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NOTES BY THE WAY.

There was a time when many of us would have welcomed the invention of some word to take the place of "Spiritualism." It was held not merely that the name had become debased by the abuses to which it had been subject; but that it carried, in addition, a meaning that did not exactly apply to the body of facts and philosophy which it was employed to denote. The scientific idea of the nature of Matter had undergone revolutionary changes, and the rigid boundary which it was the custom to draw between Matter and Spirit was seen to be merely an artificial division. There was no divorcing the two, and an old pioneer of Spiritualism expressed his idea of the position when he remarked to us some years ago, "I am just as much a Materialist as I am a Spiritualist." We have, indeed, often felt a sense of using language loosely when we have had to employ the word "spirit" to mean a human being who has passed through the change of death, because it is so evident that the change has made him no more a spirit than he was before. The author of some well-known works on Psychical Research suggested the employment of "Spiritism" and "Spiritist," but there were objections to these, although they were in some ways more exact than "Spiritualism" and "Spiritualist." For one thing, they had already been annexed by a French school of occultists, and for another they did not carry the idea of spirituality which many earnest Spiritualists feel should belong to the movement on its ethical side.

On a general view of the question of terms, therefore, it seemed wiser to stick to the old ones, using such variants as "occult" and "psychical" to avoid sameness and repetition. We can at least claim to have the things if we have not the names that will exactly fit them—the rules of Logic must give way to the facts of Life (they should be used to the process by this time, having had to do it so often!) and certainly the word "Spiritualism" is inclusive enough. There is no mistaking its implication of a life after death, a connotation which is not necessarily carried by either Psychism or Occultism, for there have been schools of investigation and philosophy relating to both which have definitely refused to accept the idea of human survival. In the middle of last century, for example, there existed on the Continent at least one group of "occultists" who conducted experiments in mesmerism and psychic phenomena in the belief that these things related solely to the spirit in the flesh. By a positive attitude of mind they inhibited everything in the way of evidence of human intelligence incarnate. They did not deny the existence of "spirits," but held that these were

mighty beings having little or nothing in common with humanity. They smiled at the dogmatism of the materialist who knew so little of the powers even of man in the flesh, but if the revelation of human survival as a scientific fact had rested with them the world would have been still in the dark.

Referring to our remarks in "Sidelights" (p. 304) concerning the well-known actress who asserts that everything of importance in her life happened in the month of September, a correspondent calls our attention to the case of the Rev. John Wilson, of Bellshill (Lanarkshire), of the United Presbyterian Church (known as "Father" of the United Presbyterian denomination), who passed away on October 3rd, 1893. Mr. Wilson's significant month was October. He entered college in October, was licensed as a preacher in October, was married in October, his eldest son was born in October, and he was heard shortly before his death to express the wish that he might pass away in that month, "my solemn last October," as actually was the case. We have met with or read equally curious instances where a certain month, date or figure seemed to have a curious prominence in a given life. The lives of some of the Popes and heads of royal Houses in Europe furnish some notable instances, as shown by the Rev. S. Baring Gould in one of his books. We have personally noted instances in which the important events of a career occur at or about the birthday period. But it requires a great many examples of an unusual phenomenon to enable an impartial observer to generalise with safety. Perhaps some of our readers on reviewing the chief events of their lives may be able to furnish data that will go towards confirming what, in view of the mystic quality of numbers, we cannot lightly dismiss as a superstition.

We give the following for the information of a correspondent; it may be of interest to other readers:—

Many years ago Sir William Crookes very fully investigated the phenomenon occurring in high vacuum tubes and propounded his theory of radiant matter. He showed that when the exhaustion in a vacuum tube had come down to a pressure of about one-millionth of an atmosphere, the molecules of the residual gas had a much longer free path in which they could move without striking each other and could reach the walls of the tube. At this stage the residual molecules were strongly repelled from the negative electric or cathode, being thrown off with such force that unless interrupted by some solid object they would strike against the glass walls of the tube. This bombardment of particles causes the glass to rhythmically vibrate, and sets up the fluorescent glow. This "radiant matter" of Crookes was afterwards called by other workers the Cathode rays. Crookes showed amongst other things: 1. That the streaming particles of Cathode rays could be deflected by means of a magnet; 2. That they could be reflected and focussed like rays of light; 3. That the glass tube was capable of temporary fatigue, whereby the fluorescence became less and less brilliant as the bombardment continued; and that a permanent fatigue was possible owing apparently to the occlusion of the residual gas particles into the glass of the tube or the metal of the electrodes. The work was taken up with great interest by a number of scientific men, and Lenard, a Hungarian, showed that Cathode rays were capable of passing outside the glass

tube and possessed some remarkable properties. He showed that they would penetrate aluminium, wood, cardboard, and other opaque matters, but were stopped by lead, also by some transparent substances or any substance, as Sir W. Barrett discovered, which has a high molecular weight, such as iodoform. These X-rays, as they are now called, cause fluorescent salts to glow, and have a powerful photographic action.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, OCTOBER 26th,

When AN ADDRESS will be given by

MR. PERCY R. STREET

ENTITLED

"The Use and Beauty of Spiritualism."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Addresses will also be given in the Salon in the closing months of the year, as follows:—

Thursday, Nov. 16—"Egyptian Religion: The Book of the Dead," by Mr. J. H. Van Stone.

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday, October 3rd, Mr. A. Vout Peters at 3 p.m. No one will be admitted after that hour. (See notice below.)

MEMBERS' SOCIAL MEETING.—Tuesday, October 3rd, at 4 p.m., for members only.

PSYCHIC CLASS.—Thursday, October 5th, at 5 p.m., the first of a series of lectures by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (For Syllabus see below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 6th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday, October 6th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly upon the first of a series of special subjects relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

- October 5th.—Mediumship: its Larger Meaning.
 " 12th.—Mediumship: the Personal Equation.
 " 19th.—Mediumship and the Imagination.
 " 26th.—The American Indian Phase.
 November 9th.—The Hindoo Phase.
 " 16th.—The Islamic Phase.
 " 23rd.—The Chinese Phase.
 " 30th.—The Persian Phase.
 December 7th.—The Egyptian Phase.
 " 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

- Oct. 6th.—Conditions Attendant on Entry into the Spirit World.
 " 13th.—Vesture of the Soul After Death.
 " 20th.—Order and Government of the Spirit World.
 " 27th.—Homes, Institutions and Occupations.
 Nov. 3rd.—Education and Progressive Development of Spirit People.
 " 10th.—Language and Methods of a Communication.
 " 17th.—Work in Connection with the Physical and Psychological Worlds.
 " 24th.—Heaven, Hell and Other Conditions.
 Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.
 " 8th.—Religious Ceremonies and Worship.
 " 15th.—The Responsibility of the Individual Self to the Whole Universe.

"TO HEARTEN TRUST."

GLIMPSES OF THE "VISION SPLENDID."

BY H. A. DALLAS.

As water dropping continually upon stone wears it away and lowers the level of the spot where it falls, so sad experiences constantly repeated wear away the sensitive surfaces of the mind and heart. The first months of the war carried with them an inspiration and a bracing influence. The newness, the fresh demand on character and will, and on devotion to duty stimulated us even to endure the most tragic sorrows, and to face the most perilous circumstances. It is somewhat different now. The call to steadfastness is more urgent than ever, and the soul of the nation is more than ever determined, when all is done, "to stand"; but the mind and heart find it more difficult to resist depression—the monotony of bereavement through which the nations are passing and the monotony of tragedy tend to deaden consciousness. "The light that never was on land or sea" seems to fail just when we need it most. The Spirit in Man which is glorifying our humanity by such magnificent revelations of heroism and self-sacrifice, and of tender fellowship and ministry, is nevertheless, as Tennyson says, "Half lost . . . in its own shadow," and in "the pain of this divisible-indivisible world."

