

Light:

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Edited by **DAVID GOW**

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"Light! More Light!"—Goethe

"Whatsoever doth make Manifest is Light!"—Paul.

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PRICE FOURPENCE

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NOTES BY THE WAY.

Not many years ago when addressing a large audience in Birmingham, Miss Felicia Scatcherd, expressed her belief that Spiritualism had been the forerunner not only in psychical research, but in science generally. She said that the intuitions of sensitives were becoming the established facts of everyday life. The developments of the last few years have given us some significant examples of this, though the new discoveries are usually recorded in a way which shows that those associated with them are very much afraid of the word Spiritualism. Take for instance in connection with human radiations, the quality of which was lately proclaimed from a scientific source. It was mentioned that this had nothing to do with Spiritualism, although Spiritualists for many years have spoken and written of these radiations. It matters little, although it is sufficient proof of the contention of some of us that every truth of Spiritualism—scientific or philosophical—would be readily accepted if it bore some other name; just as the medical profession accepted and practised hypnotism, having repudiated it when it bore the name of mesmerism. That this subject of human radiations, which was at first a matter of intuition on the part of sensitive persons, will before long become a scientific matter generally accepted, may be taken as something reasonably to be accepted, if not quite a certainty—prejudices die hard.

amongst other countries. But he is not likely to come into his own for another generation or two. His system of thought takes in Spiritualism and relates it to life generally, but is not at all circumscribed by it. He was not merely a Spiritualist in the ordinary sense—he was a philosopher of the Spirit, his thought possessing an inspiring richness, sanity and lucidity. But although his books do not yet command the attention they deserve, the ideas he sets out are gradually permeating Spiritualism, enlarging its bounds and lifting it out of that narrow interpretation which regards it as simply a matter of psychic phenomena and spirit intercourse. It is vastly more than that.

* * * * *

In the course of his speech on the occasion of the opening of the new headquarters of the Marylebone Spiritualist Association, Mr. Ernest Oaten offered an arresting idea—not perhaps entirely new, but expressed in a striking way. He spoke of the eternal progression of events in an unfolding order. Even the Spiritualist movement itself, the latest born development in the scheme of human evolution, would, he said, lead to something even greater. To-day, he suggested, the human body has reached its apex of development, and possibly even the mentality of mankind has gone as far as it could. The next unfoldment was the development of a *psychic* consciousness, not merely in Mediums, but in the whole human race. We speak of life and living, but it is highly probable that, while on earth, we are not really living at all—we are only preparing to live. Life in its fulness will only begin for us when we have passed from the elementary stage represented by the mortal state. In another form this idea was expressed many years ago by Fechner, the German philosopher, who was familiar with Spiritualism and embodied some of its central ideas in his writings. He held that while on earth humanity was in a kind of sleep, like the sleep of infancy. Death came as an awakening out of sleep. He elaborated the idea with much close reasoning and profound thinking. It is a reflection full of consolation and encouragement.

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Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19, will gladly acknowledge in LIGHT further donations to this Testimonial, which it is hoped will receive the generous support of all friends.

* * * * *

A long letter which we have received from the author of a valuable book on Spiritualism lately published in America, refers to the great work done by Andrew Jackson Davis as the pioneer and philosopher of the subject. We regard it as the greatest body of philosophy which has ever been produced, so vast is its range of thought, and so illuminating its exposition of the principles of the Universe. Andrew Jackson Davis anticipated the coming of Modern Spiritualism and did so in a manner its herald and first great exponent. But he was never a Medium in the ordinary sense. He was a Seer in the largest sense, one of those illuminated minds that have appeared through all the ages and the full meaning of whose message does not dawn on mankind until long after they have passed from earth. *The Harmonial Philosophy* of Davis is still but little known, relatively speaking, although he is well known in the United States and Great Britain,

SOME MEMORANDA ON OUR PRESENT DAY COMMERCE WITH THE UNSEEN.

By G. R. S. MEAD, M.A. (Editor of *The Quest*.)

(Concluded from page 159.)

Now, if information concerning the general objective state of affairs with us on this planet were sought by an inquisitive extra-terrene stranger, it would be quite competent for an intelligent, educated and industrious earth-dweller to consult the records and statistics of standardised knowledge in any decent library, and impart it to the enquirer. But where is there evidence in these contradictory schematic reports that such cultural facilities are accessible to this class of communicators from the other side? Down here, as we all know, we fight, and squabble and contradict one another gaily on every conceivable question of opinion; but we are compelled to agree concerning a very large body of scientifically and systematically recorded facts of our earth life. Opinions, as every philosophically observant communicator informs us, differ there also as much as here; but the denizens in this lower phase of the hither-hereafter states—that is, in those facing uswards—seem to be decidedly worse off than we are, as far as access to records of methodically surveyed and classified general facts of their habitat and surroundings are concerned.

Nowadays, Smith, Jones and Robinson have generally travelled a bit, have had, at least, a Board School education, and can now enjoy the luxury of the "movies" and "talkies", of wireless and broadcasting. Psychical analogies to these latter popular physical means of information are claimed to flourish abundantly in the hither hereafter. Much more then, it might be supposed, should there be facilities of supplying its denizens with digests of popular knowledge in suitable forms. But, to judge by what is submitted to us by what may be termed, relatively, the half-awakened type of communicator, very much is lacking there in this respect. Nor is this the judgment only of thoughtful students of these matters while here in the body; the better class of communicators from that side are also as severely critical of such paltry accounts—at any rate as far as my own experience goes. They are, indeed, disgusted with much that "comes through" as the cant phrase has it, and not only in respect of the special count we have been considering.

And this dissatisfaction is not to be laid at the door of a carping criticism. For, in keeping with the efforts of the more enlightened thought of the day, in the general province of knowledge, those who are engaged in higher psychical research—and perhaps here more than in any other field of investigation—are compelled to pursue unceasingly the quest for a vital synthesis; they dare not rest content with mechanical schemes or theories of any kind.

This criticism is made not carpingly, but hopefully. It is not intended to suggest that—speaking metaphorically, in analogy with the familiar jig-saw puzzle device, but with every effort to give life to the dead bones of it—there are not already very numerous fragments of personal experience to be found communicated on our subject-matter, which, when carefully analysed, may prove to be of a piece. Nor does it imply that we are not also acquainted, to a certain extent, with some of what may be called the shapes or sorts—that is, the modes and moods—of a collectivity of such pieces, which assure us that they should be capable eventually of being fitted into one another, in their proper relations and

proportions, into a coherent system, so that the picture, so to say, of this psychical other-word puzzle may happily some day be brought to light. We have thus, I think, the beginnings of being able to move in the direction of that most desirable vital synthesis.

