselves among the common people.* (p. 315, "Life After Death.")

The italics are ours. We are glad to think that some of the ablest intellects in Spiritualism have

mastered that truth, and with it wield an instrument so powerful that neither the academicians nor the theologians will be able to withstand its force.

* * * *

The Church also comes in for its lesson in Professor Hyslop's vigorous work:—

The Christian Church shares in this hostility to the whole subject [of psychic research] more than it should. It is true that just at this time it cannot be reproached as much for antagonism as it could a generation ago. Then it maintained the attitude of æstheticism as much as the academic world. But its own decline of power and the shame that an institution which was founded on the immortality of the soul should cultivate ridicule for scientific proof of what it already believed and always taught has become too great to find any excuse for its continuance. Its own crying needs for certitude that may justify its claims are too strong for it to resist any longer, and the dawn is beginning to show on the horizon of its vision. But it is too slow and too cowardly in many instances to seize the reins of power which it once enjoyed and to be at the front of this contest with materialism.

Let us be fair. All have blundered in their methods. Science blundered when it fought tooth and nail against a doctrine held by the Church and *rightly* held. The Church blundered in rejecting modern evidences for something which had become a mere tradition with no living efficacy except for the few in whom faith was stronger than reason. Spiritualism blundered by its want of critical judgment and its failure to recognise the true nature of the treasure it had discovered. All the blunders were very human. We are all very human—even the most pious or scientific amongst us.

SIR OLIVER LODGE AND THE EINSTEIN THEORY.

GRAVITY, ETHER AND THE FOURTH DIMENSION.

In his address at the London residence of Lord Glenconner on the evening of Monday, the 24th ult., to an audience which we understand included Lord Haldane, Mr. Balfour, the Bishop of London, and other people of distinction, Sir Oliver Lodge discussed the theory of Einstein.

He said that the new theory, at any rate in some presentations of it, involved four dimensions of space, time being regarded as one of them. Einstein's treatment ceased to be dynamical, *i.e.*, dealing with Forces and Masses, and gravity became a quality of Space. This treatment seemed to some enthusiastic disciples of Einstein to sound the death-knell of the Ether, but he cautioned physicists not to suppose that every part of the theory was established because of the verification of a definite prediction. The verification was a great triumph for Einstein, and his remarkable achievement was the association of gravity with the other forces, electro-magnetic and other. Whereas hitherto gravity had seemed to stand aloof, there was some hope now that it might give up its secrets. Sir Oliver added that the whole of the phenomena as now discovered can be expressed in terms of the ether of space.

NOTE.

We substitute the above report, approved by Sir Oliver Lodge, for the one which appeared in a portion of our last issue, taken from a daily paper. It seems that Sir Oliver had been misreported, and the statement made that he had abandoned the Ether. This had resulted from some of the reporters picking out sentences divorced from their context, on the same principle that the Bible can be made to declare "There is no God."

As regards the question of a Fourth Dimension, we understand that Sir Oliver has contributed an article on the subject to "The Observer," to appear probably on Sunday next. As many of our readers know, the questions dealt with in Sir Oliver's address are being studied with interest by trained investigators in the field of psychical research.

THE LIFE BEYOND: ITS HIGHER ASPECTS.

AS SEEN BY PSYCHIC SCIENCE.

ADDRESS BY ELLIS T. POWELL, LL.B., D.Sc.

(Continued from page 386.)

Our normal thought is constantly deflected, distorted and discoloured by the involuntary suggestion of ideas. It is difficult to keep the mind concentrated on one train of thought. It is liable to interruption by physical needs, physical appetites, physical weakness. Hunger brings on lassitude, as does prolonged mental activity produce weariness and brain fog. In fact, all our best thinking is conditioned by the mind having to be kept slowed down to the pace and capacity of the body. Few of us can do with less than eight hours' sleep; and apart from contact with the spirit realm during that period, the time is wasted from the intellectual point of view. None of us is capable of perpetual intellectual exertion, without intermission. So again, the sweep or scope of our minds is limited. The simple man can only take in a short sentence or a small number of ideas at one time. Education gives us the power to make the groups larger and larger, until the brain of a great scientist is able to take a simultaneous survey of an immense number of facts, and to enunciate some principle which governs their relation or operation.

But we may well conjecture that a body such as we have postulated could

(1) Perform many intellectual processes automatically, as our heart, lungs and other organs operate without any attention on our part. It might do all the intellectual drudgery as automatically as the stomach digests food. In that case it might present us with intellectual conclusions ready formed and abstract principles ready enunciated, where now they have to be conceived and brought to the birth by prolonged intellectual labour. So again the enfranchised intelligence might

(2) Work incessantly, without the need of rest which is imposed by the physical engine. It might

(3) Be free (owing to the absence of the physical environment) from the tendencies to false and erroneous judgment forced upon us by self-interest, the pressure of other people's opinions, conventions, traditions, and all the thousand and one unconscious influences by which our intellects are perpetually cramped and distorted. It would handle ideas instead of the clumsy word symbols for them. At present one can only approach truth from one or two sides at a time—that is to say, from the respective points of view of the theologian, physicist, politician, philosopher. However much we try to see the whole our minds are not capable, nor is there time in seventy or eighty years, with incessant interruptions, for us to acquire such a knowledge as would enable us to see all round the simplest vital truth. To illustrate the point from music: Few of us can contemplate the Moonlight Sonata as a whole, and at once. We have to think out the sequence of its melody and harmony, and that takes time. We cannot bring the whole thing before us in a flash, as if it were a picture. But this would be altered if the loosened mind, freed from physical trammels, could present a broad, universal surface to the phenomena around it, so as to take them in all at once in a survey of immense breadth and completeness.

Could it not bring all these into one survey, as you might think a sonata all at once?

But now suppose the free mind thus circumstanced should desire to convey its knowledge to the mortal and imprisoned mind. Could it be done? No. The imprisoned mind has not the capacity to receive, nor could the enfranchised mind convey the information. It would be like trying to explain some profound and subtle mathematical truth to a three year old child. And is not that probably the reason why we know comparatively little about the more advanced life in the beyond? Its simple aspects, in the contiguous plane, we know, because they greatly resemble our own life in this planet; but the more advanced life is veiled—as I am convinced, by the considerations I have put forward. The five senses limit the percipient faculty, instead of expanding it, and if they were gone, its range might be infinitely wider instead of narrower; so that our enfranchised friends, with fifty senses, might well be incapable of bringing their ideas within the cognisance of our five. That is doubtless what St. Paul had in his mind when he said that eye hath not seen, nor ear heard, nor hath it entered into the heart of man to imagine the things which God hath prepared for them that love him, and who evince their love by diligently enquiring in His Temple.

At the moment when the relationship between Christianity and psychic research is the subject of more or less acrimonious discussion, let me just hint in passing at the almost unfathomable suggestiveness of these considerations when applied to the Incarnation. I am not going to offer a theory of the Incarnation, for that sublime topic would require far more than a few moments, but I may point out to you the likelihood that the Incarnation was a compression of the immense capacities, experiences, and potencies of the Godhead into the limitations of a human personality and

environment. If the enfranchised human spirit finds a difficulty in once again conditioning itself to terrestrial limitations, how much more colossal must have been the task which confronted the great Experimentalist who ventured upon the Incarnation. The next time we read that the Word was made flesh and dwelt among us we shall obtain a much more vivid idea of the tremendous significance of that affirmation if we try to think of the unimaginable faculties, experiences, potencies, and affections of the Divinity as being brought by the Incarnation into intimate contact with humanity. Of course, only in a relative sense could such a process take place, but when it is studied in the light of the considerations I have advanced, I think you may discern that we open up here, as in so many other directions, a new and fruitful branch of Christian apologetics.