It is timely, then, to remind ourselves of the Reality which has been seen in moments of vision by those who have gone before us, and who have left on record the strong assurance which such moments of insight have given them.

Professor William James in his "Varieties of Religious Experience" tells us of his own experience, and that "the keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and trouble, were melted into unity." As if conscious that only those who have had a somewhat similar experience could understand what he was trying to convey, he adds, "This is a dark saying, I know. . . . Those who have ears to hear let them hear."

Dr. Bucke describes a somewhat similar revelation of Reality. He says in his work, "Cosmic Consciousness," that on one occasion when he was driving in a cab, suddenly there came to me a sense of exultation, of immense joyousness immediately followed by an intellectual illumination impossible to describe. Among other things I did not merely come to believe, but I saw, that the universe is not composed of dead matter, but is, on the contrary, a living Presence; I became conscious in myself of eternal life. . . . I saw that all men are immortal; that the cosmic order is such that, without any peradventure, all things work together for good of each and all: that the foundation principle of the world, of all worlds, is what we call Love, and that the happiness of each and all is in the long run absolutely certain. The vision lasted a few seconds and was gone; but the memory of it and the sense of the reality of what it taught has remained during a quarter of a century which has since elapsed. I knew that what the vision showed me is true. . . . That view, that conviction, I may say that consciousness, has never even during periods of the deepest depression been lost. (Quoted in "Varieties of Religious Experience," p. 399.)

It is not given to everyone to have such moments of direct contact with Reality, and to those to whom this experience comes it may occur only once in a lifetime. It cannot be self-induced, and it cannot be adequately expressed in words. Those who have had anything similar can only use one word to describe their assurance of the truth revealed, and that word is I "saw."

Perhaps it was some assurance of this sort that Robert Louis Stevenson felt when he wrote:—

Sursum corda!
Heaven ahead:
Here's luck.
Art and Blue Heaven,
April and God's larks,
Green reeds and the sky scattering river.
A stately music,
Enter God!

And we hear the same note of certainty in the letter which Dr. Richard Hodgson wrote to a friend:—

Be of good courage whatever happens, and pray continually, and let peace come into your soul. Why should you be distraught and worried? Everything, absolutely everything—from a spot of ink to all the stars—every faintest thought we think, up to the contemplation of the highest intelligences in the cosmos, are all in and part of the infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think that it is an idle word that "the hairs of your head are all numbered"? Have no dismay. Fear nothing and trust in God.

Let us remember that to thousands these moments of apprehension have been vouchsafed and that they reveal Reality which is at present beyond our habitual realisation.

In relation to the spiritual environment man is born blind. Mr. Farquhar, the author of "The Gospel of Divine Humanity," was asked, when he was dying, if he "saw" any vision. He replied: "Can a puppy see?" Most of mankind is still in the puppy stage; a few have had their eyes opened; like St. Paul they are "persuaded," and neither life nor death, nor things present nor things to come can shake their steadfast mind.

I tossed unquiet the other night
Until a lark began to sing;
Then, looking out, I found no light
To show me clearly anything.

Thrush answered lark when dawn was grey;
Then blackbirds joined; and soon a throng
Of voices cried that it was day,
And made my garden sweet with song.

The sun peered up across the sea,
Sunbeams between my curtains crept,
"Highest sees first, eternally,"
I thought—and taking comfort, slept.

MAETERLINCK AND THE WAR PROPHETS.

The "Daily News" says:—

"At the beginning of the war a great many absurd claims were made on behalf of various prophets who were said to have foretold it. M. Maeterlinck, in his new book, 'The Wrack of the Storm' (Methuen, 5s. net), dismisses all these prophecies as worthless except two. One of these is the prophecy of Father Jean Baptiste Vianney, rector of Ars, a 'very saintly priest,' who died in 1859. After prophesying the war of 1870, he went on to foretell a further Franco-German struggle. His prophecy, as it was published in an 1872 text, reads:—

"The enemies will not go altogether; they will return again and destroy everything upon their passage; we shall not resist them, but will allow them to advance; and, after that, we shall cut off their provisions and make them suffer great losses. They will retreat towards their country; we shall follow them and there will be hardly any who return home. Then we shall take back all that they took from us and much more."

As for the date of the war referred to, it is stated in the following striking sentence: 'They will want to canonise me, but there will not be time.' 'Now,' comments M. Maeterlinck, 'the preliminaries to the canonisation of the Rector of Ars were begun in July, 1914, but abandoned because of the war.'

SPIRIT INTERVENTION IN EARTHLY AFFAIRS.

A PROBLEM AND SOME INSTANCES.

We have before remarked on those cases of spontaneous spirit action that seem to set at naught some of our ideas of the difficulties to be surmounted in the production of physical phenomena. It may be that in these cases advantage is taken of rare and delicate conditions temporarily present in the natural order of things, or that spirit beings with faculties for transcending those of the average spirit operators intervene for some wise purpose of their own, overcoming by their superior powers the limitations ordinarily present. There are many well-authenticated stories of spirits intervening in earthly affairs, and presenting an appearance that makes them indistinguishable from ordinary mortals. They seem to be independent of medium and circle. We heard of such a case some time ago in connection with a professor, a certain learned man whose name is well known. It was the story of a visit to the coast by this gentleman and his daughter, and of their being suddenly accosted by a sailor who brought a message of urgent importance not to the professor and his daughter, but to others. The sailor looked and spoke like a "real" person, but we are told that it was firmly established afterwards that the sailor was dead at the time he was seen and spoken to. We tried in vain at the time to pursue the matter so as to put the whole account in acceptable shape, with names, dates, and localities. But this opportunity was denied—there is much shyness in these matters—and we can only make this casual and non-committal reference to it.

Of course the old rigidity of the demand for proofs in such instances can nowadays be somewhat relaxed. It is not as though such a story of an apparition was something without parallel or precedent. The many instances on record are more or less consistent. A few may be conceivably accounted for by hoax or self-deception and the examination should mainly be directed to eliminating these possibilities.

But in these cases of spontaneous "materialisations," is the spirit really clothed upon with matter and making himself physically visible and audible or is it that the seer or seers have their normal faculties temporarily exalted so that they receive impressions on the psychical side of their being and translate them in terms of physical consciousness? Clearly not always, for there are cases in which the "ghost" has been seen by bystanders as well as by those to whom its attentions were particularly directed.

Here is a remarkable case narrated by the late Father Walters, a priest well known in the United States. He passed away in 1894, and his obituary notice in the "Philadelphia Times" gave the story. Stripped of the "fine" writing in which it was dressed by the American journalist it amounted in sum to this.

At two o'clock on a stormy morning Father Walters was aroused from his bed by the violent ringing of the bell. On opening the window he saw on the doorstep below two children, a boy of about eleven and a girl a few years younger. They told him their father was dying and wished to see a priest. In a short time the priest had dressed himself and stepped into the street. The children set off in front, and following them Father Walters was guided to a room in an old tenement house in the slum quarter. Here they disappeared, and the priest, too engrossed with his errand to pay much attention to the fact, entered the room, where he found a dying man, to whom he explained that he had come as desired. The sick man replied in effect that although he welcomed the priest he had not sent for him—having no one to send.

Father Walters remarked that this was strange, as he had been visited by two children. On describing their appearance the dying man grew strangely excited. "They were my children," he exclaimed, "my poor dead children." And then he told a sad story of a wasted life, a neglected home. It was his two dead children, he insisted, who had been sent by Heaven to bring the priest to their dying father.

We cannot guarantee the story, but it is not more wonderful than some thoroughly authenticated examples. The "Philadelphia Times" itself remarked on the difficulty of tracing the evidence in such cases.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, SEPTEMBER 23RD, 1916.

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A Journal of Psychical, Occult, and Mystical Research.

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REASON AND MYSTERY.