But before we can move forward steadily on this great quest, much laborious work will have to be done. Equipment for making progress, in this big expedition must, in my opinion, depend upon a harmonious combination of three main factors: (1) competent communicators with competent Mediums on the other side, whose difficult task is to hand on or be the means of transmitting accurately—those who are generally called "controls"; (2) Mediums on our side who must be at least scrupulously honest and should also be much more in respect of what is called "good character"; (3) sympathetic investigators, who shall be equally decent, and who, at the same time, are skilled in the work, and critical in the right sense of the word—that is, who have training and capacity for reasonable judgment. In the legitimate exploitation on such inter-communication, as in all right undertakings and endeavours to get the best results, the middle way should be sought; there should be a "fifty-fifty" co-operation; we must endeavour not only to help, but also to check; be sensitive enough to detect, not only every distinct flaw, but also every weakness and every variation in the lines of communication. For frequently, the communicator is not reported correctly by the hander or handers-on (there is here the difficult subject of team-work to be considered) frequently there is much misunderstanding, especially when the subject is beyond the competence of the other-side intermediary or intermediaries.

Whenever in doubt, let a halt be called, and let there be perfect silence for a minute or so. Then ask the "control" to report back to the communicator what has come out on our side through the Medium. It will generally be found that the intermediary "control"-department has got it wrong; that is, of course, if the communicator is worth paying attention to.

Under such circumstances how is it possible for an investigator, who receives a communication purporting to be of a philosophical, scientific, or religious nature—all that so many in psychic circles speak of as Teaching, with a capital T—to check it or judge its value, if he knows nothing of religion, science, or philosophy? He must, perforce, remain a purely negative recipient, and swallow anything he gets as a "revelation" on the basis (for him) of *omne ignotum pro magifico*.

But when both minds, the one there and the one here, are sincere and informed and truth-seeking, earnestly striving to detect and to minimise the many natural difficulties of communication that must attend any such effort, there are few more friendly and interesting contacts than can be established between humans. It is a desirable fellowship. But friendship and soul-to-soul talks, so to say, much as they may encourage and help, do not solve the great problems with which all such commerce with the unseen presents us. I am here, of course, referring to that order of enquiry which aims at informing itself concerning matters that lie far outside the limited circle of interest which centres round what may be called *domestica* and *personalia*.

In this connection it may be useful to remark that, according to my friends there, it is usually far easier

communicate on matters that have an emotional or tingeing, than to deal with subjects where the keener powers of the intelligence have to be brought into play. This seems to be natural and reasonable enough, considering the usual mediumistic means of communication that have to be employed. The immediate contact of mind with mind is here at the heart of the question. But the term "mediumship" may be used in an extended sense and be of a subtler order. There may be what can be called mental as distinguished from psychic sensitivity—mind-mediumship, or a sensitivity to ideas, ideals and principles. There are, in fact, many who, though by no means psychically impressionable, are quick to catch enervations of the intellectual order; and by this I mean the order of right reason. This "mediumship"—or preferably "mediation"—is, I hold, the more effective way of furthering the development of man's inner nature, which perfects his birth into spiritual realities. It will greatly strengthen his will for good and continue to serve him there, in circumstances where the emotional nature can be far more deeply and subtly stirred than is possible here. But, until he has actual experience of this subtler sensitivity, with its accompanying heightened æsthetic surround, no man, however disciplined he may be in mind, can count on the strength of his reason to withstand this ether emotionalism without a severe struggle.

I must now hasten to bring these few memoranda to a conclusion; though there are, naturally, many other points of great interest and importance still to dwell upon; for the subject extends outwards and sinks inwards in all directions and the surface of its waters hides many shallows and many depths. As I have striven to emphasise throughout, we are at the beginnings of one of the greatest adventures of modern times. Together with the emancipation of woman it is, in my conviction, one of the chief symptoms of the deep stirring that heralds the dawning, not of a recurring cycle of the old type, but of a genuinely new age. This coming to birth of an order that has not been previously enjoyed; a new element in the form of what might almost be called a general conscience is slowly emerging. Its characteristic is that of being recognisably, at least to all thoughtful people, a factually world-age, in the sense that the humanity of this planet is being gradually forced to become aware of itself physically as a whole. It is slowly beginning to realise that what affects, for good or ill, one national member of the body politic, affects the whole; that humanity is bound together in one bundle of life.

Hitherto, this dawning sense of solidarity, which, of course, self-consciously awake in only the better minds of the several nations or state-collectivities, is directed chiefly to the international political, economic, and industrial and social concerns of human intercourse on a world scale. This spirit of solidarity is also, fortunately, beginning to declare itself among a growing number in a solicitude to further a spirit of toleration and comity in the generally disruptive field of religion. But what is not yet realised, save by the few, is that that incalculably vast portion of humanity, which is free from the shackles of a physical body, is not only part and parcel of, but one piece with us mortals on earth; and, still further, that just as we are awakening to a new sense of wider duty, to a feeling that we ought seriously to interest ourselves in what I may call world-fortunes, if we would play the part of true cosmopolitans, or of respectable world-citizens; so also is there a new stirring among our invisible fellow-citizens to strive to help in thinning the immemorial veil of death-separation, in breaking through the age-old wall, in bridging the once-thought impassable gulf.

Inter-communication between this restricted portion of humanity here in the flesh with the vast realm of humanity there, as it grows and develops may lead to developments, in psychical transmutation and mental transformation, of which we cannot, as yet, dream. But if this new phase of evolution is

not balanced and held in check by the clarifying intuition of spiritual values, the old evils will still be with us, and all the more active and deadly because they will be in subtler forms.

While there is, then, on the one hand, high hope, on the other there is the reasonable persuasion that we must necessarily be in for a most anxious time. The nature of the noble soul, however, has never been to shirk danger, but rather to volunteer for service to the full extent of his strength and capacity, in the ranks of those whose fealty is pledged to the Supreme alone, the Sovran Good.

A. J. DAVIS AND THE NINTH PLANET.

BY JAMES W. FREEMAN (Chicago).

An interesting question has arisen in connection with the discovery of a ninth planet, from the observatory at Flagstaff, Arizona. The question is: Who first announced the existence of a ninth planet?

So far as I have been able to determine, it was Andrew Jackson Davis, known as the "Poughkeepsie Seer", and designated by Sir Arthur Conan Doyle in his *History of Spiritualism* as "one of the most remarkable men of whom we have any exact record". Davis was born in 1826 and passed to the spirit world in 1910, at the age of eighty-four years. He was the author of twenty-eight volumes, the first of which was dictated by him at regular intervals during fourteen months, when he was from twenty to twenty-one years of age. This volume is entitled *Principles of Nature; Her Divine Revelations and a Voice to Mankind*. The title usually given is *Nature's Divine Revelations*.