Here, then, is a synthesis of inference built upon a single belief, common both to Anglicanism and ourselves, that the human personality survives bodily death. In building it I have nowhere attempted to rely upon experience or upon such facts, or reputed facts, as we accept as the basis of our psychic investigations. I have rather approached the subject simply from the philosophical point of view to see whether a philosophical line of reasoning would conduct us, and in doing that I think I may fairly say that I have attained two ends. In the first place, I have shown that we on our side are capable of tackling these profound questions with at least as much competence as is displayed by our critics. And secondly, I have shown that this line of philosophical reasoning lands us at last in precisely the position which we have attained as psychic researchers by another route altogether. That seems to me to be a very satisfactory finish, and one upon which we may modestly congratulate ourselves.

The meeting closed with a hearty vote of thanks to Dr. Powell for his instructive and stimulating address.

THE REV. CHAS. L. TWEEDALE.

From the Rev. Ellis G. Roberts, M.A., we receive the following well-deserved tribute to a fellow-contributor, the Rev. Charles L. Tweedale:—

It is not sufficiently well known that the Rev. C. L. Tweedale, F.R.A.S., whose admirable book, "Man's Survival after Death," is shortly to appear in a second edition, is a thoroughly competent scientist. Readers of that admirable organ of British Science, "The English Mechanic," to which Huxley, Tyndall, and Proctor contributed of their best, are thoroughly familiar with his name, and many a time has he waged battle with the stalwarts of agnosticism in its columns. A man who can hold his own in the pages of "The English Mechanic" can hold his own anywhere where intellect is matched against intellect. Readers of "Ours" have little mercy on the retailer of "words, words, words," however much he may be appreciated in the fashionable and expensive magazines.

Mr. Tweedale is not an arm-chair astronomer any more than he is a dilettante Spiritualist. He is one of the few men of the present generation who can make his own telescope, mount it, and fit it with clock-work, and then use it as an expert observer. He is a worthy member of that band of Anglican clergy who, from the days of Horrocks to those of Dawe, Webb and Berthon, have done grand work for the advancement of the noblest of sciences. No class of men, outside the ranks of professional workers, have done more for Astronomy than the clergy of the National Church.

I have no wish to see Spiritualists form themselves into a Mutual Admiration Society, but it would be all the better for the common cause if its promoters would show more appreciation of the real workers.

Mr. Roberts adds:—

Appropos of clockwork, there are some admirable remarks in "Notes by the Way" (p. 277), on the futility of attempting to define such terms as "Immortality." The connection may not be obvious, but it is explained, as Herodotus might have said, by a (sacred) story. This is to be found in "The Fortunes of Nigei." The heralds of King James I. were in a difficulty as to the design of certain allegorical figures for the coat of arms destined for his favourite watchmaker. The heralds were content with the conventional representation of "Time," but they could think of no corresponding figure for "Eternity." The Court fool kindly offered the suggestion that he should be "twice as muckle as Time." The only reward the poor fellow received from the Scottish Solomon was a threat that he should be "whippit." Rather hard on the fool, but the reward seems not unsuitable for certain ambitious lucubrations on metaphysical subjects.

"WHAT'S the matter with the scientific type of mind?" "Mostly it's pure intellect—and life isn't."—Answer by a control, recorded in "The Seven Purposes," by MARGARET CAMERON (Harper and Brothers).

SPIRITUALISM AND RELIGION.—B. M. writes:—"Is it contended that a Spiritualist cannot be a good Christian, Jew, or other religionist? Personally, I know I am more truly religious since investigating Spiritualism. I have never attempted communication, and have attended but one séance—at which, by the way, no result was obtained—but my reading has made clear to me much that had previously been impossible of acceptance."

LIFE OF THE SPIRIT.

SOME REFLECTIONS ON ITS MYSTERIES.

BY THE REV. F. FIELDING-OULD, M.A.

Spirits are not finely touched, but to fine issues.
—SHAKESPEARE.

It is inevitable that man's conception of things above and beyond him should always be inadequate and below the level of the truth. It may be that the accounts of other worlds so frequently and consistently described in Spiritualistic books are too rigid in their outlines. Sphere after sphere in ever-widening circles of greater wonder and glory may be a true description, and yet be, if it stand alone, a too simple and literal conception of the far more complex facts. That a man should gravitate to a certain level of life with a well defined and impassable geographical frontier on the further side may be the case, and yet give an imperfect presentation of the actual conditions which prevail. We on earth all live in the same "sphere" with the well-marked boundary of death at the limit of our horizon, and yet we are very far from being all in the same condition and grade or from sharing the same impressions and experiences. So we are informed by controls that two men might stand side by side in the beyond and yet be conscious of quite different surroundings; one may see the flowers clustering to his feet and the other walk in a wilderness; one may distinguish a glorious building rising in golden lines of majestic beauty, and the other walk across the very space the building occupies and not be even conscious of its existence. The soul determines its own environment; everything good is there; the question is to how much of that good is he attuned, how much of its joy and pleasure are his faculties developed enough to apprehend? The same thing is obvious enough in our present life where a picture, a strain of music, a poem, or "a primrose by the river's brim" are immeasurably different things to men of varying degrees of feeling and of culture. Further, a man does not live even here upon one uniform level; a base, ignoble thought may for an hour sink him to the region of darkness and establish close relations and sympathetic reaction with Hell itself. But the following hour he may bitterly repent and hurry forth to undo and counteract the evil of which he is now ashamed, and by his hearty change of attitude he may ally himself afresh to some elevated sphere and feel within himself the joy and peace which is experienced habitually there. It seems to follow that though a man may have his home, say, in sphere three, he may be by no means confined to it, but in his more exalted moments find himself living and acting harmoniously upon a much higher one, or conversely be sometimes conscious of a darkening and degrading change from which, in his own interest, he will hasten to extricate himself.

The "visits" to higher spheres, of which we read, may be of this nature, involving a quickening of spirituality rather than a journey; and when a man habitually maintains the more elevated tone of his spirit he may find that his "home" has been shifted to the more glorious region. He has so conformed himself to the company to whom he had gone on a visit that they have courteously invited him to stay altogether. It would seem, then, that the after life may be much more exclusively mental and spiritual than many Spiritualists realise, and that the frequent phrase "thoughts are things" covers more ground than one commonly supposes. Though thought stands for much even here, there is always a constant mass of objective objects upon which we may fall back. Whatever be the quality of our thought there are still the cheque book, the railway train and three meals a day. But picture a world where the basic facts of life corresponding to these concrete comforts or necessities are mental and spiritual, and where if we have not the thought we lack the objective effect! Lecturers and writers tell us consolingly that "the next world is very much like this, but better," as though it were all laid out and organised in readiness for us, like France or Italy, so that we have only to journey there to enter into the full life of the previous inhabitants; we may, however, in certain circumstances, suffer disabilities typified by the man who cannot speak a word of French or Italian. Spirits confessedly "talk down" to us and agree as to the impossibility of explaining things for which we have neither names nor analogies, but if the idea of a number of circles of life, one beyond another, through which we successively progress as knowledge is gained, sums up the truth, why the hesitation and embarrassment on the part of the controls? Anybody can understand so much. It will be a pity, indeed, if those who have scoffed at the old harp and palm heaven in their turn teach a state of affairs which, because it claims to be literal, is after all less worthy than the old, merely symbolic idea.

Our spirits are much hampered by their association with the physical body, but they are not precluded on occasion from soaring into more rarefied conditions, and more than one has been "caught up into the third heaven." When with unselfish heroism and noble aspiration we establish rapport with higher spheres, who shall say that we do not actually appear there walking for a time enraptured among

the green pastures? How much less shall a man who has slipped the anchor of the body be confined to the harbour of his higher home; how much less if he has even here burst the boundaries of material things shall he find the spiritual spheres mutually exclusive and rigidly distinct?