"The ordinary man has always been sane because the ordinary man has always been a mystic." So wrote Mr. G. K. Chesterton in one of his brilliant essays. And he proceeded to make his meaning clear by explaining that the ordinary man always cares more for truth than for consistency, and consequently is always able to admit ideas that apparently contradict each other. He believes in both fate and freewill, faith and reason.

It is exactly this balance of contradictions that has been the whole buoyancy of the healthy man. The whole secret of mysticism is this: that man can understand everything by the help of what he does not understand. The morbid logician seeks to make everything lucid, and succeeds in making everything mysterious. The mystic allows one thing to be mysterious and everything becomes lucid.

Mr. Chesterton gives to the term "mystic" a larger meaning than that which is generally assigned to it, but his intention is clear. He conveys by his use of it the idea that a mystic is one who recognises in however small a degree the existence of "a world beyond." LIGHT has several times in the past maintained the view that life is too large to be reduced within the compass of any system of philosophy however mathematically exact. There is always left out some law or principle capable of upsetting the whole of the carefully elaborated scheme and laying it in ruins. The constructors of such systems know this in their hearts, and this is why they exhibit such impatience of ideas that appear inconsistent with their theories. The only faith on which one can safely rely is one that will grow like a tree, drawing its sustenance from the universal life about it. True, it is not so shapely and symmetrical as the creed artificially constructed, but it is *alive*, which the other is not. It does not satisfy the desire for limitation and finality, but that desire grows out of limited thinking, and is always being set at naught. When a system of any kind gets too logical and precise there is always a revolution to shatter it to bits. Outside of the little exact and consistent doctrine, whatever it may be, lies a world which in comparison seems to be irregular and fantastic. It is not really so; it is only its vastness that creates the impression. All the small systems are included in a mightier one, and they must draw their life from it and grow towards it—or perish.

There has been a clamorous demand during the last generation or two for a reasonable religion. It is quite a praiseworthy ambition, but something turns on what is meant by "reasonable." If it is to be a religion that can

give a reason for everything it is foredoomed to failure. The creed that sets out to explain everything usually winds up with the discovery that it is unable even to explain itself. A reasonable religion is clearly one that recognises that while life can and does include the whole of logic, logic cannot possibly include the whole of life.

In its beginnings Evolution produced monstrous, ungainly and hideous-looking forms of vegetable and animal life which in course of ages developed into the plants, trees and living creatures of grace and beauty which we see around us to-day. Somewhat analogous is evolution on the mental side. New ideas and truths often appear at first in crude, unlovely shapes—they are denounced as insane, preposterous and undignified. The religion and science of the time can find no room for them—they are too contradictory and incongruous. But as time goes on the new truths, coming slowly to their true stature, reveal themselves as essential parts of the life of their time. They have become "reasonable." By that time religion and science are ready to enlarge their boundaries to admit the new-comers, but the outside world which has taken the strangers to its breast from the first appraises this change of heart at its true value, knowing it as the hospitality of Logic and not of Life.

Such has been, such will be, the history of Spiritualism. At first repelled as something outlandish and mysterious—inconsistent with the logical order of things—the nursling of the superstitious and unlearned, it will, when it has developed its true proportions as a creation of vital importance to life and thought, receive the welcome of those who find that without it their creeds have become logically impossible. It will mean one more region of mystery brought into the world of things known and understood and one more lesson of the unwisdom of erecting intellectual limits and boundaries.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 25TH, 1886.)

A BLACKBURN hospital has benefited to the extent of £22 by the recent discussion on Spiritualism which took place between Mr. E. W. Wallis and the Rev. M. Ashcroft.

A WORLD WITHIN A WORLD.—In the lower spheres many spirits have very little knowledge of the state of existence to which they actually belong; and there are millions of such now communicating their erroneous ideas to those whose minds are spiritually infantile enough to receive them as true. To them time, space, and place are just as they were in earth life; and to be invisible is to be *mathematically* at a distance. But in fact the earth world in regard to the spirit world is, to some extent at least, a world within a world. Let me illustrate. We do not see or cognise at all by perception the essences of things in this mortal life; we only infer their essential reality from the effects which they produce on our senses. Change or modify these senses, and while these essential entities remain the same we should virtually be in another world at once. The objects around us are clothed in matter in order that we may perceive them by means of the material organs of sensation: but, as spiritual entities, they exist independently of material expression and are so cognised by the spiritual senses.

—From an address by PROFESSOR HENRY KIDDLE.

"DREAMING TRUE."—Referring to recent letters in our columns, E. B., Plumstead (who gives her name and address), writes that three nights before the last Zeppelin raid, she saw, in sleep, "a burning mass of flame descending from the sky, slowly and steadily." She awoke with a sense of horror, and was puzzled that the mass did not fall more swiftly. The dream was repeated on the two succeeding nights, and on the fourth night our correspondent witnessed the actual fall of the Zeppelin in flames, "the effect being exactly as I had foreseen it."—"Christian Commonwealth."

BRIDGING THE GULF OF DEATH.

SIR WILLIAM BARRETT'S LATEST TESTIMONY.

On the 17th inst. the "Weekly Dispatch" followed up its previous articles on the continuance of man's existence beyond bodily death with a long and important contribution from Sir W. F. Barrett, F.R.S. Sir William starts by affirming that the evidence for such continuance grows steadily in volume as the years pass, but, in his view, there is not at present much strong scientific evidence for human identity *many* years after death:—

The evidence only begins to grow in abundance and weight as we approach a limited period after death; when we come to within a few hours of death, and still more to the moment of death, the evidence becomes both extensive and *conclusive* in character.

The evidence certainly demonstrates survival after death. We find an unseen, active intelligence at work which is more like the deceased person it professes to be than that of any other we can imagine. The intelligence is characterised by many vagaries. It is uncontrollable and often purposeless; above all, its purpose when expressed is limited to apparently trifling earth memories, and we are left with more or less disappointment at the inadequacy of our enlightenment.

But while the unseen intelligence has this provoking quality, evading simple, direct replies to questions, nevertheless this admittedly unsatisfactory intercommunication appears to be an attempt at intelligent co-operation between certain disembodied minds and our own.

To the sceptic who may still sneer at the accumulated evidence, deeming it more interesting than convincing, I would answer by asking: "What evidence would you expect to obtain as proof of survival?"

Take two people wishing to speak to each other across the telephone. Let us suppose that one has lost his voice and must in consequence speak through a substitute. The friend at the other end, very rightly, would seek for some proof that the substitute was really speaking for the man he knows. Now what would satisfy him? *Trifling facts of identity such as reference to a last meeting, the loss of a finger, the names of relatives, &c.* Actually the experiment has been made and identity established in this insignificant way.

Is it strange, then, that the unseen intelligence, communicating *via* the psychic, should depend upon similar trifles to establish identity? So far from being strange, it is the very thing that we ought to expect when we consider how impossible of solution the problem of identification would otherwise be.

The accumulated evidence, while it affords us proof of survival after death, obviously cannot yield us proof of that larger, higher, and enduring life which we desire and mean by immortality. In my opinion so tremendous a fact can never be demonstrated experimentally, but the *fact* of survival destroys the argument against it.

After deprecating indiscriminating experimentation at sciences Sir William states that at a darkened seance he once attended—

a voice purporting to be that of the late Professor Henry Sidgwick whispered in my ear. I asked whether he was now all right, and he replied: "You mean whether I still have that impediment in my speech? No, I do not stutter any longer." Now it seemed to me to be absolutely impossible that the medium, who was not English, should have known of this handicap under which the professor suffered.

He goes on to relate, as typical of the whole mass of accumulated evidence, three astonishing experiences which have lately come to his notice.

In the first instance the facts are vouched for by a personal friend, the wife of an eminent doctor living in Ireland, who has what is called automatic writing. Sitting in company with a friend, she was made aware of an unseen intelligence attempting to deliver a message. The question was asked by her friend: "Who is there?" The answer was "G. H.—"

The lady said, "Do you know who I am?" "Yes," was the answer, "you are Dorothy." The conversation then proceeded as follows:—

"Have you any message?"—"Yes."

