

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,920.—VOL. XXXVII. [Registered as] SATURDAY, OCTOBER 27, 1917. [a Newspaper.] PRICE TWOPENCE.
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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

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Notices of all meetings will appear regularly in "Light."

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The Spiritualist Education Council announce that they have postponed the opening session until November 14th and not on October 31st as announced recently.

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NOTES BY THE WAY.

More than once in our dealings with inquirers we have been confronted with the demand for "absolute proofs." We could only reply that our experience in this imperfect world had been that there was no absolute proof of anything. We have no absolute proof, for example, of our own existence or that of any of the things around us. Human survival of death is as well proved as anything else in the world, and a great deal better than many propositions that are accepted without question. Still, the demand for absolute proof, impossible though it be, could be received without offence—it at least showed earnestness. Nevertheless, it is worth remembering that such an attitude, if persisted in, would render all the practical business of life impossible. No merchant, for instance, could carry on his avocations for a single day if he required such proofs in regard to all his transactions—the exact truth of every statement on which he acted, the minute examination of every piece of money which he handled. In these matters common sense is more than pure logic. What we look for is not absolute proof, but reasonable assurance, and that we have.

* * * *

There have been people who have pushed the demand for absolute proof in matters quite other than psychical subjects. We recall the story of an American banker who was so impressed by a circular from a firm which specialised in the detection of spurious notes that he called in one of their experts to instruct his employes in the art. They proved enthusiastic pupils—too enthusiastic, in fact, for after the instructor had departed, the whole business of the bank was turned upside down. There were "excursions and alarms" all day long. Notes were put under the microscope or tested with acids, and pronounced to be bogus by reason of some defect or other—almost always imaginary, as it afterwards appeared. Finally, the banker, in despair, had to tell his assistants that they knew too much, and that the sooner they unlearned some of their knowledge the better it would be for his business, for offended customers were beginning to take their patronage to places where the methods were less punctilious. We fancy there are "psychical researchers" who might profitably apply the moral of that story.

* * * *

Mr. Chas. E. Benham writes:—

A leading article in the current issue of "Knowledge" mentions the fact that when in 1910 Dr. Bastian offered a

summary of his latest work to the Royal Society it was declined as "unsuitable for publication." It was an account of his experiments as to the possible production of living organisms in hermetically sealed tubes, the contents of which had been exposed to temperatures long recognised as sufficient to ensure sterility. Dr. Bastian has since then passed away and to the end orthodox science treated his work in much the same spirit of ridicule, incredulity and contempt as it now displays towards the researches of Sir Oliver Lodge, Sir Wm. Crookes, Sir W. F. Barrett or Dr. Crawford. The experimental part of Dr. Bastian's rejected paper has, however, recently been completely confirmed by MM. Albert and Alexandre Mary, who, after exhaustive investigation, have proved that the facts themselves are indisputable, whatever the interpretation may be. Without entering into the merits of the controversy as to so-called "spontaneous generation," it may be pointed out that this incident illustrates strikingly the regrettable tendency so prevalent among many leaders of science to rule out of court and treat with contempt any theories or suggestions which happen to run counter to preconceived ideas that have become canons of orthodox scientific doctrine—to reject, in short, as impossible anything which physical science fails to comprehend.

These little sidelights are interesting. They show that orthodox Science is very consistent in its methods whatever the "new thing" offered for its examination may happen to be. As a former editor of *LIGHT* tersely put it, the position taken up is represented by the formula: "It can't be, therefore it isn't!"