MRS. VIOLET TWEEDALE'S NEW BOOK.

MR. GLADSTONE ON PSYCHICAL RESEARCH.

Mrs. Violet Tweedale, in her new book, "Ghosts I Have Seen" (Herbert Jenkins, Ltd., 7/6), provides a capital collection of psychic stories from her long and rich experience. It is a book full of thrilling incidents, many of them of the strangest character. She has met all sorts of interesting people, of whom she writes in an interesting way. Here, for instance, is her account of how Mr. Gladstone came to speak of the relation of the Bible to Spiritualism. It was in the year 1885 when Mrs. Tweedale was staying at Hawarden, the other guest being Canon Malcolm McColl.

One night, when we were sitting talking, I told Mr. Gladstone that my grandfather, Robert Chambers, had been a convinced Spiritualist. The Canon at once tried to draw the G. O. M., and to our mutual amazement his arguments in favour of the return of the disembodied soul to earth were met by concurring short ejaculations such as "Of course! Naturally! Why, certainly." 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.

Another Gladstone reminiscence relates to 1882, during the Irish troubles, when Mrs. Tweedale was again staying at Hawarden. Mr. Gladstone had received some disturbing news which made him extremely annoyed, and the author saw him "suddenly wrapped in a brilliant crimson cloud through which sharp flashes like lightning darted hither and thither." Mrs. Tweedale adds, "I shall never forget that scene, and the practical disappearance of Mr. Gladstone in the enveloping folds of a great red cloud. In a minute or two he emerged and resumed his habitual aura which extended to about two and a-half feet beyond his head and was largely tinged with purple."

She gives an amusing account of a visit she paid with her father to Henry Irving:—

He and my father were great friends, and at the hour of our visit he was always propped up in bed having breakfast. I used to perch on the bed while the two men talked. Irving's nightshirt interested me (pyjamas had not come in then). It was white cambric with two enormous double frills down the front, and quite a pierrot ruffle round his neck. He was profoundly interested in the occult, and told me that a ghost he had once seen had suggested to him a particular action of his whilst playing in "The Bells."

The author's meeting with Madame Blavatsky on the latter's arrival in London with a new religion is brightly described. H. P. B. impressed Mrs. Tweedale deeply, and she relates instances of the genuine occult powers of that remarkable woman, though she admits that Madame was a born conjurer and at times used her arts on foolish people who plagued her with requests for phenomena.

But in addition to many diverting stories the author frequently touches a deeper note. Discussing the recurring phenomenon of the rise and fall of nations she suggests that the explanation may be found in the complying with or the failure to respond to the challenge: "Advance to a higher spiritual plane or perish." It may be, she says, that the right of continuance depends upon the answer to that challenge.

Mrs. Tweedale tackles the difficult problem of defining "What is a medium?" She says, "A medium is one whose principles, physical, mental, spiritual, are so loosely bound together that an astral entity can draw from him without difficulty the matter it requires for manifestation. The very essence of mediumship is the ready separability of the principles." Her remark that the sight of the psychic or medium is not so much vision as a consciousness of the thoughts and feelings of others will be readily understood by the initiated. She further defines it as "a sensation rather than a process of thinking," meaning a sensation through which mental objects are realised as clearly as physical objects with the naked eye.

Mrs. Tweedale's attitude is definitely stated. "I have proved conclusively to my own consciousness that I am linked up with a wider consciousness from which at times such experiences flow in. I know my soul to be in touch with a greater soul which at moments enters into communication with me, and opens out a vastness which it is impossible to translate into words, and which annihilates space and time." She adds: "I have had my vision, and I know. Therefore I am quite unmoved by criticism or ridicule."

Mrs. Tweedale has written a highly interesting book which deserves to be widely read. It is diverse enough to appeal to many classes of readers.

L. C.

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LIFE, MOVEMENT, AND THE PROBLEM OF PAIN.

SPIRIT HAS A QUICKENING POWER.

By B. M. GODSAL (San Diego, Cal.).

In an article entitled "Sex and the Soul," in the "Nineteenth Century," of August, the writer, A. Wyatt Tilby, refers to his hypothesis of "motion as means of consciousness" put forward tentatively in the "Edinburgh Review," of January, wherein he quotes Balzac—"if God is eternal he sure that he moves perpetually—perhaps God is movement."

Probably it is not widely known that a similar hypothesis is fully set forth in the "Spiritual Teacher," printed in 1852—one of those remarkable books, so plentiful in the early days of Spiritualism, that were received by direct inspiration—in this case through an uneducated youth named R. P. Ambler. The spirit teachers, when explaining their "process of spiritualisation," state that they propose to employ, and intensify, the very process by which Nature is slowly and spontaneously evolving life and intelligence upon earth, and thus more rapidly promote the spiritualisation of mankind. We read:—

"In gazing over the expanse of the outward world . . . the first law which is most conspicuously manifested in the production of the perfection and beauty of all existing things, is *Motion*. . . . Motion became the agent which has been appointed by Divine wisdom to accomplish the sublimation of all external forms to the beauty and exaltation of life and thought. Motion in the mineral produces life in the vegetable; motion in the vegetable produces sensation in the animal; motion in the animal produces intelligence in the human being. . . . Therefore have the spirits decided to introduce a process of spiritualisation by which this motion in the system may be quickened, and by which the end to be attained may be more speedily and surely approached."

This process, as applied by the spirits, is no less seemingly cruel than is Nature's method; even though, like Nature herself, they propose to make use of the impulses of joy and delight whenever it is possible by these means to impart the necessary "motion." Thus we read:—

"When this effect can be produced by the exhilarating emotions of joy and delight, then this means is the one appointed for the accomplishment of the desired result."

But there are certain conditions of the system, lying entirely beyond the reach of human observation, which require a different mode of treatment; and when such conditions exist, it has been found necessary to introduce into the system the emotions of pain and suffering."

And we are earnestly warned against supposing, because this is the case, that evil spirits are at work:—

"the spirits would have it distinctly understood that the Divine Being has no power to create that which is evil . . . when, therefore, in the process of spiritualisation, the spirits find it necessary to produce disagreeable and painful feelings they are not to be branded as evil, but are rather to be blessed for the accomplishment of a good and necessary work."

Moreover,

"the spirits disclaim all idea of supernaturalism in the process . . . which is in exact accordance with the corresponding processes which are going on in the expanse of Nature. . . . It should be known that every emotion of the mind produces a corresponding movement in the nervous system. Such is the connection existing between the body and mind, that the former is affected in some way, and to some extent, by every change that occurs in the latter."

Let us consider briefly the nature of this "Philosophy of Spiritualisation." In the expanse of Nature the manifold groups of creatures by preying upon one another, and sometimes by unconsciously helping one another, reciprocally impress *motion* upon one another; which results in a general increase, all round, of life and beauty, and of every quality. So is it also in the domain of the human soul, where the same unstable conditions prevail. Within this microcosm, which comprises not only the strictly human traits but also the multifarious characteristics of all sub-human creatures, there exists the same internecine warfare, imparting to the soul a like increase of motion, which in this case means an increase of spiritual life and beauty. As in the natural world all physical uses and beauty have been gained through physical conflict and disturbance, so within the soul of man

all spiritual growth and perfection must be gained in the clash of antagonistic qualities. Considered from the physical standpoint spiritualisation involves suffering.