"What is it?"—"Will you tell my mother to give my pearl tie-pin to the girl I was going to marry? I think she ought to have it."

"What is her address?" This was given.

"What is her name?" The name, Christian and surname, was given, the latter being a most unusual one.

G. H. was the cousin of one of the ladies. He had been killed a little while previously at the front. They knew he was dead, but knew nothing about his being engaged. When subsequently his effects reached his mother in Ireland it was found that he had left all to this lady.

Nobody had previously known that he had been engaged to her nor had heard her name mentioned before. He had not disclosed the fact, presumably because his fiancée was not in the same station in life.

When this message came the two ladies thought it was all nonsense, but, as I have said, the particulars given in the automatic writing were found absolutely correct, with the exception of the address, which apparently was given or taken down wrongly. That there was a tie-pin in his effects I am not yet informed. If there was, that would be still more remarkable confirmation.

Whether the unseen intelligence was actually what it purported to be, the spirit of this young officer, or whether it was some equally mysterious telepathic influence acting on the sitter, I do not pretend to say. Whichever the case, it was an influence apart from and beyond the sitters, and points to survival after death.

The second instance concerns a message received by Sir Oliver Lodge from his son Lieutenant Raymond Lodge, who was killed in France. The full details of this case, which Sir Oliver regards as one of the strongest proofs of survival that have been given within the last few years, will doubtless be incorporated in his forthcoming book. Sir William then goes on to his third instance.

A friend of mine who occupies a good position in Dublin, having lost a son in the war, was utterly crushed, the young man being everything to him. Thus downcast, he lost faith in Christianity and everything else.

Seeing his sad condition, I urged him to have a sitting with a friend who had the gift of automatic writing. He did so, and a message came purporting to be from his deceased son, giving certain particulars which appeared to the father proof of his identity. This led him to come to London, and after a prolonged series of sittings with a psychic who was an entire stranger, in which, to his perfect satisfaction, communication was established with his dead son, who stated that he was still alive and vigorous in the spiritual world, the father's melancholy fell magically away from him. When I saw him on his return to Dublin he was contented, in mind and expressed himself as one of the happiest men in the country. A paper giving an account of his experience was read before a private circle of friends in Ireland.

I myself was present at a house where the hostess, who had the gift of automatic writing, was suddenly conscious of an invisible hand gripping hers and causing her to write upside down. Let anyone try to write even a single word upside down and then see how difficult it is. But it was not a case of a single word, but of whole sentences. In a normal way the lady was unable to write a single letter upside down. Moreover, particulars were given by the unseen intelligence of some incidents in his earth life of which all present were wholly ignorant, and which turned out to be perfectly true after careful inquiry. How explain this but as the action of an abnormal influence not of this world!

The mysterious movements of furniture and uncanny knockings have occurred too often and are too well authenticated to be denied any longer. They suggest a primitive means adopted by unseen intelligences to attract our attention. We may smile at the crudity of the means while finding it difficult to suggest a better method.

I remember investigating a case where a child had become so accustomed to these raps that every night a conversation went on. In my investigation I found that the answers given in the form of raps betrayed only the intelligence of a child, and the spelling suffered from the same weaknesses as I discovered were peculiar to the child.

The sceptic would say it was a case of the child trying to bamboozle a professor, but after some weeks of careful and critical examination I had to abandon that theory and admit that the sounds came from an unseen intelligence.

After a reference to the remarkable case of Abraham Florentine, well known to those acquainted with the records of the mediumship of "M.A. (Oxon.)," Sir William, in stating his conclusions, writes:—

To the inquirer who asks for a *reasonable* explanation of the riddle of survival after death, I would submit the following, which, though written some years ago, still represents my mature conception of our adventure on the sea of existence. There is certainly a world beyond our normal consciousness

from which neither space nor time divides us, but only the barrier of our sense-perceptions. This barrier constitutes what has been well termed the "threshold of sensibility," and limits the area of our consciousness.

In the progress of evolution from lower to higher forms of life this threshold has been successively shifted with a corresponding exaltation of consciousness. The organism of an oyster, for instance, constitutes a threshold which shuts it out from the greater part of our sensible world; in like manner the physical organism of man forms a threshold which separates him from the larger and transcendental world of which he forms a part.

But this threshold is not immovable. Occasionally in rapture, in dream, and in hypnotic trance it is shifted, and the human spirit temporarily moves in "worlds not realised" by sense. In the clairvoyance of deep hypnotic sleep and in somnambulism the threshold is still further shifted, and a higher intelligence emerges in a clearness and power proportional to the more complete cessation of the functions and consciousness of our ordinary waking life.

This intelligence has powers and perceptions wider and deeper than those of the normal waking consciousness. Accordingly we may infer that in death the threshold is still more and permanently displaced, the normal sense-consciousness ceases, and that perceptive and reasoning power, which in the somnambulant state is found to be independent of the body, is not therefore likely to be destroyed with the body.

As one by one the avenues of sense close for ever the threshold of sensibility is not violently displaced; and so, as our loved ones pass from us, it is probable that the "dawn behind all dawns" creeps gently upward, slowly awakening them to the wider and profounder consciousness that, for good or ill, awaits us all.

A SEANCE WITH EGLINTON.

Some years ago, when I first became connected in business with Mr. Edgar Lee, of the "St. Stephen's Review," I found him much interested in the subject of Spiritualism, though he had never had the opportunity of investigating it, and through my introduction I procured him a test seance with William Eglinton. We met one afternoon at the medium's house in Nottingham-place for that purpose, and sat at an ordinary table in the back dining-room for slate-writing. The slate used on the occasion (as Mr. Lee had neglected to bring his own slate as requested) was one which was presented to Mr. Eglinton by Mr. Gladstone. It consisted of two slates of medium size, set in mahogany frames, with box hinges, and which, when shut, were fastened with a Bramah lock and key. On the tablecloth was a collection of tiny pieces of different coloured chalk. In the front room, which was divided from us by folding-doors, were some bookcases. Mr. Eglinton commenced by asking Mr. Lee to go into the front room by himself and select, in his mind's eye, any book he chose as the one from which extracts should be given. Mr. Lee having done as he was told, returned to his former place beside us, without giving a hint as to which book he had selected. Mr. Gladstone's slate was then delivered over to him to clean with sponge and water; that done, he was directed to choose four pieces of chalk and place them between the slates, to lock them and retain the key. The slates were left on the table in sight of all; Mr. Lee's hand remained on them all the time. All that Mr. Eglinton did was to place his hand above Mr. Lee's.

"You chose, I think," he commenced, "four morsels of chalk—white, blue, yellow and red. Please say which word, on which line, on which page of the book you selected just now, the white chalk shall transcribe."

Mr. Lee answered (I forget the exact numbers) somewhat on this wise: "The third word on the fifteenth line of the one hundred and second page"—he having, it must be remembered, no knowledge of the contents of the volume, which he had not even touched with his hand. Immediately he had spoken a scratching noise was heard between the two slates. When it ceased, Mr. Eglinton put the same question with regard to the blue, yellow and red chalks, which was similarly responded to. He then asked Mr. Lee to unlock the slates, read the words, and then fetch the book he had selected and compare notes, and in each instance the word had been given correctly. Several other experiments were then made, equally curious, the number of

Mr. Lee's watch, which he had not taken from his pocket, and which he said he did not know himself, being amongst them. Then Mr. Eglinton said to Mr. Lee, "Have you any friend in the spirit-world from whom you would like to hear? If so, and you will mentally recall the name, we will try and procure some writing from him or her." (I must say here that these two were utter strangers to each other, and had met for the first time that afternoon, and indeed—as will be seen by the context—I had a very slight knowledge of Mr. Edgar Lee myself at that time.) Mr. Lee thought for a moment, and then replied that there was a dead friend of his from whom he should like to hear. The cleaning and locking process was gone all through again, and the scratching re-commenced, and when it concluded, Mr. Lee unlocked the slates and read a letter to this effect:—

MY DEAR WILL,—I am quite satisfied with your decision respecting Bob. By all means send him to the school you are thinking of. He will get on better there. His education requires more pushing than it gets at present. Thanks for all you have done for him. God bless you.