Here, in a big book of 746 pages, is set forth in surprising detail the evolution of the Universe, the origin of life, the nature of man and of God, and a psychic resume of the writings of the Old and New Testaments from Genesis to Revelation. A remarkable feat, especially for a youth who had enjoyed only six months' schooling and was reared in dire poverty.

On page 162 of this monumental work (which has passed through many editions) is Davis's first reference to the newly-discovered planet. Here is the announcement: "It is necessary to bear in mind the proposition that the circumference of the sun's atmosphere [originally] extended to the orbit that is now occupied by the ninth planet of our solar system." This was, apparently, the first reference by any author or authority to the ninth planet.

On page 265 of the same volume are further references to the ninth planet, and also a reference to the eighth planet, in the following words: "As the eighth and ninth planets have not yet been recognised as belonging to our solar system, there can be no conception of the original magnitude and diameter of the sun, as including its extended atmosphere."

We are told in a note, at the bottom of page 161, that what is said about the eighth and ninth planets was in manuscript in March 1846, months before Le Verrier had established in his own mind, from mathematical calculations, the existence of an eighth planet. The eighth planet, we are told, was first observed in September 1846, six months after the planet had appeared to the clairvoyant vision of Davis.

A FOREGLIMPSE.

Slowly the darkness wanes and earth ascends
In that great curve that ever upward tends,
Where Truth, no more a star in the black night,
Becomes a cloudless blaze of living light.

G.

"BEYOND PHYSICS."

BY CAPTAIN Q. C. A. CRAUFURD, R.N.

In a recent article by Sir Oliver Lodge, which appeared in the *Journal* of the Institute of Philosophical Studies, a very fascinating hypothesis is put forward to account for the interaction between the Physical and the Psychic worlds.

The original is in the form of a lecture delivered at the Royal Society of Arts and is entitled "Beyond Physics". In it Sir Oliver feels himself entitled to cross the Rubicon and bring the torch that has been lighted on the physical side into the territory of the metaphysician, and incidentally into the Psychic area.

It is a wonderful lecture, and embraces an enormous amount of close reasoning; a clear philosophical exposition of what is popularly and loosely spoken of under the term "vibrations". The term is carelessly used by the man-in-the-street.

Vibrations of violet light are at the rate of 750,000,000,000,000 per second, yet people talk uncomprehendingly about ultra-visible rays as if they were comparable to the lazy wing beats of a gnat.

I have notes of a sitting with Mrs. Cantlon, in which there is a good deal of talk about these vibrations. The message came through automatic writing, and it seemed to me that the Communicator had got hold of the vibration idea pretty badly; though I took a good many notes at the time, I could not face the idea of puzzling through their meaning because I assumed at the time that they were nonsensical.

Fortunately I kept the notes and I now find that they have points of contact with the hypothesis put forward by Sir Oliver Lodge.

Briefly the message was this:—

Vibrations reach us continually; these may be so far beyond the range of our vibratory sense that they have no effect whatever upon our nerves.

Visible light is the fastest rate of vibration that our nerves can respond to directly, and these vibrations which are being dealt with here, are far more rapid than even ultra-visible light.

In order to bring these vibrations within the band of frequencies which are covered by the range of perception of the human mind, it is necessary to divide them up into groups. [This does not imply that we cannot detect invisible rays; many of them, of course, affect instruments and photographic plates.]

A rough-and-ready simile may be obtained from the consideration of a field of corn which cannot be handled in its original setting as a whole field of corn, but must be bound up into sheaves of corn before it is in a fit state for transportation.

Similarly the human nervous system, which is incapable of receiving more than 750,840,000,000,000 undulations per second (the frequency of violet light) would be incapable of appreciating undulations millions of millions of times more rapid.

If, however, these enormous frequencies are capable of being grouped, the group-intervals may form a frequency of their own. Thus a field of corn may be estimated at so many hundred sheaves, where so many million ears of corn would convey no meaning at all.

The only known method of grouping undulations is by means of interference and in order to produce interference it is necessary to supply another source of vibration of the same order as the first.

If these two sets of vibration do not coincide, they produce beats where they alternately weaken and strengthen one another, and these beats may be of a sufficiently low frequency to be perceived.

Thus, if the human aura gives out a natural frequency that can beat with a frequency which is coming in, beats may be produced which lie within the domain of the human perception. Such beats would be capable of stimulating the nervous system and give rise to phantasmal sights and sounds.

When your wireless set is tuned to give out a set of vibrations *very nearly* in tune with those sent out by a transmitting station, but not quite, the result is an audible "howl". This disagreeable noise is produced by two inaudible sets of vibrations interfering with one another at long intervals. They are not quite "in step" with one another. But, if continued, a point may be reached when, for a period, both sets correspond. In a similar way we may conceive of two universes to be "in tune" for a brief period and perfect intercommunication between incarnate and disembodied minds takes place. Then, we may conceive of the two universes again getting "out of step" with one another, until such time as another period of mutual harmony is reached—unless a method of mutual adjustment can be arrived at.

Something of this sort of explanation was given me through Mrs. Cantlon's mediumship. As I say, I jumped to a hasty conclusion and put the notes aside as unworthy of serious attention. It was not until Sir Oliver Lodge's lecture appeared and recalled these notes to my memory, that I returned to them for comparison.

Let me take a sentence from Sir Oliver's address: "I feel compelled to assume that the latent possibilities of animation are already existent in space. But that they cannot come into fruition themselves, at any rate to us in our present conditions, unless they interact with matter."

I had a similar idea transmitted through Mrs. Cantlon some months ago, and I did not understand it at the time.

It is a little disconcerting to me to find that I have set aside ideas coming through a Medium as being of small importance, only to find that Sir Oliver Lodge was carefully weaving ideas akin to them into the texture of an epoch-making lecture—which, in its expanded form, is going to be published in May by Messrs. Allen and Unwin.

THE ENLARGING CONSCIOUSNESS.

It has been beautifully said that consciousness sleeps in the stone, dreams in the plant, awakens in the animal, and becomes self-consciousness in man. Full self-consciousness was a comparatively late product in the history of man; it was the awakening of the philosophic instincts. Now there are indications that we are entering on a stage of consciousness much higher than self-consciousness as that is above the mere consciousness of the animal and of primitive man. This has been called cosmic consciousness, but it is, at present, as inconceivable to us as a fourth dimension of space, which is postulated by scientific thinkers to account for the seeming miracles of Modern Spiritualism. In various supernormal phenomena, in forms of trance, and under the influence of anaesthetics, people have glimpses of this higher consciousness. Veils are withdrawn, all the limiting illusions of the senses pass, the age-long quest for the truth is attained, and the narrower individuality is transcended. As Tennyson says, when describing his own experience:—

Individuality itself seemed to dissolve and fade away into boundless being; and this not a confused state, but the clearest of the clearest, the surest of the surest, utterly beyond words, where death was a laughable impossibility; the loss of personality (as so it were) seeming no extinction but the only true life.