* * * *

As regards the movement to obtain amendment of the Witchcraft and Vagrancy Acts, it seems clear enough now that side by side with the work definitely directed to that end there is going on a tremendous change in public opinion. The public mind is being educated, and that is a very important part of the matter. But there is in this direction a crying need for simplification and clear issues. A host of entirely irrelevant matters are imported into the question, which can be quite clearly stated. Is there or is there not scientific evidence for human survival? That is all there is to it, and to that issue it must come when the disputants on each side have cleared their minds of a multitude of questions which have little or nothing to do with the case. We get a cloud of theories, a swarm of conflicting opinions, a legion of ignorant assertions expressed in a "hammering style of cocksureness." And yet the question is perfectly clear and simple. Dr. Crawford's recorded experiments, as supplementing the researches of Sir William Crookes, would alone be sufficient to settle it. We observe, by the way, that Mr. Edward Clodd has suggested that Dr. Crawford should come to London with Miss Goligher and his apparatus and submit the evidence to Sir Ray Lankester, Sir H. B. Donkin, Dr. Mercier and Mr. Devant. That was very naïve. It was precisely as if, after Culloden and "the '45," some falsely accused Stewart had been challenged to submit his case to a jury of his inveterate enemies the Campbells, at Inveraray. We know what the Stewarts would have thought of such a suggestion. Alan Breck Stewart would have spoken very emphatically about it, and he would have been quite right. And the same principle applies in the case of Mr. Clodd's very droll proposal.

DREAMS, TELEPATHY AND CLAIRVOYANCE.

A WIDE FIELD OF SPECULATION.

BY AN OBSERVER.

Dr. Jacks, in a brilliant article in the July "Hibbert," opened up a field of speculation with regard to all unusual mental phenomena. He argues that it is illogical to say, with any feeling of absolute conviction, "I dreamed that I did so and so." This suggests that a possible explanation of dreams may be that they are due to telepathic duplication of ordinary or dream experience in others; not necessarily one other in each case, since the mind has a capacity, well known to experimental psychology, of fusion. This capacity seems necessary to our ordinary consciousness owing to the relativity of all phenomena and the consequent complexity of the more or less articulate idea. Such complexity without the capacity of fusion would make thought extremely laborious, if not (as we know it) impossible. (Cf. Professor A. C. Bradley's distinction between phenomenalism and idealism in "Appearance and Reality.")

However true a theory may be with regard to dreams, pure telepathic experience takes us further on a very difficult path. Many messages from the spirit world are no doubt telepathic, but it would seem that the telepathic faculty stimulates another—that of clairvoyance—as in apparitions of the dying. This latter faculty is often strained into an unnecessary and confusing identity with telepathy. (Cf. the "Journal" of the Society for Psychical Research, November-December, 1916, L. 1,207, in which the true explanation appears to be that emotional activity of the dying awoke clairvoyance in the percipient, although such clairvoyance was temporarily subliminal.)

It is often objected that spirits in their communications give no satisfactory suggestions with regard to the conditions under which they exist. Suppose, then, a being with the power of registering telepathically and clairvoyantly at will. Would not such a capacity revolutionise life as known and the acceptance of its actuality shed some light on our knowledge of life on another plane?

From direct experience the present writer infers that spirits not only know what we do and say, but what we think. Apparently this could happen only on the suggested hypothesis. It is true that some form of consciousness may be able to regard other forms as external, just as in that playground of imagination, fairyland, a lake might know little of the streams that fed it, but a hovering genie might know every rivulet and every stone which fretted them in their course. But in such case the theory would be adaptable to evidence in this direction.

Say, then, A takes a journey through some mighty Alpine scenery. His sequence of mental states, if transferable to B, would constitute B's knowledge of A's emotions and thoughts connected with sense-impressions, the latter almost identical with those which B could experience for himself without modification by the mind of A. Given, then, the faculty of registering telepathically at will, there may be degrees of power of doing so, resulting from an equation between the mental states of A and B, which equation must depend upon the intellectual and emotional elements of their consciousness at the time. It is inconceivable that if A were unintelligent, his telepathic registration of B's mental content (supposing B to be, for instance, a brilliant poet) could result in anything but confusion in A's mind.

To illustrate further. If one were in a boat at sea and the following lines were suggested:—

The waves bound beneath me as a steed
That knows his rider,

no doubt it would be right to infer that one's emotional condition was similar to Byron's when he wrote them. But one might be wrong in inferring that sympathetic telepathy with the mind of Byron obtained. The most one would be justified in provisionally assuming would be that the emotions in both cases sprang from a common source, not altogether

physiological or psycho-physical, but partly physiological, partly psycho-physical and partly —

We pause. It is at this point that we may be staggered by the genius of a Richard Wagner, or the emotional fury of a maniac. It is for the moralist to say what (if any) ethical value attaches to such considerations. For us the further elucidation of pan-psychism is our supreme need.