Your affectionate cousin,

R. TASKER.

I do not pretend to give the exact words of this letter; for though they were afterwards published, I have not a copy by me. But the gist of the experiment does not lie in the exactitude of the words. When I saw the slate I looked at Mr. Lee in astonishment.

"Who is it for?" I asked.

"It is all right," he replied; "it is for me. It is from my cousin who left his boy in my charge. My real name is William Tasker."

Now I had never heard it hinted before that Edgar Lee was only a *nom-de-plume*, and the announcement came on me as a genuine surprise.

—(From "There is no Death," by FLORENCE MARRYAT.)

"SIMPLY LIFE."

If our soldiers had literary tastes, I believe the mood that we are in would lead to those green pastures where can be found Charles Lamb, John Ruskin, Oliver Goldsmith, and William Wordsworth,

"The decent church that tops the neighbouring hill."

In the desolation of days such a simple homely picture as that brings tears to the eyes. I feel within myself a dry thirst for all the windy wonder of Kate Greenaway. The frolic of lambs and children. And images are called up from William Blake's "Songs of Innocence"—and again, the mind falls back on the rare English and quiet humour of Charles Lamb. I could not read Ibsen out here. He would toss my soul about like a shuttlecock, and give me a sort of intellectual shell-shock. Indeed, I am beginning to think that "intellectual shell-shock" is an apt phrase in that connection. What we are asking for as blood-money when this is all over is not the Simple Life, but simply life. It is still shelling very hard, and at such times it is not difficult to be resolved that *simply life* is what you need.

—CHRIS MASSIE in "The Christian Commonwealth."

WHERE truth is sufficient to fill the mind fiction is worse than useless: the counterfeit debases the genuine.—DR. JOHNSON.

A COMMENT FROM ABROAD.—An old subscriber in America, in sending his annual subscription, writes: "Thus for another year one is provided with a weekly instalment of other-worldly thoughts, which are very pleasant these days, when this world supplies no other thought than that of how best to exterminate our criminal neighbours who are bent upon our own extermination, while the adversary goeth about like a roaring lion, and like a bird of prey, and like a man-eating shark! Whereas in normal times, when our criminals are mostly shut up in prisons, and the sick are tucked away in hospitals, and our casualties are largely among ill-nourished children, and all difficulties about the raising of funds are confined to the poor, we are apt to feel that the devil's (back) in his hell and all's right with the world."

WHAT ARE GOOD AND EVIL?

BY ELIZABETH STEPHENSON.

If I may give a short unconventional definition of these terms I would say that Good is an expansion of the consciousness, and Evil a contraction of the same.

A dream I once had will perhaps illustrate this: I was sitting in a chair, and a great friend put her arm round my shoulder. Immediately our two beings were merged into one; I felt her feelings and thought her thoughts. I wish I could describe the intense bliss of this, but I cannot; it is not to be expressed in words. She was addressing a remark to me, and I realised how insufficient words were to express the thoughts which were really hers and had already become mine in a much more beautiful way. A voice then said, "This is Heaven," at which I stepped back over a threshold and awoke, comprehending something of the meaning of the words, "Thou understandest my thoughts long before."

This dream proves to me that Heaven or Good is an expansion of consciousness; therefore Hell or Evil must be contraction.

The question here arises, Where is the consciousness? In some souls it is seated in the physical vehicle alone, in which case, as in that of animals and very low types of men, a hearty meal, a stimulating drink, or a comfortable pipe constitutes Good, for it expands the consciousness, whereas bread and cheese instead of meat and pudding would constitute Evil, because it limits the consciousness. With such people there is no question of morality, right or wrong, for they have not yet grown to it. Their Hell will be to find themselves deprived of bodily pleasures, either from the incapacity of the body to enjoy owing to disease or surfeit, or from the loss of that body through death. In each case the soul learns, and rises on stepping-stones of its dead self to higher things.

Again, in more advanced types Evil consists in the loss of their own and others' esteem. Such people know that drunkenness, vice, and dishonour lower their self-respect. These law-abiding citizens have travelled far beyond the animal stage, and find their Hell or Evil not in the lack of food and drink, but in falling into debt, the bankruptcy court, and family disgrace.

Then there are the saint and the hero—persons who care nothing for this world's opinion, who live only that they may serve their weaker brethren. To them Evil means that they have not loved, understood, or served their fellow-beings enough, and their sorrow is when those whom they try to help cut themselves off from their love. "O Jerusalem! Jerusalem! how often would I have gathered your children together as a hen gathereth her chickens under her wing, but ye would not."

What is the logical outcome of this point of view? The growth of the soul. As the infant gradually learns not to cry and kick when it is taken out of its bath, so the young soul learns by bitter experience to control its passions and its mind. We do not blame the infant because it cannot walk or talk; neither should we blame the young soul because it has no control over its feelings and will, but we should study how to help it to develop.

I have heard Evil described as Live spelt backwards, and this meaning is a negative one. If we consider the matter from this point of view, we realise more than ever that prisons and such places should furnish conditions in which young souls may grow—not where the all-too-narrow consciousness is yet more "cabin'd, cribb'd, confin'd." By repeated efforts in earth-lives the soul advances, and the limitations of early incarnations are transcended in later ones. All happenings, whether so-called good or so-called evil, are so much experience, so much spiritual food which the soul assimilates between its lives on earth until the criminal grows respectable, and the respectable man grows into a hero, gradually reaching unto the perfect man, unto "the measure of the stature of the fulness of Christ."

MUSIC is the religion of beauty and the beauty of religion.
—COLIN McALPIN, in "Hermaia."

BORDERLAND EXPERIENCES OF OPERATIC SINGERS.

THE RETURN OF THE CHILDREN AND A BATTLEFIELD VISION.

An American magazine, "Every Week," prints some striking vision experiences contributed to its columns by operatic singers. The Prima Donna Marguerite Namara tells the following incidents:—

I have had only one occult experience: yet it was so vivid, so startlingly convincing, that I shall never again question the testimony of those of my friends to whom such experiences have come more often.

I was in France when the war broke out, visiting a friend who owned the Paillard Palace, an old castle of more than three hundred rooms. Only a little time before she had lost her two dear little children. On my first evening with her, she came to my room, as I was preparing to retire.

"Marguerite," she said, "the little ones come back to me. They come every night. They talk to me: they tell me that they are happy—happier even than when they were here with us: and they tell me not to be sorry."

I felt certain that her vision was the result of nerves and a spirit overwrought. Two nights later, however, shortly after midnight, I heard her calling to me, and, entering her room, found her propped up on one elbow, gazing at the opposite wall.

"Don't you see them?" she cried. "Can't you see them?"

I looked. There, by the draperies stood her two little girls. They were so lifelike that it seemed as if they were about to speak, or romp over to us, as they had so often done when alive. We watched them, scarce daring to breathe, until slowly the vision faded out.

When later the wounded began to pour back from the front, my hostess turned over this old palace to the Red Cross for use as a hospital, and I remained to render what service I could. One day, as I sat reading to an invalid officer in the room that had been hers, I was surprised to hear him say: "Madam, every night two little children visit this room; where do they come from and why are they here?"

The nurse supposed that his mind must be wandering, but I knew what he meant.

There is in the above story a delightful touch reminding one of Rudyard Kipling's beautiful vision-story "They."