It would seem that the phrases "natural selection," and "survival of the fittest" mean little or nothing unless it can be shown that there are certain general qualifications that invite selection and constitute fitness. While it is clear that a changing environment, in eliminating individuals unable to change with it, modifies a species or creates new varieties—and so may be said to favour those that are "fittest" to cope with the changed conditions, still it has not been shown how this process has in any degree favoured certain qualities at the expense of other qualities, or promoted the evolution of life as a whole. Those who, German-like, admire strength and ferocity may think that the possessors of these qualities should displace the weaklings of the earth. But weakness and fear have held their ground—after their own manner; as have all other qualities in existence—in their just proportion. To say that the fittest alone have survived, or to say that they have shown any special tendency to survive, is true only if the proof of fitness is the fact of survival. Which reduces the expression to little more than a self-evident proposition—one that gets us no "forrarder."

But when we recognise that Nature's aim is the spiritualisation of matter we see that the "fittest" are those individuals, or groups, that have attained a higher degree of interior motion, or rhythm, affording a closer and more extensive contact with the enveloping Intelligence; resulting in adaptability, and the increase of life or vitalisation. And we then understand that Nature's unceasing attentions, whether they bestow pain or delight, are the necessary stimuli and proddings that keep back a fatal stagnation. And we see that development of the whole creation results from this continuous, and usually painful, speeding up of interior motion.

It is true that certain species have slowed down from an active to a more stationary existence, but they may be regarded as mere backwaters in the stream of life, and may be likened to those human organisations that have become de-spiritualised and set, or—in the sphere of economics—to those concerns in which the liquid capital has become unduly converted into fixed capital. For it seems to be true of every organism and organisation that a certain part, which is relatively "motionless" and dead, forms a structure to accommodate the more vital part.

To-day we see, as never before, that the impartation of motion is spiritualising mankind. Through much turmoil and commotion and emotion we see the stagnant masses of the peoples being stirred into new life. The movement reaches down to the foundations of society, and is shifting them gradually from a strictly legal basis, to rest them upon a broad moral basis. Mazzini said that whoever achieved the spiritualisation of democracy would save the world; our spirit teachers, whose lessons are here imperfectly set forth, say: "This process (i.e., spiritualisation by intensive impress of motion) shall be known as the salvation of the world; for it is a process by which the desired period of human emancipation shall be speedily reached, by which the glory of the future condition of humanity shall be enjoyed by the regenerated soul."

That motion is a concomitant to creation is perhaps implied in the Biblical statement that in the beginning the spirit of God moved upon the face of the waters; and that when He rested, the act of creation ceased.

CLAIRVOYANCE AND THE PINEAL GLAND.

Mr. J. Taylor, (89, Barlogan-avenue, Cardonald, Glasgow), writes:—

Mr. J. O'Connell quotes on p. 384 an extract from "Chambers' Encyclopedia," regarding the pineal gland, and goes on to make certain observations. I think, however, that other deductions could be drawn as follows:—

(1) If the four-footed animals in distant ages possessed this eye, in common with man, and the outlook was in an upward direction, it is quite probable that this was a purely physical organ, to give warning of danger from the flying monsters of that period. In course of time these enemies of the air died out, and danger from this direction ceasing to exist this upward eye would cease to be used and become atrophied.

(2) Clairvoyants and others describe clairvoyance as an extension of the physical eyesight. The same two eyes are still used, only it is the etheric counterpart that functions.

(3) If clairvoyance is due to another distinct organ such as this pineal gland, then in like manner it becomes necessary for us to find another distinct organ of hearing to explain clairaudience: but by adopting idea No. 2 this becomes unnecessary as the idea of the etheric counterpart of hearing stands good.

(4) Again, if the pineal gland is the true explanation for clairvoyance, then it is logical to think that this would be the normal eyesight in the next plane. But I have yet to hear of any descriptions from the "other side" of such one-eyed beings.

THERE is no real efficient force but spirit, and no real independent existence but God.—"Evolution and Religious Thought," by JOSEPH LE CONTE.

FROM THE LIGHTHOUSE WINDOW.

A case of an apparently evidential communication from Sir William Crookes was described by Sir William Barrett in the course of a paper he read before the Society for Psychical Research on Tuesday last at the Steinway Hall. This very important announcement was received by the large audience with the liveliest interest.

A lady of culture, whom he would call Mrs. W., had, said Sir William, received by automatic writing scientific messages from Sir William Crookes dealing with his researches into the composition of diamonds. A word which constantly recurred was KLIPDAM, but it was unknown to any of those present, and inquiries among the members of Sir William Crookes's family threw no light on it. Finally Mrs. Cowland, Sir William's daughter, found two photos taken by her father in diamond mines in Kimberley in South Africa, and on them in his handwriting was the word KLIPDAM.

Sir William Barrett promised at a later date to give further details of this and other cases pointing to communications from Sir William Crookes. The occasion of the gathering was the reading of memorial addresses on two former presidents of the Society, Sir Oliver Lodge speaking on Lord Rayleigh and Sir William Barrett on Sir William Crookes. The chair was taken by the Right Hon. Gerald Balfour.

Sir A. Conan Doyle, in a recent letter to the "Daily Mail," comments in strong terms on the attitude of the Rev. A. V. Magee. The latter challenged Sir Arthur to produce a letter from Dr. Forbes Winslow withdrawing his charges about Spiritualism being a potent cause of insanity. Sir Arthur writes: "I at once produced it. I have had no explanation or apology, and I think that in decency he should be silent for a while." Sir Arthur adds, "Having been proved to be entirely wrong in his assertion about unacy, he now takes refuge in fables about evil spirits."

Our contributor, Mr. W. Whately Smith, a gentleman of no mean scientific attainments, has written a book entitled, "A Theory of the Mechanism of Survival: The Fourth Dimension and its Applications" which is shortly to be published by Kegan Paul, Trench, Trübner and Co., Ltd.

Sir William Barrett writes expressing his appreciation of the striking article by the Rev. C. Drayton Thomas entitled, "Not Telepathy from Human Minds" (p. 379) giving some remarkable tests designed to negative the idea of Telepathy from the living.

Mr. H. J. Poole, of Edinburgh, is doing good work in the Scottish Press by cogent answers to objectors to psychic phenomena. As he puts it in the Edinburgh "Dispatch," "I do not ask people to believe; I ask them to investigate."

The Rev. C. L. Tweedale informs us that an American edition of his book, "Man's Survival," is to be issued shortly by Messrs. E. P. Dutton and Co., of New York.

Mr. Thomas D. Morgan, of Edmonton, Alberta, Canada, sends us a prediction of a future war, asking us to place it on record for identification. It was obtained at a private circle through the medium, Mr. J. Carbeck, late of Newcastle-on-Tyne.

The conflagration is to occur between the years 1952 and 1956, and Europe will be laid waste. Great Britain and America, however, will not take part in the struggle. The names of the sitters who took part are forwarded.

The new edition, long awaited, of Dr. Abraham Wallace's excellent pamphlet, "Jesus of Nazareth and Modern Scientific Investigation" has now been issued (the "Two Worlds" Publishing Co., Ltd., 6d.). Those who have not read this fine little booklet should do so. Sir Arthur Conan Doyle, in his "Vital Message," commends its scholarly tone and breadth of treatment.

Sir Richard Stapley has just left England to winter in the West Indies. About a year ago Sir Richard established an Educational Trust designed to assist students to enter a secondary school or university.

The "Daily News" reminds us that it was Mr. W. B. Yeats who told Sir Horace Plunkett some years ago that if he wanted the Irish people to listen to economic doctrine he must get a poet to teach it to them. Sir Horace acted on the advice, and chose Mr. George Russell, poet, painter and mystic, who went round Ireland on a bicycle preaching "the doctrine of co-operation in terms of the Kingdom of Heaven."