Or as he expresses it in verse:—

No shade of doubt,
But utter clearness, and thro' loss of self
The gain of such large life as matched with ours
Were sun to spark—unshadowable in words.

E. W. C.

LETTERS TO THE EDITOR.

(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)

A DEATH-BED PHENOMENON.

Sir,—I wonder if any of your readers could give me an explanation of the following phenomenon.

On February 4th last, at 6.30 a.m., my mother passed on after a protracted and painful illness, though at the last, very peaceful. My sister and myself remained in the room afterwards, and as I was watching the lines of weariness and pain being gradually smoothed away, I was suddenly amazed to see her face appear completely changed; I seemed to be looking at the face of our dear old Vicar, who had been so extremely kind to us during her illness. I did not speak about it, but my sister later asked me if I had noticed the change, and said that it had startled her, because in life there was not the slightest resemblance between them.

We mentioned it later to the Vicar, and, after comparing times, discovered that just about then he was praying for her at the Altar during the early celebrations. The phenomenon lasted just a very few minutes and appeared to me like a transfiguration. I would very much like to know if there is any explanation.—Yours, etc.,

E. M.

THE NATURALNESS OF SPIRIT RETURN.

Sir,—I think the following is one of the sweetest and most natural instances of spirit return that I have ever come across.

A friend of mine has her father, aged eighty-six, living with her, and a few days ago, on coming downstairs into the dining-room for breakfast, he called her aside and asked her to close the door as he had something important to tell her. She did this, when he said, with great concern: "Mary, I have just seen your mother." His daughter replied: "Oh! but there is nothing wonderful about that. You've seen her before." (His wife died two years ago and he has seen her for a few seconds at various times.) "Ah!" but he said, "this is different. She sat in the arm-chair the whole time I was dressing, and I asked her what she had come for. I told her she oughtn't to be there; it wasn't right, because she was supposed to be in Heaven." His daughter laughed, and said: "And what did mother say?" To which he replied: "Oh, she just smiled and said she had been given permission."

The old lady had, apparently, sat there quite comfortably while he dressed, and when the time came for him to go downstairs he did not know quite what to do about leaving her. So he said: "Well, I'm going downstairs now. Are you coming?" She smiled and shook her head, so he left her sitting in the chair. His anxiety in calling his daughter was to get her to go up and see if her mother was still there; but, not being clairvoyant, the daughter could not, of course, see her; and the old gentleman was greatly relieved when he was told that she had gone.

He saw very clearly the trimmings on her dress, which he recognised as one she had worn before she passed on. He is not a Spiritualist (as his naïve remark indicates); and knows nothing about the state of life after death. He simply *saw* his wife and spoke to her as naturally as he did to his daughter. He was perplexed because her lengthy stay in the room upset, by a stroke, all his preconceived ideas of Heaven; but there was no sense of fear.—Yours, etc.,

ALICE E. WHITE.

15, Elmwood Road, W.4.

"PSYCHIC RESEARCH IN THE NEW TESTAMENT."

Sir,—Although messages purporting to come from the Unseen World cannot be regarded as conclusive on such a question, the following communication may be added to the Stainton Moses script, referred to in your issue of the 22nd February, as confirming the view of the late Dr. Ellis Powell regarding the dematerialisation of the physical body of Jesus Christ.

It was received through the mediumship of the late Miss Kate Wingfield, and appears in a collection of her scripts, entitled *Teachings*. A collection of her writings was published under the title of *Guidance from Beyond*, with an Introduction by the late Sir Edward Marshall Hall, K.C. Here is the communication:

"Our Lord and Master was not as other men, as from His birth to His death the laws of nature, or rather, the understood laws of nature, were set aside. He was not built upon but He was formed from! His Will alone produced His form, His Will, being the active force, or the expression of the Will of the Father. The body of Christ was only a mask that He wore, to appear to the eyes of Humanity, and when He had no more need of it, then He dispersed it at once; and without corruption or decay the atoms were dissipated. Then, when He appeared again, He appeared in the form of the Soul; but to make the doubting Thomas believe, He formed again from the surrounding atoms the counterpart of the form He had disintegrated. Man, of the substance of His Mother; God, of the Essence of His Father. These you cannot separate."—Yours, etc.,

E. W. DUXBURY.

Maida Vale, W.9.

"THE QUEST."

Readers of this magazine were unpleasantly surprised to see in the January issue of last year a notification of its termination with Volume XX, but in April were relieved to learn that the Review would be continued for another year. Now Mr. Mead regretfully announces that with the publication of the July number his enterprise must perforce come to an end, which many readers will deeply regret. The current issue is a truly representative one. It opens with an article by Dr. Robert Eisler on The Paraclete Claimant: Simon Magus, the Samaritan contemporary of the Apostles and Paul. Following that learned contribution are some acute remarks on "The Problem of Psychical Time", by the Editor, especially as dealt with by Professor Gunn of Melbourne. Dunne's work, *An Experiment with Time*, is, of course, touched upon, without, however, any suggestion of fallacy in it. The next article, by William F. Clarke, M.D., starts and startles us with the declaration that "Dr. Whitehead has found God". Those of us who are interested in Dr. Whitehead's thoughts are referred to this article by Dr. Clarke, and to *Religion in the Making* by Dr. Whitehead. A characteristic essay, by Arthur Edward Waite, entitled "The Middle Way", calls for close attention. Passing by other articles, not because of insufficient interest, one by L. Margery Bazett, on "Intercommunication and its Interpretation", will appeal to larger numbers of the readers of LIGHT, as based on personal experience and practice.

BRITISH COLLEGE DINNER.—The Fifth Annual Dinner of the British College of Psychic Science was held at the Café Royal on April 3rd. A report will be given in our next issue.

LIGHT.
Offices, 16, QUEENSBERRY PLACE,
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TO SPEAK, OR TO BE SILENT?

There are those whose talent and duty impel them to speech—the orator is a great force in every movement. There are others who have a "gift of silence"—they work without much talking. But as it is a very human thing to accept a half-truth as if it were a whole one, it is not uncommon to hear talking condemned on the one hand, and silence on the other. But between the "spouter", or "tub-thumper", and the "dumb dog" who "hasn't a word to say for himself"—to borrow some popular phrases—there is a golden mean. They represent the two extremes.

If we look at the subject from the mystical standpoint we find that there is a power in the "spoken word" and there is also a "power of silence". But those who practise either one or the other are bound to be misunderstood by the unthinking.