Another lady, Marguerite Ober, of the Metropolitan Opera Company, writes:—

At the beginning of this awful war I had a friend who volunteered his services to the French. One night, in the midst of a dead sleep, a vision of him came to me suddenly, as distinct as if the scene were photographed and flung on the wall. I saw him wounded, lying in a trench, his life flowing away. The vision lasted for perhaps a minute and then faded out. I rose, turned on the light, and immediately wrote to a friend in France.

"I know that Bruno Seyler is dead," I wrote; "tell me the details."

My letter passed, in mid-ocean, a letter from a friend telling me of Bruno's death, and every detail was precisely as I had dreamed it.

Two days before the death of Ralph Berger, of the Metropolitan Company, I dreamed of his taking off: just one week later his friends were shocked to hear of his sudden death. Similar visions have come to me so often that I know they are something more than coincidence. But what they are, and how they come, and why, I cannot tell.

L.S.A. SOCIAL MEETINGS.—It will be observed from the announcements in another column that the autumn session of the London Spiritualist Alliance will open on Tuesday, October 3rd, at 110, St. Martin's-lane, at 3 p.m., with clairvoyant descriptions by Mr. A. Vout Peters, followed at 4 by a social meeting for Members only. It may be well to add that a second social meeting (to include Associates), and of which further notice will be given, has been arranged for 3 p.m. on Thursday, November 2nd.

THE NEWS of the transition of Mrs. Havelock Ellis, after a brief illness following a chill caught on the night of the last Zeppelin raid, will cause a pang of regret both among those who have had personal experience of her charm of character and the wider public who only knew her through her writings. Born in 1861, she early came to London and took up Socialist organising and propaganda work, becoming one of the founders of the "New Fellowship"—the forerunner of the Fabian Society. Only last October we reviewed a very beautiful book from her pen, entitled "Love Acre: an Idyll in Two Worlds," full of delicate fancy and a lofty spiritual atmosphere.

SIDELIGHTS.

It is interesting to observe that the articles by "Rachel" which have appeared in our columns have been extensively quoted and passages from them reproduced in several journals at home and abroad.

It is a pleasure to be able to record that Vice-Admiral Osborne Moore is making a good recovery from the serious illness which has so long confined him to his room. A letter from him indicates that his friends in the Unseen were not unmindful of him and he gives us one interesting instance in point.

The "Daily Mirror" informs us that in future "the censor who watches our letters will frown on those passing between fortune-tellers, 'pseudo-scientific institutions' and their clients." If this censorship is wisely exercised, we see no reason to complain. There are undoubtedly a great number of shady characters of this class who prey upon the gullibility of the public.

Mr. E. M. Darken, of Wellington, New Zealand, the New Zealand weather expert, some of whose predictions concerning the weather in this country appeared in *LIGHT* of September 11th, 1915, is now visiting London. He hopes, with the assistance of the High Commissioner of New Zealand, to find an opportunity of submitting his system of weather-forecasting to the Government with a view to its being investigated and tested by competent authorities.

Mr. J. W. Taylor, herbalist and healer (Sutton, Surrey), relates the following curious episode: On Thursday, the 7th inst., Mrs. Taylor, who is clairaudient, heard a voice say, "We are going to send you a lovely canary." About three-quarters of an hour afterwards a canary flew into the garden and perched on the lowest bough of a tree close to the back door. The little visitor showed every disposition to enter the house, but was evidently deterred by the presence of Mr. Taylor's dog. It remained some time singing and chirping, but eventually flew away. It is presumed to have come from some house in the neighbourhood. Both Mr. and Mrs. Taylor watched the bird for some time, Mrs. Taylor, of course, recognising it as the apparent fulfilment of the promise made to her.

Some weird stories of the "supernatural" are reported by Mr. J. C. Bristow-Noble in the "Daily Mail" of the 11th inst., as having been related to him by wounded soldiers in the grounds of a military hospital. One blue-clad hero told how on a certain night he was on sentry-go outside a barn in France when he heard the far-away mournful bay of a bloodhound. For five minutes he searched for the animal, but in vain; then something happened which froze his blood and caused him to drop his rifle. Not half a dozen yards away there suddenly came into being before his eyes, and as suddenly vanished, a brace of bloodhounds galloping past, linked together by a short chain, which glistened in the moonlight. He staggered into the barn and told his comrades. Just as they had arrived at the conclusion that the vision was the result of a momentary doze or stupor, some motor-cars arrived to take them to the firing-line, where their services were needed to help carry away some men who had been horribly mutilated by mine-explosions. He had since learned of others who had seen the hounds, and that on each occasion something great had taken place on the battle front.

Another apparition of which Mr. Bristow-Noble was informed was that of a fine old French soldier, wearing the equipment of 1870, who had been seen intermittently and in brief moments, ever since the beginning of the war, encouraging the troops, staying the hand of the enemy, and tending the wounded, and whose appearance was always closely followed by victory. Many of the men in the hospital grounds had heard something about this old warrior. Unfortunately the third yarn narrated to the "Daily Mail's" contributor is of so "tall" a character as greatly to damage the serious impression which the foregoing stories might otherwise make. The narrator, who had fought in the Dardanelles, vouched for having witnessed the remarkable spectacle of the head and limbs of a pal, whom he had just seen blown to pieces by a shell, reunite themselves to the trunk. This hardly comes under the category of "ghost stories," but it undoubtedly belongs to the "supernatural" in the claims it makes on human credulity. From an artistic point of view it would have added a finishing touch if the corpse had come to life again instead of merely presenting the appearance of having been killed by shock!

In the "Star" of the 14th inst. appears a letter from Lady Barrett, M.D., appealing for aid on behalf of the Women's League of Service and its Infant Welfare Centres in various parts of London. These centres provide health visitors who work under the medical officers of health of the various districts, diners for nursing and expectant mothers, classes for cookery, needlework, infant care, &c. £500 is urgently needed to maintain the centres at the same standard of efficiency. Contributions should be sent to the Secretary or Hon. Treasurer at the head office, 31A, Mortimer-street, W.

In the same issue of the "Star" is a thrilling article in praise of the "Sappers" and their great deeds in the fighting in France and elsewhere. The article derived an added interest from the reflection that our old contributor, "M. E.", who is one of this band of heroes, has gained by his exploits the coveted distinction of D.S.O.

THE NEW DISPENSATION.

The editor of "The World's Advance Thought" (Portland, Oregon, U.S.A.) has her moments of vision, in which, like Tennyson, she "dips into the future." Here is one of them. May the sequel prove her a true seer!

It has been revealed to me that phases of life and character, represented by different sects, races, nations, and conditions of men, are but different states of consciousness, due to circumstances of origin and association: that they are all degrees of divergence from Absolute Good: that they are all parts of a whole—actors or acts in a drama or comedy, notes in a symphony, colours in a scene: that they are all good in their places: all necessary parts of one universal plan, and are all moving onward and upward in one grand array, one unbroken chain of cause and effect—all guided and ruled by the Omnipotent Power, which acts, not by jerks, or spasms, or passions, but by immutable, inexorable law—a law that makes toward love, but never swerves from justice: a perfect law, which must be fulfilled. . . .

Out of the chaotic confusion of earth's dissensions and discords, its wars and cruelties, its bigotry and intolerance under the mask of religion; its dens of ignorance, slavery, vice and greed; robbery of the poor under the name of law, borne by a new love and a new inspiration, above the misery and pestilential atmosphere overshadowing it, I saw the grander, better transformation-scene pen cannot picture and portray—the transformation of evil into good, the regeneration of earth: the clothing of it in spiritual wealth.

Nineteen hundred and nineteen and nineteen hundred and twenty will be fruit-bearing years! They will be the harvest years of the sowing of the century and they will yield mostly excellent fruit!