Mr. Horace Leaf has returned to London after a very successful series of meetings in the North and Midlands. He delivered his famous lecture on "Materialisations" in Edinburgh, Glasgow, Dewsbury, Morley, Skipton, Bradford, Nottingham, and Northampton, and everywhere to crowded and enthusiastic audiences. Mr. Leaf has arranged to follow Sir A. Conan Doyle in various towns in the New Year.

Mr. Jeffrey's account of the demonstration of physical phenomena given to the members of the Society of Magicians at Glasgow, of which he is president, attracted considerable notice in the Press. Mr. Jeffrey is not only an experienced psychic investigator but a clever amateur conjurer, and thus knows both sides of the question. He is a leading business man of Glasgow.

A correspondent, "C. R. T.," writes to the "Daily Mail" the following account of his experiences with automatic writing. He says, "I receive almost daily most wonderful letters from my son in Paradise. He was a lance-corporal in 'The Buffs.' He was killed in action in France on June 30th, 1918. He commenced to write to me from 'The Beyond' on August 23rd this year. I was astounded beyond measure. He proved to me that he was living in a most beautiful world. My second son is in India. I receive letters from him also. It would be equally reasonable, after my experience, to attempt to explain the messages from India as having any other source but the real one as it would be to try to foist my first son's letters from the Spirit World on 'natural causes.' This spirit writing is one of the 'things in heaven and earth' which have been undreamed by philosophers."

Any reference to Christian Science seems bound to bring forth a letter of explanation from an adherent of Mrs. Eddy. A recent review in our columns of Miss Sturge's book, "Christianity and Christian Science" has drawn a reply from Mr. Charles W. J. Tennant, who protests that there are no contradictions in Christian Science to anyone "spiritually minded enough to discern the teaching."

A prize of £200 for a ghost story for the screen is offered by the "Daily Express." A large number of scenarios have been sent in, out of which sixteen have been chosen for adjudication. Among the titles of these are, "Powers Unseen," "Let There be Light," "Behind the Veil," and "The Near Beyond." Many well-known authors took part in the competition.

At the request of Bishop Welldon, Sir A. Conan Doyle will address a large meeting of clergy at Durham in March next.

What is described as the most representative gathering of American Spiritualists ever held assembled at the Pittsburg Convention which sat from October 18th to October 20th. The delegates numbered 167, and they came from all parts of the continent. The speakers included Mrs. E. H. Goetz, Dr. B. F. Austin, Thos. Grimshaw, Alonzo M. Griffen, John Slater, W. E. Hammond, Dr. Zaida B. Kates, Mrs. M. E. Cadwallader, Mrs. Cora Richmond, Dr. Peebles and Geo. B. Warne.

Our old friend and psychic researcher, Mr. Hereward Carrington, publishes in "Leslie's Weekly" (New York) some extremely interesting comments on M. Le Bon's book, "Evolution of Matter" illustrative of one of the newest and most striking experiments in physics.

For more than a century (writes Mr. Hereward Carrington) one of the corner-stones of modern science was the so-called "indestructibility of matter." Atoms were thought to be solid things, like bricks; in fact, the "bricks of the universe," from which everything was built! The newer physics, however, contends that matter, far from being indestructible, is constantly coming into being, and is also going out of existence. M. Le Bon, in France, is one of the pioneers in this work, and he contends that he has been able to produce, at the points of electric needles, "artificial equilibria," or sufficient stability of ether to render it capable of being photographed by the camera, and thus, that he has practically "created matter" or caused its "materialisation" for the time being.

The moment the electric current ceases (Mr. Carrington continues) these fields of activity cease, and the "matter" vanishes or "dematerialises." These suggestive experiments, it will be observed, were undertaken in the laboratory of a scientific physicist, and are in no way connected with any Spiritualistic doctrine; but they nevertheless bear upon them and tend to support the facts in a very striking and suggestive manner.

CONCERNING MEDIUMSHIP.

By W. BUIST PICKEN.

Whether natural or artificial, a peculiar trouble with some psychic investigators is the problem of how and why other people, apparently without reason, get into direct touch with the dead, whilst they seem completely cut off, notwithstanding all their love and devotion. This touch is so rare, so ambiguous, so often strictly conditional upon the agency of others, that we do not wonder at the prevalent scepticism about its existence. The individual of equal or even superior endowment, physically and mentally, cannot understand why he must go to an inferior, a stranger with whom he has perhaps little in common, for a touch of the vanished hand, the sound of a voice that to him is still. Not infrequently this ordination of Nature is a cause of acute offence, of subtle psychic disorder.

Now, how and why comes this to be? As regards the person concerned a delicate discord of self, natural enough, almost irreproachable, is an evident element of the experience; but it is the more objective view that has to be considered—the schematic function of mediumship, not the psychology of the non-mediumistic. The age of mechanical materialism through which for many years the world has been passing, is a general contributive cause that we may disregard although it is not negligible. The root of the mystery is intertwined with the laws of heredity, unnoticed in historical darkness. No allusion is intended to laws governing transmission of acquired characters: the reference is to heredity of psychic powers native to the human race and latent in the lower animal world, their evolutionary development a plain intimation of Nature's purpose of unfolding. Implanted by God in mankind, like other spiritual gifts, their cultivation left to collective and individual man just as his other endowments are, they yet suffered disaster that threatened extermination during the hideous days of martyrdom and witchcraft. If in these days the most evolved thinkers, artists, musicians, for example, were persecuted where not exterminated, the loss to the race, the hereditary consequences, would be parallel to what happened as regards the individuals most advanced psychically in those terrible times; and the future, in respect of thinkers, artists and musicians would be similar in sterility to what the post-witchcraft period has been in respect of psychics. It was the individuals, male and female, who manifested psychic powers in the highest degree that suffered extinction, whilst the less evolved who escaped remained in conditions very favourable to atrophy of their psychic powers. Hereditarily and circumstantially the psychic development of mankind was checked for generations. Not Nature, not God, is responsible for the psychic poverty of the modern world, but inhuman man. It is no fault of the reader, or of the writer, should either or both be unable to come into any kind of conscious touch with the spiritual world—directly, unassisted. Theirs is the indubitable consolation, however, that subconsciously they are never out of touch with it.

The psychic strain in heredity is like any other—that of music, painting, literature, mechanics, politics, and the rest—obeying mechanical laws of transmission; hence the complications with all manner of other strains, moral or otherwise, noble or base. Just as the gift of artist in words or paint or marble may be associated with any sort of ethical or immoral development, so is it with the psychic—the medium, private or professional. As regards mediumship *per se*, it is simply universal. No action of any kind ever takes place without a medium appropriate to the case. In the constitution of the dual universe the ether is the medium of form and function universally, whence the omnipresence of mediumship. To converse face to face we are all dependent upon the double mediumship of our respective senses; and by writing, on the extra mediums of pen or pencil, paper and generally also of the Government postal service. So is it with communication by telegraph and telephone—in each case a series extra to our personal sense-media. But while anyone who has money enough can add all such adjunct mediation to ordinary terrestrial intercourse, in order to accomplish relatively direct communication, the conditions of inter-world communication are very different. In this we are more intimately dependent upon one another. Mechanical mediums are fit for service in our mundane relations, and the mineral world supplies most of the material required. To come into conscious touch with the spiritual world the mediumistic instrumentality must be of organic nature, largely mental.

It is easy to understand the rationale of this when it is considered that the matter, so to speak, of the spiritual world, the very dust beneath spiritual feet, was once a constituent of human inhabitants of this world. Thus when the material of an embodied medium is employed in communication between the two worlds it is like our use of instruments made of the physical world when we hold ordinary intercourse here; and when the mental forces of the human medium are engaged in our communication this is quite as when in mere terrestrial intercourse we employ stenographers, telegraphists, exchange telephonists, and the like. The true Spiritualistic medium is, therefore, as much an ordained part of the divine order as anything else, and should so be esteemed. Particular mediums as persons are estimable more or less just as are particular artists or artisans.