We were reading lately a book telling of remarkable psychic and spiritual experiences, in the course of which the narrator deplored the tendency of some to talk too freely of their experiences in these directions, and so make them cheap and common, providing thereby material for some supposed secret and unseen enemies. There is something to be said for the idea. There are some matters in spiritual as well as in secular life about which it is wise to be reticent. Some things may be told; others it is better to keep in reserve until the time is ripe for them.

As to the question of keeping a just balance between speech and silence, we may remember the saying of a shrewd observer of life who remarked that while a man may often repent having said too much, he has very rarely occasion to reproach himself for saying too little.

There have been some great men in public life who passed through years of bitter calumny from hosts of enemies without uttering a word in self-defence. It meant heroic fortitude in the case of one distinguished man because the accusations were cruelly unjust—the facts were the very reverse of what was publicly urged against him. Even the taunt that by his silence he had admitted the truth of the accusations did not move him to speech. He bore it all in a proud silence; and in the end he was vindicated by the verdict of history.

But as it takes all kinds of people to make a world, it is clear that what may be the law of one man's nature is not necessarily the law for another. Some truths flourish best in an atmosphere of conflict.

Others, of a deeper and more interior kind, belong to the silence. We may know each instinctively, and act accordingly.

One simple rule in this matter may suffice. When we proclaim our facts we must never be drawn into speaking under the influence of impulse or passion—especially when it is a question of answering adversaries. And when we are silent it must never be under the influence of *fear*. The "word in season" is good always; the word out of season is usually mischievous. There are those who strew their pearls before swine; there are others—not so many—who never bestow their pearls at all in any circumstances. There is a middle way, which avoids the ditch on each side of the road.

On the whole we are disposed to attach especial value to the adage that speech is silver and silence golden. There is much virtue in the Quaker practice. For, after all, the riches of the soul are communicated best by a silent influence, by presence, rather than by precept, by example rather than by doctrine.

One point is certain. If a thing is true and good, it may need proclamation; it never needs defence. A bad case calls for many strong advocates and a continual torrent of words to keep it alive, and even then it perishes at last, for its defenders usually kill it by saying too much. But a true cause triumphs in the end. It has always the championship of the greatest advocate of all—*Time*. That is always on the side of Truth. And it always wins.

POETIC MEDIUMSHIP.

Mrs. Elizabeth Ford writes:—

It might interest some of your readers if you could spare a corner in your paper for some verses received impressionally by a friend who is developing mediumship. These and similar ones are answers to mental questions put at various times when the Medium was sitting alone, and were written down at the moment of impression.

To anyone familiar with the writings and sayings claiming to be by Patience Worth these verses read very much in the style and manner of her utterances. They are only a fragment from the collected conversations and wisdom sayings that have been poured out generously from the same source for nearly a year and a half. The Medium is practically ignorant of the writings reputed to come from Patience Worth, an interest having been aroused by my reading a few excerpts from *The Case of Patience Worth* some time previously to the appearance of the gift of mediumship, and never since that time alluded to. This being so, the similarity is the more striking.

After a request for a word on "faith" we received these lines:—

Can ye follow the pathway of the sun
 Or circle space on the light of the stars?
 'Tis but a little way thine eyes can see,
 And the feet of thy body, where can they take thee
 In that swift flight to the unimagined vastnesses
 That yet be but the fringe of space?
 On a string that be the first thought of being
 Hang a million worlds girdling the pulsing heart
 in the essence of living.
 They be flung over that which is greater than space,
 Yet the breath of that thought hath held them
 together.
 Thy "faith" be thy wings, spread ye them wide;
 On the wind of thy longing ye shall draw nigher.
 And the vastness of all those worlds shall enter
 thy soul,
 And the wings of thy faith shall be burnt in the
 furnace of knowledge.
 And out from that furnace take ye those ashes
 of faith,
 And lo! they be Love!

SIDELIGHTS.

THE BANSHEE.

BY IDA PERCY BRADSHAW.

In the course of his interesting article, "Some Personal Experiences and Reminiscences", in *The Occult Review* (April), Mr. Hereward Carrington writes, at some length, of the character and work of Dr. Richard Hodgson. Mr. Carrington says: "He was a virile, powerful man, of keen mind, jovial nature and strong physique. He compelled respect and admiration. He was a real pioneer—having no money, caring for none, and absorbed in his work."

* * * * *

After referring to Dr. Hodgson's "greatest contribution to psychical research . . . his study of the case of Mrs. Piper", Mr. Carrington adds the following: "During the latter years of his life, Dr. Hodgson believed that he himself constantly received direct communications from Imperator, Rector, and the regular 'Band' in charge of Mrs. Piper on the 'other side'. These communications he received in his room, when alone in the evening. For this reason he allowed no one to enter the room, in case they should upset the 'conditions', or in some way disturb the 'magnetic atmosphere'. These communications were, to Dr. Hodgson, quite convincing, but he naturally told all this to very few people, as he thought (very wisely) that, were these facts known, they might detrimentally affect his standing—in so far as they would cause the public to doubt his critical acumen and judgment. It is hardly necessary to emphasise the fact that they did *not* do so in the slightest degree."

* * * * *

Under the heading "Vicar's Views on Spiritualism" the *Birmingham News* (March 15th) reports an address by the Rev. R. B. Parslew on "Life After Death" in which he emphasises the importance of the religious implications of Spiritualism. The report contains the following significant sentences: "He had been told that some people had been turned insane through a study of Spiritualism. He had known a number of Spiritualists, and he had never known one go mad. But he had known Christians who had gone mad over their religion; it was called religious mania. Spiritualism had restored faith to hundreds of people. . . . If it was true, it might be that the time was ripe for a further revelation."

* * * * *

The Daily Sketch of April 2nd devotes space to an account of an "automatic artist", a retired Indian Army officer, Mr. Gilbert Petrie Cooke, who has been producing crayon drawings of a religious and apparently Persian type. Mr. Cooke has never had any talent for drawing, and he believes that his work is produced through some external influence. He says that when working at his drawings he finds himself "suffused with strength and peace. It is," he adds, "like a powerful tonic which I feel in every nerve."

* * * * *

In the course of a long and striking article, entitled "Behind the Veil," printed in the *Sheffield Mail* of March 31st, Mr. Robert Blatchford says: "There are certain persons, called psychic, who can for a time, partly or wholly, put the conscious mind out of action and leave the sub-conscious mind open to the view. I am myself only very slightly psychic; but when I want to remember a face or place I can control my conscious mind for the purpose. I stop thinking—'make my mind a blank,' as we say—and allow the picture to print itself on my brain. But the real psychic, known as a medium, can shut off the front-rank consciousness entirely. That is called 'going into a trance.' I believe that the sub-mind is the ego, the self, the Me, and the conscious mind is the instrument or servant. That means that the ego, or real self, of a fellow-creature, is hidden from us except on rare and special occasions."