THE ETERNAL PARADOX.—All the great basic facts of life have their fullest statement in the shape of a paradox. "He who will save his life shall lose it." "He saved others, himself he cannot save." . . . No man really possesses anything until he has given it away. A Watt may have the notion of an improved steam engine, but until he has worked out his idea, tested it and made it work for others, it is no possession of his. When once he has given it to the world it is his for ever. It is easy to obtain cheap amusement over the paradoxes of life: but this does not carry us far. It is of much greater importance to marry the two aspects of a paradox and bring them to a practical issue.—DR. J. H. CLARKE.

HAWTHORNE ON EMERSON.—With the wide-spreading influence of a great original thinker, Emerson's mind acted upon other minds with wonderful magnetism. People that had lighted on a new thought came to him, as the finder of a glittering gem hastens to a lapidary, to ascertain its quality and value. Uncertain, troubled, earnest wanderers through the midnight of the moral world beheld his intellectual fire as a beacon burning on a hill-top. For myself, there had been epochs in my life when I too might have asked of this prophet the master-word that would solve me this riddle of the universe. But now, being happy, I felt as if there were no question to be put, and therefore admired Emerson as a poet of deep beauty and austere tenderness, but sought nothing of him as a philosopher. It was good, nevertheless, to meet him, with that pure intellectual gleam diffused about his presence, like the garment of a shining one, and he so quiet, so simple, so without pretension, encountering every man alive as if expecting to receive more than he could impart. But it was impossible to dwell in his vicinity without inhaling, more or less, the mountain atmosphere of his lofty thoughts, which in the brains of some people wrought a singular giddiness—new truth being as heady as new wine.—NATHANIEL HAWTHORNE.

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bonafides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychio research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer and Masseur. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—58, Talbot-road, Richmond-road, Bayswater, W. Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

Donald Brailey. 11 to 6. Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-wn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.); Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

Mrs. Lee, -69, Wiltshire-road, Brixton, S.W. Telephone: "Brixton 949."

Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., and 10s. 6d. Class being formed for development of psychic gifts, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

Miss Chapin (Blind) (of New York). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 3333 Willesden.

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams out of town until further notice. All letters please address: Gordon Arms Hotel, Comintoul, Scotland.

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 4, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, 4 & 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2; Victoria rd. to street. Public séances: Mondays, Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended & séances fees. Booking dates for platform engagements.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79B, King's-road, Brighton.

Mrs. Boddington, 17, Ashmere Grove, Acre-lane, Brixton, S.W. Interviews by appointment. Public circle, Wednesday, 8.15, 1s.

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; Thursdays, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W. ('buses 6, 16, 8, Marble Arch). Sitting (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. 10 a.m. to 10 p.m. Correspondence invited; short visits.—62, Edgware-road (near Marble Arch), W.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

Miss Davidson, 61, Edgware-road, W. Hours: 2 to 4.30; fee 2s.; evenings, 6 to 8; fee 1s. Saturdays by appointment. Spiritual healing, Magnetic Vibro, and electric treatments where desired. Consultation free. Fees 2s. 6d. and 5s. Soldiers' eye and ear troubles treated free.

Olive Arundel Starl, 2, St. Stephen's Square, Bayswater, W., Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmerc-road, Clapham (near Clapham-road Tube Station). On *parle Français*.

Lionel White. Daily, 11 to 6. Séances: Tuesdays, at 8; Thursday, at 3 (select), 2s.; Saturday, 8, Sunday, 3, 1s. Tuition in Psychic Development, Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; speciality nervous disorders; Lecturer. For vacant dates apply above address.

Mrs. Florence Sutton. Private sittings daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Elsevere St. John. Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Short readings from 1s. 6d.

Miss Joan Bryce. Spiritual Healing and Consultations. Write or call for appointments. Circles: (select) Tuesday and Thursday, at 3 o'clock prompt; Thursday evening, 7.30 (voluntary offerings at circles). Address Sunday evening, at 7, in "Little Chapel"—New address: The "Studio," 29, Monmouth-road (off Westbourne-grove, W.); 'buses to Arthur's Stores pass end of road.

Mrs. Ratty (Trance). Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

Mrs. N. Bloodworth (Psychic). Daily, 2 to 8; fee 1s. 6d. and 2s. 6d., or by appointment. Circle, Friday, 8 p.m., 1s. Readings by post. Courses of instruction in Psychic Development given.—5, Eccles-road, Lavender Hill, S.W.

Mrs. McAlister (Psychic). Private consultations daily (except Wednesdays). Hours, 2 to 9. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W.

Marion Wilson (Trance) (late of 89, Regent-street) receives daily, by appointment only, at "Melbury," Criffel Avenue, Streatham Hill, S.W. (off Sternhold Avenue).

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SOCIETY WORK ON SUNDAY, SEP. 17th, &c.

Prospective Notices, not exceeding twenty-four words, may be added
to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-
street, W.C.—Mr. W. J. Leeder delivered a most interesting
address entitled "God and Man," which was much appreciated
by a large audience. Mr. Leigh Hunt presided. On Monday,
the 11th inst., Mrs. Mary Davies gave very successful clair-
voyant descriptions. Mr. Douglas Neal presided. Sunday
next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bays-
water, W.—Mrs. M. H. Wallis spoke in the morning on "Revel-
ation and Inspiration," and answered questions in the evening.
For next Sunday, see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-
square, W.—Mrs. Fairclough-Smith gave two very powerful
addresses, her evening subject being "The Hidden Path." Sun-
day next, Mrs. Fairclough-Smith: 11.15 a.m., trance address;
7 p.m., address, "Meditation and Concentration."

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-
road, Plumstead.—Afternoon, Lyceum; evening, address by
Mr. P. O. Scholey. Sunday next, 3 p.m., Lyceum: 7, Mr. H.
Boddington, address.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon,
Lyceum; evening, address by Miss Violet Burton on "To-day
and To-morrow"; solo by Mrs. Morgan. Sunday next, Harvest
Festival and naming ceremony by Mrs. Neville. Thursday,
at 8, discussion. Sunday, October 1st, Mrs. A. Jamrach.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning,
usual circle; evening, Mrs. A. Boddington, address and clair-
voyance. 15th, excellent clairvoyance by Mr. Fitch-Ruffe.
Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Mary
Gordon. Circles: Tuesday, 8, developing; Wednesday, 8,
healing; Thursday, 8, Mr. Wright.—N. B.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Address by
Mr. G. R. Symons, much appreciated. Sunday next, 11 a.m.,
service and circle; 7 p.m., Miss F. Morse. October 1st, Harvest
Festival.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—
Addresses and clairvoyance by Mrs. Clempson. Sunday next,
11.15 a.m., public circle; 3 p.m., Conference with London
Union; 7, Mrs. Annie Boddington and Mr. Stockwell, addresses
and clairvoyance. Friday, 8, inquirers' circle.—F. C. E. D.