A PSYCHIC SCRIPT.

THE QUESTION OF "UNCONSCIOUS MENTAL PROCESS."

[From a practising City solicitor we receive the following specimen script (including questions from the sitters) obtained by him and his wife by that mode of "psychic telegraphy" involving the use of a glass with letters of the alphabet—for some people a method preferable to the use of the planchette or ouija board. To this script, our correspondent, it will be seen, attaches an extract from Dr. Bernard Hart's "Psychology of Insanity," as bearing on the general claim that such communications as those given by our correspondent are due to the unconscious mind.]

SEPTEMBER 21ST, 1919.

Lo, I am he, the preacher, and the preacher saith, Come and look on Him who is your modern (no, no) model. I ask you all to do this now and see what you discover as the chief characteristic of that great figure.

"Self-sacrifice, is that right, please?"

In your hearts keep your answer now the truth has been spoken. Now turn your eyes to yourselves for introspection. Look how far indeed you are from Him.

"That is very true, sir; we should like to hear some more, please."

Then, if you see this, look at His next characteristic—courage, fearless courage—and see how you stand there. Look at the two points. Self-sacrifice needs courage. Well, we are weak, but He is strong. First, then, will you sacrifice self? Think carefully what it entails. Well, I will take it, first, that you have decided to copy your model and give up yourself. Do not tremble; courage is the next point. How can you get enough for so great sacrifice? I am no teacher of any sect; I say there is one model only; let that suffice. Denominations are things apart. Belong to whichever helps you most. But mark this: belong to one or to some society which is formed to help people live like your model.

You cannot hope to stand alone. By this I mean humanly alone; aids are necessary; you are all meant to help one another. Keep your eyes fixed on Him, and then use the aids in your reach. Never, mark this well I say, never neglect them; but, and now a warning comes, never forget they are only aids to the great end.

Endeavour to be perfect, even as He is perfect.

To those who hesitate to follow, I say: Alas, foolish ones; little by little pass from your sight, aye, even from your reach, the real joys and values of the earth and etherial sphere. But I believe you will not hesitate to follow where He leads. Do not lose one tittle of the joys to gain; the pains will quickly vanish. Let self go; take courage with both your hands, and follow close behind Him; Love Divine will overshadow you and hold you fast, and the peace of God which passeth all understanding—mark that, all understanding—keep you for evermore. Amen.

"Could you very kindly tell us, sir, who and what you are, whether you have lived on this earth?"

His messenger sent to show to you who are still wandering and struggling the way which alone will bring happiness and peace. Yes, I have lived on the earth, have struggled like you; more, I have known the bitterness of regret, from which may God save you.

EXTRACT FROM DR. BERNARD HART'S "THE PSYCHOLOGY OF INSANITY" (pages 19-29).

"He (the reader) will find, again, such conceptual abstractions as 'unconscious mental processes,' involving the assumption that mental processes exist of which the individual himself is absolutely unconscious. It will perhaps appear at first sight that the assumption involves a psychological impossibility, and that if a mental process exists it must, *ipso facto*, be accompanied by consciousness. The reader must remember, however, that he is dealing with a conception which lays no claim to phenomenal reality, and that it belongs to the same generic type as the ether of the physicist. An unconscious mental process is a phenomenal impossibility, just as the weightless frictionless ether is a phenomenal impossibility. In both cases the conception justifies its claim to rank as a scientific theory, because it serves to resume and explain in a comprehensive and convenient manner the facts of our experience and because it satisfies the one great criterion of science, the test of utility."

THE Hon. Mrs. F. Ames writes from the Ames Comrade Club, Moore Barracks, Shorncliffe, that there are many young fellows in Shorncliffe who are interested in spiritual matters, and that if any kind readers of LIGHT will send psychic literature or back numbers of our journal, she and her husband will be very grateful, and will willingly pay the postage.

SPIRITUAL HEALING.—The Congregational Church at Ashford, Kent, commenced a class of instruction in Spiritual Healing on the 4th inst., with a membership of twenty-nine students. The lecturer is an old student of Mrs. Ida Rolleston, of the London Spiritual Mission. It is to be hoped that this example of open-mindedness on the part of the Congregational brethren will be followed by other denominations.—D.

MR. WILLIAM HOPE ON SPIRIT PICTURES.

A TOO ANIMATED DISCUSSION.

MR. WILLIAM HOPE, one of the mediums of the Crewe Circle, gave a lantern lecture on "Spirit Photography" on Saturday night at Mortimer Hall, Mortimer-street, under the auspices of the Stead Bureau. DR. ELLIS POWELL presided, and there was a large attendance. Mr. Hope showed slides of a number of sitters with "extras," as the psychic photographs are termed, and he made a running commentary on the various conditions under which the pictures were taken. In many instances the original of the "extra" was shown that the audience might see for themselves the likeness existing between the two. Replicas of many letters were shown from sitters who expressed their satisfaction and even joy at the results achieved.

At the close of the lecture an irregular discussion was initiated, and a scene of some disorder ensued through a number of speakers trying to address the meeting at the same time. The chairman had a trying time. Though he did not consider the time and place suitable for the ventilation of views on the truth or otherwise of psychic photography, he said that he did not wish it to go forth to the world that Spiritualists refused to allow discussion at their meetings.

MR. MARRIOTT, by permission of the chairman, mounted the platform and expressed his thorough disbelief in the genuineness of the spirit photographs which had been exhibited. To put it bluntly, he declared them all to be "fakes." A lively scene followed with a cross-fire of interjections and remarks from all parts of the hall.

MISS ESTELLE STEAD announced finally that Mr. Hope had promised Mr. Marriott that he would give him a sitting at Crewe under exactly the same conditions as those observed with other sitters. Miss Stead sensibly remarked that that course would achieve more than hours of idle talk.

THE VIEWS OF AN EXPERIENCED PSYCHIC RESEARCHER.

We print the following passages from a letter which we have received for publication from Mrs. Barbara McKenzie, embodying the views of a lady thoroughly experienced in psychical investigation and popular propaganda:—

I attended the lecture on Psychic Photography given at Mortimer Rooms on Saturday evening, under the auspices of the "W. T. Stead Bureau," and heard with great pleasure Mr. Hope's clear and sympathetic running commentary to the remarkable series of psychic extras and evidential photographs thrown on the screen. These, obtained over a series of years, by sitters from all parts of Britain, who have come to regard Crewe as a veritable Mecca—or shall we say Lourdes—because of the spring of healing and comfort uncovered there mainly through the gifts of Mr. Hope and Mrs. Buxton are unique to-day. Their simple kindness and hospitality, their calm and cheerful exercise of the power developed in them, their constant efforts to meet and to satisfy the continuous suggestions and conditions poured upon them, are worthy of the highest praise and appreciation. Peeress or peasant, scientist or business man, mourner or truth seeker, all fare alike, and all agree that whatever the explanation, their gift is sincerely exercised by these good people.

As one who through their agency, and under careful supervision, obtained on one occasion quite unexpectedly, an excellent picture of my mother, whose photograph had only been taken twice in her lifetime, and later, a remarkable picture of my son taken under very curious conditions, also psychographs—without the camera—on two occasions in unopened packets of plates, I feel that with many others I owe these pioneers a great debt. In addition, my husband has obtained excellent likenesses of deceased relatives and friends under test conditions.