The first time I heard the Banshee was in Dungarvan, Co. Waterford, in 1903. My cousin and I—she was about sixteen and I was a year older—had come from Co. Cork the evening before. We did not know that in the next house an old lady was dying. It was a lovely June morning. About four o'clock we woke up and were talking about a picnic we meant to go to that day. Suddenly, from the street outside, we heard a long mournful wail; it began low and rose to a scream. We both ran to the window—my cousin cried: "Someone's being murdered!"

We could see the big market square and the street in which our house stood—but there was no one about. We heard the wailing cry several times and were thoroughly puzzled. We never thought of the Banshee, or the "Bibe", as she is called in County Waterford. Later in the day we heard that the old lady died about five that morning, and that her people heard the crying—but they knew that the Banshee always cried for her family.

The next time was also in Dungarvan, in November, 1915. There was a terrible storm raging; a lot of damage was done, both on sea and through the country. One of the Dungarvan fishing boats, the "Morning Star", was out. She was wrecked just outside the bay, and next day the bodies of her crew—four men with the skipper—were washed in. All that night the police and the town watchman were going through the quays and the lanes leading down from the main street of the town looking for the women who were crying. I heard it too—as I could not sleep that night.

The last time was in 1926, in Ringaskiddy, a little village opposite Queenstown. I was staying in a house opposite the road leading to the pier, which was on a sort of island lying outside the village. An old woman, called Kate O'Leary, was dying. She was a queer old thing; all the village children called her the "Crow"—she spent her time picking up sticks and driftwood on the island. Everybody in the village knew that she belonged to "very decent people". My daughter, of fourteen, and I were sleeping in the same room, and all night long we heard a miserable kind of sobbing, it seemed to go up and down the road leading over the bridge to the island. We both heard it—and next morning early the "Crow" died.

DEATH AND BEYOND.

Man, they say, is a spirit; but they do not say he is an angel. He may be a man or wicked spirit and such as he is, base or noble, cruel or kind, at the time of death, such will he be when he has cast off his mortal shell.

Death will not suddenly transform Bill Sikes into a St. Francis. Mrs. 'Enery 'Awkins on the other side of the Styx will be just Mrs. 'Enery 'Awkins; neither more nor less. She will not, as she quits the body, develop wings and a halo. The messages that come through from the Beyond are human messages. Rifleman Jones, who was shot on the Somme, does not talk like Plato. Marion Wackles, who kept a bird shop, does not come back at us with transcendental messages expressed in Shakespearian prose. She does not sing exultantly: "Lend, lend your wings, I mount, I fly." She is more likely to say: "Tell Tom I have £7 in the Post Office Bank and he'll find the book in the old tea caddy in the kitchen."

Why not? She has not forgotten Tom, and she knows that £7 will be useful to him.

ROBERT BLATCHFORD, in *The Sheffield Mail*.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE SPIRITUAL MOVEMENT IN BRIGHTON.

The Second Propaganda Meeting was held in the Dome, Brighton, on Saturday, March 29th, by the generous aid of Mrs. Crawford Smith, when Mr. Hannen Swaffer and Mr. Maurice Barbanell delivered addresses on "Life After Death" before an audience of over 1,000. Vice-Admiral J. G. Armstrong, R.N., occupied the chair.

MR. BARBANELL, the first speaker, said that the fundamental fact to be established in regard to Spiritualism was not so much whether it was good or bad, useful or useless, but whether it was *true*; and the only method of arriving at its truth or otherwise was by inquiry into its phenomena. The only competent judges were those who had exhaustively examined the subject; and if the evidence of spirit-return was impartially considered, then the case for Spiritualism could not be set aside.

Some critics had said that the spirit world must be very densely populated, considering the vast number of people that had passed on. But spiritual ideas could not be grasped in physical terms and measurements.

The question of growth in the spirit world was also another problem to many. What happened to children? The laws which controlled life after death were the same laws that controlled the universe. Children grew in the spirit-world precisely in the same manner as they grew here. Old people did not grow older, because age was only a physical infirmity; they could only grow towards maturity. The spirits of children grew upwards towards maturity; old people downwards, as it were, to what in earth-life represented the mature state.

Spiritualism taught that the old conceptions of Heaven and hell were to be discarded because they were materialistic. Heaven in the spirit-world was that mental sphere where those who passed over mingled with those who were in sympathy, love and affection. If by virtue of the lives we lived here we were condemned to live there with selfish individuals, that indeed might be hell, particularly if we contemplated all the wasted moments of our lives. There was no hell greater than remorse, no greater punishment to which individuals would condemn themselves.

Did spirit people work? Some people imagined that when they left this world they would be finished with work, but wherever there were human beings there would always be work. The difference between work here and work in the spirit-world was that there we should be able to work in those occupations most congenial to us. Here economic conditions forced many to work in occupations distasteful to them.

After death, too, people lived in houses, and wore clothes, as they did here. It was a natural instinct to wear clothes, an instinct that will survive after death. In a mental-world people will wear mental clothes. After all, the truth was never popular. Death made no startling transformation in character. The individual of intemperate habits before death would show the same traits after death. Drink, after the first stimulus, was a mental craving, and the mental craving persisted until the spirit evolved to higher things. But the material limitations of this world were removed, there being no physical body to hamper us. We were not restricted by time and space. And one of the great comforting messages of Spiritualism was that those who in this life were deaf, blind, infirm, or unsound in mind, went into the next world with their spiritual bodies uninjured.

Did animals survive? It was said by some critics that if dogs and cats survived the change called death, it was only logical to believe that elephants and tigers had a future existence. But the factor which determines survival was consciousness. The only animals which possessed an advanced consciousness were those which had associated with human beings—

domestic animals which by virtue of their association caught from human beings something of human consciousness. Thus we had cats and dogs who portrayed human characteristics, which the lower animals did not manifest. Whether or not it was personal survival it would be difficult to say.

The knowledge of spirit return changed automatically the whole outlook upon the life one lived. One understood for the first time that the earth-life was a school where lessons had to be learned, to equip ourselves for the greater life. We realised that each one was personally responsible for the life lived here; that every good deed developed our spirituality, and every act of selfishness retarded our spiritual growth. Spiritualism did not lead to a neglect of the duties of this life. It taught us how better to order our earthly life, and the individual who had a knowledge of the life after death knew how to live his life here. Spiritualism taught us not only how to die, but how to live also.