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Mrs
Brown, of Kingston, gave a good address and clairvoyant
descriptions. Sunday next, at 7 p.m., Mr. H. E. Hunt, address.
Wednesday, 27th inst., at 7.30, Mrs. Neville, address and
clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5,
BROADWAY).—Inspirational address and fine spiritual messages
by Mr. Lionel White. Sunday next, 6.30, Miss Felicia
Scatcherd; 4.30, healing for ladies and children. Wednesday,
3 to 5, healing; 7.30, open circle, Mr. W. Fitch-Ruffe.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr.
Dougall; evening, Mr. A. H. Sarfas gave an instructive address
and descriptions. Sunday next, 11.15 a.m., Mr. A. Dougall.
7 p.m., Mrs. Podmore. Monday, 8 p.m., Miss Gibson. Tues-
day, 7.15, and Thursday, 7.45, Mrs. Brichard.—H. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Prior
gave an address on "The Re-grouping of Ideas." Sunday
next, 3 p.m., Lyceum; 7, Mrs. Maunder, address and clairvoy-
ance. 28th, Mrs. Neville, clairvoyance. October 1st, Mr.
Olman Todd. Other circles as usual.—H. W. N.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET
(close to Clock Tower).—Mrs. Freer gave excellent addresses
and clairvoyant descriptions. Sunday next, at 3 p.m., Lyceum:
at 11 a.m. and 7 p.m., Mrs. A. Jamrach, addresses and clair-
voyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting
for inquirers.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-
STREET.—Mrs. Mary Gordon gave highly appreciated addresses.
Sunday next, 11.15 a.m. and 7 p.m., flower services conducted
by Lyceum members; 3 p.m., Lyceum session. Tuesdays, 8 and
8, circles. Thursdays, at 8, public service, with address and
clairvoyance.—M. E. L.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Saturday,
Sunday and Monday, addresses, clairvoyance, psychometry and
auric readings by Mrs. Harvey (of Southampton). 14th,
address and clairvoyance by Mrs. Mary Gordon. Sunday next,
11.30, Mrs. Turner; 7, Mrs. Edith Marriott. Saturday, 25th,
7.30 p.m., invitation "Social." Sunday, October 1st, Harvest
Festival.—T. G. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morn-
ing, in the absence of Mr. A. Vout Peters through illness, Mrs.
Beaurepaire gave an address and clairvoyant descriptions;
evening, Mr. G. T. Brown gave an address and Mr. F. J. Ball
descriptions. Sunday next, 11 a.m., Miss Violet Burton,
address and questions; 6.30 p.m., Mr. G. Tayler Gwynn,
address.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—
Mr. E. Hunt gave an address to a most appreciative audience.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, annual general
meeting of members of church; evening, an address by Mr.
Richard Boddington.—D. H.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES
CROFT.—Morning and evening, Miss Coleman, of Birmingham,
control addresses and clairvoyance. Other usual meetings.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Miles Ord
gave an eloquent address followed by clairvoyance. Afternoon
service well attended.—A. K. M.

FULHAM.—12, LETTICE-STREET.—Mrs. Marriott gave an
address and clairvoyant descriptions. Messrs. Connor and
Boddington also spoke, and Miss Brown ably rendered a solo.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.
—Mr. G. F. Tilby, of London, conducted a healing service in the
morning, and gave an address in the evening.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mrs.
Beardsworth. Clairvoyance by Mesdames Wood and Beard-
sworth. The president read a paper on "The War, and Won-
derful Things."—E. B.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.
—Meeting conducted by Mr. Martyr. Mrs. Easterbrook gave
an inspirational address; clairvoyance by Mrs. Joachim Dennis,
solo by Miss Gunny. Crowded meeting.—E. E.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Miss
Mary Mills, of Torquay, gave two excellent addresses and
convincing descriptions to large appreciative audiences. On the
18th she gave a series of psychic readings. 13th, Mr. Arthur
Lamsley gave a well-reasoned address.—J. McF.

(Continued on page iii.)

HARNESSING AN ELEMENTAL: ITS RESULT.

The following woeful epistle has reached us anent a quotation made on this page a short time ago from an American magazine. The author of the letter is a well-known writer on our subjects, but prefers to veil his identity under the title of one of Captain Marryat's books.

SIR,—We are in great trouble in our house and, I regret to say, you are responsible for it. Why, *why* did you publish that note of yours on the Harnessing of Elementals? I am, as you know, deeply interested in all things psychic, and, unfortunately, my wife has the strongest belief in my ability. That is why, two days ago, she came to me saying, "Peter, Jane says the sweeping up is too much for her. So I have bought this new broom, and I must ask you at once to harness an elemental to it." As I am master in my own house, I did at once what all such masters do—I obeyed my wife's command. Following closely the transcendental instructions of Mr. H. W. Percival, I immediately harnessed an elemental to that broom. The first results were excellent. The broom began its work on the instant. I should have been better pleased if it had not begun in my study at 10 a.m. and worked on till 1 p.m., thereby preventing me from my usual work. Still, the experiment was, so far, successful, and I became for the time the "cynosure of all neighbouring eyes." But, alas! that intolerable broom won't stop, the elemental seems to be fixed to it for ever. Mr. H. W. Percival has given no instructions as to how to stop it. For forty-eight hours—that is, from the time it started up to the time I now write—it has been sweeping and sweeping and sweeping! It is sweeping as I write—sweeping everywhere. The cook says she cannot cook because it is always coming in to work. For the same reason our beds are unmade. Even the gardener—a cripple rejected by military authority—says that either he or the elemental must leave; the unseen interloper *will* sweep up between the potatoes, fresh beans and swedes! Now, sir, what am I to do?—Yours despairingly,

PETER SIMPLE.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following donations: Mr. T. J. Barker, £1; Mr. E. Meads, £1 1s.; Mr. M. Nissen (Copenhagen), per LIGHT, £2 10s.; Lady Torrens, £3 3s.; Mrs. Carbery, 10s.; "A Friend" (A. D.), 5s.

THE "Lyceum Banner," the organ of Lyceum work in this country, issues its double summer number this month. Its leading feature is a long article by the editor, Mr. Alfred Kitson, tracing, through the mythologies and religions of different races, the efforts of man in all ages to find out God. The number also contains some capital examination papers by the young folks, a puzzle column conducted by Mr. George Knott, Mrs. Kitson's letter to her Bluebell Guild (a children's league "to promote gentleness, kindness, and good behaviour"), and other interesting matter.

READING SPIRITUAL MISSION.—HARVEST FESTIVAL AND PRESENTATION.—On Sunday last we held special services in connection with the tenth anniversary of the work of the Resident Missioner and with the annual celebration of the gathering of the harvest. The New Hall in Blagrove-street was profusely decorated with fruit, flowers and vegetables, and at all the services large audiences attended. Mr. Percy R. Street (the Missioner) gave addresses on "The Harvest of Humanity," "The Seed Time of Thought," and "The Philosophy of Spirit," and Mrs. C. A. Street gave clairvoyant descriptions, all of which were recognised. After the evening service a presentation to Mr. and Mrs. Street was made by Mr. T. W. Lawrence, the secretary, on behalf of the members and friends of the society. It consisted of a handsome silver coffee-pot inscribed as follows: "Presented to Mr. and Mrs. Percy R. Street by the members and friends of the Reading Spiritual Mission as a mark of affection for their ten years' untiring devotion to Mission and Lyceum work. September, 1916." In his reply Mr. Street said that Mrs. Street and himself deeply appreciated that token of the people's love, and he trusted that he might be able to work another ten years in the same great cause. He spoke of the difficulties they had to face in the beginning with their small numbers, and how proud he was of the growth and union of their present work. Mrs. Street said that the years of their service had been the happiest years of their lives. She hoped for many years to come to continue in the work which brought so much joy into the lives of those around them. Mrs. Willison Edwards (the president) said the idea of the presentation came from the people themselves and all had contributed towards the cost. It was a tribute of love and loyalty to their devoted leader.—T. W. L.

SOCIETY WORK ON SUNDAY, SEPTEMBER 17th, &c.

(Continued from page vi., Supplement.)

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyance by Mrs. Letheren.—E. F.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. Arthur Lamsley, of Portsmouth, addresses and clairvoyant descriptions, morning and evening.—D. H.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Neville. 11th, ladies' meeting, address and clairvoyance by Mrs. Jamrach. 13th, address by Mr. Hannaford; clairvoyance by Mrs. Marriott. 14th, Mutual Instruction Class.—E. M.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Harvest Festival: Mrs. Christie, of Torquay, gave a beautiful address to a large audience on "The Two Great Harvests—Birth and Death." The hall was tastefully decorated and there was a good display of fruit, flowers and eggs. The thank-offerings were afterwards sent to the local hospital for wounded soldiers.

"VERSES ON THE WAR, 1914-15," by R. S. Reynolds (36, Rowan-road, W., 6d.), though they do not attain a high literary standard, are full of patriotic fire.

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