This gift of theirs is not exercised in a corner; any honest seeker can find them, but Mr. Hope states to one and all, that he guarantees nothing and charges nothing, that investigators come at their own risk, and that the average of recognisable extras is about one in twenty. In my own case and in others it has been much higher. Recently at Bournemouth I was privileged to see a collection of psychic photographs with a good deal of correspondence attached, which had belonged to the late Alfred Russel Wallace, O.M. These were the results of his personal investigation in this same disputed subject in the 'seventies. The same difficulties which meet investigators to-day were apparent to him, and it would seem, until a proper department of research is founded, will continue unexplained.

But my chief object in writing to LIGHT on this matter is to express the deep dissatisfaction I feel at the subsequent proceedings. . . . It seems almost unbelievable to-day to think that in face of the marvellous results of Mr. Hope's work, tested by photographic experts from time to time under their own conditions, the only result on some people is to antagonise them and to create in them a desire to tear to pieces the people who bring the new light. These critics, be it noted, are always the people who have never spent a penny on investigation or an hour in real search. They talk—that is all—and in any other branch of science would be refused a hearing.

L.S.A. SOCIAL MEETING.

"Every day is a new beginning," sings the poet; and those of us who happen to be in sympathetic and receptive mood can always find some new point of interest in the repetition of occasions which outwardly present similar features. This applies to our social gatherings. We do not converse always with the same people, nor take away exactly the same impressions and recollections. Perhaps the feature of our last meeting (held on the evening of the 4th inst.) by which it will be best remembered was that which came near its close. After Mr. A. Vout Peters had concluded a long series of very successful clairvoyant descriptions, the Chairman, Mr. Withall, had the happy idea of inviting the audience to ask Mr. Peters some questions regarding his mediumship. As a result we learned three things: First, that Mr. Peters does not actually see the individuals he describes. We had long suspected this from the double fact that we are often given the most wonderfully full details of their appearance, figure, and tricks of manner and speech so rapidly that no ordinary observer could note so much in the time, and that he is all the while moving to and fro, often with his hands pressed before his eyes. He told us that he neither saw nor heard: it was as if all five senses were merged in one: he simply *knew*. Secondly, that, like many other noted clairvoyants, he had no recollection of any time when he did not possess the gift. It had been with him from childhood upwards. Thirdly—a point also emphasised by the Chairman—that mediumship, properly employed and sanely controlled, in no wise impaired the exercise of any of the faculties needed in everyday life. It was very satisfactory to learn from Mr. Withall that, since the previous meeting, fifty-two new members had joined the Society. They had joined, he said, not as Spiritualists, but as inquirers. Some of them came to the sêances knowing nothing of the conditions to be observed, or of the difficulties of transmission, and with the strangest misconceptions. It was for those who were older in the movement to help to enlighten these new comers. In such work they would be aiding their own spiritual development, and it was on the development of the spiritual nature, the evolution of the Divine within us, that the future of the world depended.

Early in the evening Mr. H. M. Field played selections from Chopin and Liszt with his usual brilliance of execution, and at the close Mr. Weismann gave us one of his beautiful improvisations.

D. R.

MUSIC AND MINSTRELSY AS AN EXPRESSION OF SPIRIT.

MR. W. J. VANSTONE delighted his hearers in an address on the above subject at the London Spiritualist Alliance on the 27th ult. His remarks were interpreted and illuminated by beautiful music from Mr. A. Weismann at the piano, who played as usual with that touch of genius which makes his work so inspiring. Before the lecture Mr. Weismann gave the first movement of Beethoven's Moonlight Sonata. At intervals afterwards he played "The Star of Eve" (Tannhauser) and "Night and Dreams" (Schubert).

In the course of his address Mr. Vanstone said that music could not only be expressive and stimulative of emotions and ideas; it could become an expression of Spirit in the divine sense. In the splendid services of Solomon's Temple music provided suitable conditions for spiritual manifestations; through the minstrelsy of the shepherd boy, David, the evil spirit that troubled King Saul was exorcised; and Samuel, in training his school of prophets, used music as an aid to spiritual vision. This function of music as a channel for spirit influence was recognised in Egypt, Assyria, Persia and Syria. The ancient Egyptians used both vocal and instrumental music in the worship of their temples. Later, Pythagoras, Anacreon, Æschylus, Seneca, and other great minds of antiquity realised the spiritual potency of music. Coming to the Christian era, we found St. Ambrose introducing music in his church at Milan, and St. Gregory giving to the world what to-day lived as the Gregorian style. After alluding to the association of music and poetry with Persian mysticism, Mr. Vanstone passed to the dawn of the Renaissance in Europe heralded by the music of the Troubadours of Provence. These singers of love lyrics created a new literature and provided such an expression of spirit as the world had never seen before. Out of this came the great Albigensian revival, the spirit which later animated the Crusaders, and the flood of inspired melody associated with the names of great mystics like the Bernards of Cluny and Clairvaux. Since then the years had rolled on, and time had brought with it the general recognition of music as a mighty factor in the stirring of the deepest emotions of our nature and a great aid to devotion in our Churches.

THE REV. TYSSUL DAVIS'S ADDRESS.—The discussion on this subject will not be continued. We allowed Mr. Tyssul Davis his rejoinder to the criticisms excited by his remarks, and with that the matter must close. The attitude of LIGHT has called forth condemnation from both sides, which suggests that it must have been reasonably impartial.

THE LYCEUM MOVEMENT.

ADDRESS BY MR. PERCY R. STREET.

The Spiritualist Lyceum and the grand work it is accomplishing are less well-known than they deserve to be. Thus it was a good idea on the part of the Lyceum District Council to hold a Propaganda Meeting. This took place in the South Place Institute on December 3rd, and though the night was wet and cold there was a large gathering and the utmost enthusiasm prevailed. Lady Molesworth was among those who occupied seats on the platform.

Mr. Percy R. Street delivered a thoughtful and stimulating address on "The Spiritualist Lyceum: Its Educational and Religious Influence." He recalled that Andrew Jackson Davis, the founder of the Lyceum, defined the child as a repository of infinite possibilities, and went on to prove the vital necessity for such a movement as the Spiritualist Lyceum. In the course of an extremely interesting account of the work done he showed that the value of the Lyceum teaching lay in the fact that it provided the finest basis of morality—to do right because it was right, not from any reward that might be the outcome; to shun wrong because it was wrong, not from any penalty that might be attached to it. In conclusion Mr. Street said that if religion meant illuminating a child's life until it became conscious of its own divine nature, then he was sure that the Lyceum was the highest form of religious training (hear, hear).

Mrs. Street (President of the Southern Counties Lyceum District Council) presented the certificates to successful Lyceum students. She said the children's cause was very near and dear to her heart. In the Lyceum children were taught only what they would be taught at their mothers' knees.

Mr. J. Forsyth (President, L.L.D.C.) occupied the chair. Mr. George Chance, Jnr., presided at the organ, and songs were rendered by Mesdames Bell and Thorpe. A number of clairvoyant delineations were given by Nurse Graham (Mrs. Imlison).

L. C.

"THE VITAL MESSAGE."*

The distinguished author's sense of humour must have responded to recent incongruous references to him as a subverter of Christianity, seeing that he is one of the most sincere and opportune of its champions. That such championship, inspired by Christian love and reason, not by personal passion, should be liable to misunderstanding so perverse, suggests that, after all, there is something to be said for the dismal doctrine of "Original Sin."

In the first chapter, after a short but powerful description of the world's condition before the war, we are impressed that two fundamentally needful Re-adjustments to the new order of things are necessary: "The first is that in the Bible, which is the foundation of our present religious thought, we have bound together the living and the dead, and the dead has tainted the living"; the second, of less importance, is that the system of Christianity has come to revolve round Christ's death, "to the partial exclusion of the beautiful lesson of His life." With convincing clarity the necessity of those two great re-adjustments is expressed. "All the religious wars, the private feuds, and the countless miseries of sectarian contention, would have been at least minimised, if not avoided, had the bare example of Christ's life been adopted as the standard of conduct and of religion." Not the dull acceptance of obviously false and pernicious doctrine with some appearance of authority, but critical examination of religion as He found it was Christ's example to us, bringing "His robust common sense and courage to bear in exposing the shams and in pointing out the better path."