MR. HANNEN SWAFFER then gave a breezy and interesting speech. He stated that there would be little mourning in this country could we but remove the scandalous persecution under which the movement of Spiritualism still suffered. There were few Mediums in England for the reason that the practice of mediumship was against the law. The gifted clairvoyant, who would demonstrate that evening, would be liable to arrest for what she was about to do, and he, the speaker, could be arrested for conniving in her offence. Whilst St. Paul told us that he would not have us ignorant of spiritual gifts, and St. John told us to test the spirits, whether they be good or ill, the law of this country declared that it was illegal to seek psychic and spiritual knowledge. The reason appeared to be that, many years ago, a Scottish king, who came to England in search of a very comfortable job, installed himself in a palace in London, called himself James I, and being sea-sick one day, whilst sailing in a boat, happened to hear that the waves had been made rough by witchcraft. That may have accounted for the Witchcraft Act, which was still in existence.

The speaker went on to say that lately the newspapers had been full of statements that Christians were being persecuted in Russia; but we had no right to criticise what was happening to Christians in Russia when all the time we allowed the persecution of Christians in England to continue. Those present in the hall were comparatively free because the movement of Spiritualism had in a measure triumphed over persecution and ridicule. But there were Spiritualists in this country who forty or fifty years ago were stoned because of their Spiritualism. Thirty years ago the editor of the *Two Worlds* was pelted with fish because he was a Spiritualist.

Since Spiritualism was born eighty-two years ago not one scientist had persisted in his study of our subject without coming out wholeheartedly on our side—with the exception of one French scientist. Take the case of Dr. Crandon. He read a book about some experiments in Belfast; he started sitting with his wife and scientific friends, at first with the idea of denying and disproving the whole case, but he came out completely on our side. Many visitors had been to that circle in the Crandon's home in Boston; books had been published on the subject; the then editor of the *Scientific American* went to criticise, and came out a convert. Evidence was piling up all over the world, every day, every week, every year, proving that the basis of all religions was a psychic basis. Spiritualism explained more clearly the Bible story; it made it human again, it made it true again. It explained to the Jews that their old orthodoxy had behind it, after all, a fundamental truth, uniting all religions, and sharing in the great truth which he shared, which he hoped all would eventually share in, and which would bring the peoples of this world closer and closer together. Mediumship was the ordinary practice of the early Christian Church, and many members of the Ecclesi-

RAY'S AND REFLECTIONS.

"You can disprove most things if you want to," says a writer in a weekly paper who is indignant with those who sneer at the many evidences of a future life. Yes, and you can also analyse a thing until you have analysed it out of existence. You can pull a flower to shreds, or take some piece of delicate mechanism to pieces, with the result of having only a meaningless mass of débris left; for the complete thing is more than the mere sum of its parts. It has a meaning and a reality beyond all the assembled details of which it is made up. This is especially the case when it is of Nature's handiwork. You can unmake it; you can never make it again as it was.

* * * * *

On the subject of great names in spirit communications I long ago arrived at the conclusion that even when a message is thoroughly worthy of its attributed source, it is, as a rule, unwise to mention the source. I have found, by experience, that a literary critic will sometimes admire the quality of some communication when he is not told where it came from. But the moment he learns that it is a "spirit-message" he changes his mind about it at once, so strong is the power of prejudice. In one instance, a literary expert gave high praise to a poem that had been produced by psychic means. Being too honest to change his verdict, he naturally denied that the poem could have had any such origin. It was rather an amusing case. The poem—a fine piece of work—was said to have been given by a distinguished man of letters, who died many years ago. The critic said that it was entirely characteristic of the departed poet; but as he was dead he clearly could not have produced it!

* * * * *

At a little circle of credulous people many years ago Nelson was supposed to have come through and said: "England expects that every man this day will do his duty." Now this was just what any sham Nelson might be expected to say. It is astonishing how much drivel of this kind used to circulate in other days. At one circle I was told that Keats had said: "I was killed by the reviewers." That also showed the spurious quality of the supposed communication. The idea that Keats died as a result of Press attacks on him was once a popular fiction, probably the result of Byron's scathing lines on reviewers. Keats died of consumption, his death being probably hastened by his disappointment in love, as recounted in biographies of the poet. As regards the pseudo-Nelson's message, it may be added that the actual signal at Trafalgar was "England *confides* that every man will do his duty."

* * * * *

In the delightful chapter on "Reformers" in her book *Mountain Meditations* Miss Lind-af-Hageby discusses the people of one idea who seek to reform the world with it. She tells how one day she listened to an exposition on the evils of salt. It was salted food which was the cause of all our troubles! A little later she was visited by a learned man who had found that "the one cure for rheumatism, consumption and cancer is common salt, plenty of common salt." She remarks that reformers find their life-work in the reform of particular evils to such an extent that if the reform they laboured for was ever accomplished it would be for them "a personal disaster of the gravest kind." They would find their occupation gone! One thing she has to say concerning reform movements should waken a special response in many of us, as Spiritualists: "Parties within parties are formed and the energies which should be directed towards fighting opponents are absorbed in combat within the society."

D. G.

D. G.

DIVINE SIMPLICITY.

It is probable that when at last the great problem of the world beyond is solved, we shall be astonished at its simplicity. We may find that we have been baffled, not by the difficult and complex but by something so plain and obvious that we shall marvel that the secret evaded us so long. It may well be that we shall find that the difficulties have been self-created, that we have been all the time reaching out painfully after the remote and so missing what was easily within our grasp.

Matthew Arnold once described the world as "madly jangled", but this was clearly not in one of his "hours of insight", in which he saw more truly the unerring process by which all the discords tend at last to harmony. Strain, strife, disorder and perplexity—these are the things which clarify life for us, and serve, at the same time, as the measure, not of the imperfection of life but of the dullness of our perception of it. Life itself is surely governed with mathematical exactness. Nothing enters our lives that is not ordered with the minutest precision. We have in some way attracted it or it would not be there. There was some corner to be rounded, some quality to be brought out, some lesson to be gained of which we stood in need. We have already perceived although we have not yet fully realised that every soul is the source of its own rewards and punishments, its own discords, its own peace. There is a sense in which we can say, "This suffering was undeserved," or "This treatment was unjust." In higher and better sense we may say, "Nothing is undeserved, nothing unjust." For the whole process of life is timed and measured with an exactness that is beyond human thought, and every individual soul is a part of the process. If it were not so we might well complain that we were the puppets of some blind Fate, or proclaim with the Determinists that all our future was fixed and unalterable. But we are ourselves part of the power which determines us. We are at any moment in the precise place and condition that we are fitted to be. We may think we are worthy of something better, but the measure is exact to the minutest fraction.

We seek a truth, the solution to some perplexity, the fulfilment of some cherished hope, and the things tarry and evade us, but only until we are fit to receive them. And when the time arrives they come punctual as the sun. Nothing can then delay them for an instant. They fly to us, and become part of our being.