Throughout the chapters headed "The Dawning of the Light," "The Great Argument," "The Coming World," "Is it the Second Dawn?" and the four appendices, a spirit of sweet reasonableness attracts the reader—a characteristic, indeed, of Sir Arthur's work generally, in happy association with fine forms of intellectual and moral force. His manner and method are admirably shown in the appendix on Professor Geley's recent work. The interpretation of materialisation submitted on p. 206 is one not to be passed by. Its congruity with some remarks of Andrew Jackson Davis upon certain famous séances in America, the final declaration of Crookes in respect of absolute adherence to the facts of his investigations with a possibility of their re-interpretation, the demonstrations of multiple personality, all combine to enforce the attention of Spiritualists themselves upon the problem of identity as put by the author of this excellent and wholly commendable little book.

W. B. P.

* "The Vital Message," by Sir Arthur Conan Doyle. (Hodder and Stoughton. Price 5/- net.)

PSYCHIC PHOTOGRAPHY AND THE CREWE CIRCLE.

BY THE REV. CHARLES L. TWEEDALE.

More than a year ago I obtained through the psychic powers of Mr. Hope and Mrs. Buxton, the psychics of the Crewe Circle, an excellent likeness of my uncle who had been "dead" more than twenty years. This was obtained under rigid test conditions, neither of the psychics knowing either my name or my identity. This is fully set forth in the second edition of my book, "Man's Survival after Death," which will be issued at the close of this year.

A short time ago my wife and I paid a surprise visit to Crewe, and had six plates exposed on us. I provided my own sealed packet of plates, and neither of the psychics touched the plates from start to finish. On four out of the six plates appeared the faces of our deceased relations. These results were too late to incorporate in my book, which has long been corrected and in type, but will be included in the next impression, in which I shall give full details.

I can here say, however, that in the case of the plate showing my late father-in-law—deceased some years—the evidence is of such a nature as to preclude the possibility of any fraud. This plate shows a splendidly clear and distinct likeness of my father-in-law, with a pleasant smile on his face, clearly and easily recognised by all the family, and also by comparison with his photograph taken when in the mortal, but shown *without hat*. There is no photograph in existence showing him as an elderly man, as this psychic photo does, in which he is not wearing a hat. As the result of my own personal experience under rigid test conditions, and of personal examination of a score or more of test cases, the results of which have been submitted to me, I unhesitatingly declare that the Crewe psychics have the power of obtaining photographs of the spiritual manifestations of the departed "dead," and that the evidence for this is overwhelming, and can only be ignored by those who deliberately close their eyes to, or pervert, the facts.

D. D. HOME: SOME MEMORIES.

To a friend whose name is well known in literary circles we recently wrote making some inquiries about D. D. Home, of whom he was a personal friend. Following are some extracts from his letter in reply, written in California:—

"Yes, I am probably the only person in the world who knows the secret of D. D. Home's trouble with old Mrs. Lyon, more than fifty years ago. Also what happened to Mrs. — [we are compelled to omit the name], who wilfully brought all the trouble on him. I could also tell some wonderful things concerning the subject of a Nemesis which you touch on in your letter. I have made it a special study for years. [The allusion here is to the curious fact often observed, of the retribution which seems to follow those who persecute psychics.] I knew Home intimately in London and in St. Petersburg in 1870 and 1872. He came to London from Edinburgh especially to attend one of my recitals. He told me the whole history of the Lyons affair, and Mrs. — confessed the whole nasty business to me, thus *confirming* all Home had said. So I had the truth from both sides, curious to relate. There never was a more bare-faced plot to ruin an innocent man in possession of great psychic powers.

"Mrs. — at that time resided near the Marble Arch, where I took tea with her a score of times that season. First she became destitute, then she lost her sight. In 1870 she must have been over fifty years of age. The whole story would take too much time to relate, and now I am exceedingly busy."

We hope later to be able to gain some more personal particulars concerning Home from our informant, whose reminiscences cover not only the psychical but the literary, political, and social history of the last fifty years.

TELEPATHY AND SPIRIT COMMUNICATION.

Mr. C. J. Hans Hamilton, of Le Pavillon, Mauzé, Deux-Sèvres, France, the well-known Continental psychic researcher, writes:—

On page 384 of LIGHT for November 29th, Mr. Constable states (section 4 of his letter) that spirits must use the brain of someone still embodied for communication.

Perhaps Mr. Constable will inform us whose brain the spirit uses in the Direct Voice phenomenon? It does not appear to be the brain of the medium; but may spirits not possibly materialise the etheric brain or some similar organization which they (probably) possess, as they appear to materialize temporary organs of speech?

I leave out of the question more complicated explanations of the production of the direct voice in favour of the more simple explanation of a temporary materialisation.

"LET us never, never be afraid of changing our opinions, not our knowledge. . . . Those who discover much truth—aye, who perhaps make only one truth really their own, a living, integral part of their spirits—must in developing it pass through many changes of opinion."—CHARLES KINGSLEY.

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, Mr. Ernest Hunt. December 21st, Mrs. Wesley Adams.

The London Spiritual Mission, 13, Pembridge Place, W.2.—11, Mr. Ernest Meads; 6.30, Mrs. Worthington. Wednesday, 17th, 7.30, Mr. A. Vout Peters.

Lewisham.—The Priory, High-street.—6.30, Mrs. E. Neville.

Croydon.—96, High-street.—11, Mr. Percy Scholey; 6.30, Mr. Robert King.

Peckham.—Lausanne-road.—7, Mrs. E. Marriott. Thursday, 8.15, lecture by Miss E. Conroy, M.A.

Walthamstow.—342, Hoe-street.—7, Mrs. Orlowski, address and clairvoyance.

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

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

Church of the Spirit, Windsor-road, Denmark Hill, S.E.—11, Mr. Porter; 6.30, Mr. J. Osborn. 21st, 11, Rev. A. J. Waldron; 6.30, Mrs. A. Jamrach

Woolwich and Plumstead.—1, Villas-road, Plumstead.—7, Miss Violet Burton, trance address; 3, Lyceum. Wednesday, 8, Miss Violet Burton.

Brighton.—Athenæum Hall.—11.15 and 7, Mrs. Boddington, addresses and descriptions; 3, Lyceum. Wednesday, at 8, public meeting, Mrs. Curry.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, Circle Service; 6.30, Mr. Maskell. 19th, 8.15, Mrs. George.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses, Mr. G. R. Symons; 7, clairvoyance, Mrs. Inkpen. Thursday, 7.15, questions and clairvoyance. Lyceum every Sunday at 3. Forward Movement see special advertisement.

Holloway.—Grovedale Hall (near Highgate Tube Station).—To-day (Saturday), 7.30, whist drive. Sunday, 11, Mr. W. W. Drinkwater; 3, Lyceum; 7, Mr. H. Boddington. Wednesday, Mrs. Brookman. Saturday, 7.30, Lyceum Social. Sunday, 21st, 11 and 7, Mrs. Jennie Walker, of Canada.

Wimbledon Spiritual Mission, 4 and 5, Broadway.—11, Mr. F. Jones; 6.30, Mr. Geo. Prior. Wednesday, 17th, public circle, Mrs. Jennie Walker. Healing: Daily, 10 a.m. to 1 p.m., except Wednesday and Saturday. Advice and information given freely on the subject of Spiritualism; apply Hon. Secretary, 10, Evelyn-road, Wimbledon.

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