"This is a gospel for the strong," we have been told by those who consider that life has used them hardly. It is no gospel of ours. It is the message of the Universe, conveyed in the very air we breathe, and certified by every process of existence from the movement of a planet to the flight of an atom.

THE INVISIBILITY OF THE ETHERIC WORLD.

By "EWING".

One of my early difficulties was my inability to see or sense anything corresponding to the Spiritual World postulated by religion. The mere suggestion that there could be a realm involving law and form so sublimated, that I could not sense it, was a violent assumption. And I take it that difficulty attaches to the average Materialist. But the final proofs of the discontinuity of matter compel us to change front on this question also, and we now marvel that we did not, long ago, more fully realize the fact that of the eighty-and-odd elements, a number (and some of the most important) are invisible. For instance, oxygen, nitrogen and hydrogen, the bases of substance, water, air and human energy, would never have been known if the eye had first to cognize them. And yet it is manifest that a Universe in which oxygen, for instance, played as important part in its form and activities as the aqueous principle does in ours (our bodies are over 70% water, and vegetation contains more than 90%), could only be sensed by functional organs of like matter and vibration. Although unreal to orders of a lower vibration, their environments would be quite as objective to the physical senses of like vibratory material as things in this aqueous existence are to our corresponding sense organs. To assume that water can be the only vehicle for form and function, when many of the invisible elements are known to be of higher vibration and ascending potencies, is to close our eyes to the realities disclosed by physicists.

A familiar example of the subtleties of vibratory law that lift matter beyond the range of visibility is within ordinary reach. In a lecture on physics, experiments were being made with a revolving disc. All at once the disc disappeared from sight. A little later it was in sight again. The revolutions had become too rapid for the eye to register. As they slowed down they came within the corresponding vibratory action, and the disc was again visible.

The writer recollects looking through what appeared to be an open and unobstructed window in a large mill. He threw an apple core through it. It was violently hurled back. He then discovered that a large fly wheel was in rapid motion close to the wall. As neither the rim nor the hub could be seen through the window, and the spokes were in high speed, there was nothing to obstruct the vision. If there had been another fly wheel travelling at a corresponding speed, and a human being could have been lashed to one of the spokes and could have lived to record the experience it is obvious he would have had no difficulty in seeing the moving spokes in the other wheel as if at rest.

In like manner it is manifest that an aqueous eye lens will sense corresponding vibrations and that a being with a lens, with the speed of radium, would see and cognize the higher, possibly etheric, realities.

In view of the above and the fact that the aqueous material which is the basis of the form of flesh is far down in the scale of vibratory matter, is it not clear that there are realms on realms of higher potencies that can only be cognized by corresponding vibratory organs?

It is certain that in the ascending scale, as the vibrations increase, new realms are encountered, and (what is wonderful) they do not conflict. Prof. Millikan's researches show that when endowed with sufficient kinetic energy they may exist in the same space at the same time. And Du Prel helps us to wider vision with the explanation that "the line of division is not drawn spatially but by the threshold of sensibility." And what is this but saying in other words that senses raised to higher vibrations cognize higher potencies?

We can speculate a little in the new direction and what new and higher vibratory senses may contact by considering our five senses in the following order.

Starting with one of the lowest orders of existence having but one sense—the sense of touch that enables it to come into sensible contact with sustenance and environment. Then, let us open the sense of taste. Its activities begin to mean something to it, and enjoyment is added to its existence. Then, let the sense of smell be manifest and matter has a new aspect. Let its ears be opened and a world of sound is manifest and life takes on a new meaning. With the opening of the sense of sight, the limitation of space is partly lifted and it is in a world of pictures and the language of Du Prel begins to be understood—each new world opened up by the five senses existed in the same space at the same time without interfering with each other, for each was entered not spatially but through the threshold of sensibility. And each was non-existent till new senses were opened.

There may be only one force in existence, all apparent forces being phases of it. Suppose we consider the forces commonly mentioned in University Text Books, viz., gravitation, heat, light, electricity, magnetism, chemical action and reaction, molecular attraction and repulsion. Air is as real as water, and water is as tangible as soil, which latter seems practically solid and impervious to aught but power and steel. And yet the forces above mentioned play through air, water and mundane substances as if these were non-existent, and are operative throughout Nature, and, let us repeat, "in the same space and at the same time" without conflict, although each may be considered as a universe of its own. We may, for the purpose of speculation, think of the forces mentioned as the new senses of a universal being forming and moulding matter to its uses. Imagine what appears to be an empty room. Through every atom of space in it these forces are in action or ready for expression. For instance, let hydrogen and oxygen be brought together. Two atoms of hydrogen will join one of oxygen. Nature functions and water is created. Prof. Larkin asks if the molecules know or were they directed. He declares that they are controlled by directivity, not activity. Then there are playing through every atom of space in that room nine different kinds of vibrations from the Master Mind. And there is not the slightest conflict or confusion, for, as each of our physical senses opens up a universe of its own, so each of the forces knows and contacts its own. And the mystery deepens, for what appears to be an empty room awaits but new senses and capacities to disclose universe upon universe—new aspects of matter and force, each unreal till the corresponding sense or vibration cognizes the realities.

NOTES ON NEW BOOKS.

"Mystical Meditations on the Collects." By Dion Fortune. (Riders. 5s.)

As explained in the *Introduction*, the author of this book came to Christ by a winding way, and the stains of travel are upon her garments. From the New Psychology, especially psycho-analysis, she attained "a certain understanding of human consciousness", and was supplied with a new vocabulary. The study of Theosophy, New Thought, Spiritualism and cognate movements gave her a new outlook on life. But because of fundamental differences in outlook she withdrew successively from those different schools of thought, and was sent back to the Christian Creed with a new understanding of it. The concept of an esoteric aspect to the great religions of the East suggested an analogue in the religion of the West. The message of this book may be defined, she says, as "an intellectual mysticism", although, generally, mysticism and intellectualism are regarded as complementary (if not antithetical) concepts. Dion Fortune believes that the Christian faith can be presented in a manner that will lead the intellect on to spiritual realisation, and be welcome to many men and women who cannot accept supernatural dogma in blind faith. To each of the Collects is added a keynote with mystical meditation thereon. A. R.

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Cricklewood.—Ashford Hall, 41 Ashford Road. — April 13th,
6.30. Mrs. L. Campbell. April 16th, 3 and 8. Mrs. Maunder.

Groydon.—The New Gallery, Katharine Street.— April 13th,
6.30. Mr. A. Punter. April 16th, 7.45. Service.

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Wednesday, April 16th, at 3. .. MRS. NEVILLE
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