"THE INVISIBLE FOE."

A CONVERSATION WITH MR. IRVING.

Doubtless by this time the majority of our readers who are able to visit the London theatres will have seen the *Psychic Play* at the Savoy Theatre and will therefore feel an interest in the following remarks of Mr. H. B. Irving in conversation with a representative of *LIGHT*:—

In my reading of the character, Stephen Pryde, the villain of the play, is really a sensitive, highly strung man, easily thrown off his balance and liable to betray himself by his nervousness. Stephen's ruling motive is not love of crime, but love of power. His cunning is not equal to his unscrupulousness (that is seen, for instance, in the episode where he absent-mindedly imitates his brother's signature and so betrays himself), and the sensitiveness of his mind is sufficiently shown by his consciousness of the influence of the dead man in thwarting his designs. How far Stephen's terrors of the unknown are the outcome of a guilty conscience acting on a sensitive nature I leave to the imagination of the audience. His experiences in the room supposed to be haunted by the presence of his dead uncle are real enough to him, and there we may leave it.

As to Helen Bransby, I should hardly call her a medium in the ordinary sense. She is one of those impressionable natures such as are, I believe, quite numerous—people who are capable of feeling and responding to hints and monitions from the unseen world. I do not commit myself now to any theory of spirit agency. I am told by those who claim to know something of the matter that such an episode as that depicted in the play, in which Helen discovers the whereabouts of the missing documents by some supernatural power, conscious or unconscious, has been paralleled in real life. Anyway, whether it is due to Mr. Hackett's art, or the fact that his idea is warranted by the facts of real life, my audiences seem to find in it something not incredible. I agree that the subject has its mawkish and sinister sides—that was brought out to some extent in "The Barton Mystery"—but there is another and better side, as the intelligent portion of the public has been quick to learn. The reception which the play has met with is a strong evidence of the fact.

With regard to the source of Helen's intuitions, I suppose there are such things as thought influences. There is said to be some evidence that thought is a real thing, possibly some ethereal substance. The French scientist, Baraduc, claims to have taken photographs of thought forms around the heads of sensitive persons; but I have never seen one. Let us take it as a provisional theory that Helen came, in some way, into touch with the thought atmosphere of the room in which her father lived, and that the strong emotion with which his thoughts were charged in his last hours gave them a certain definiteness and permanence. For the present it is sufficient that the play has laid hold of the public, and people will interpret the matter, each person in his own way, probably all more or less truthfully, for the question is a very wide one.

CLAUDE AND ALICE ASKEW were greatly interested in psychic matters, and often had sances at their home to which specially chosen friends in their wide circle were invited. Curiously enough, Mrs. Askew had never even crossed the Channel until the war. "She seemed to have a dread of voyages by land or sea, and though Mr. Askew was a great traveller she would never accompany him till war work took him to Serbia." A friend who knew her well says "She seemed to have a sort of premonition of her fate."—"Weekly Dispatch."

THE "Review of Reviews" for October is notable for an article on "War Weariness" by a military critic, in which the present conditions are closely analysed, and the conclusion recorded that the Allies must endure to the end, since the present bitterness is as nothing compared to the horror of great darkness that will come on the world after Prussia has made terms of peace. Another item of interest, in addition to the regular features of cartoons from the world's Press and the quotations from the other reviews, is an article by the late W. T. Stead on "Democracy and Christianity," written when a young man for the "Northern Echo," but curiously applicable to the present day.

AN OPEN LETTER.

MR. RICHARD WILKINSON REPLIES TO HIS CORRESPONDENTS.

The article from my pen which appeared in the "London Magazine" and was dealt with in *LIGHT* of the 6th inst. brought me so many letters that, by the editor's permission, I think it better to offer a general reply here. It is impossible to write to each correspondent individually.

None can enter with more sympathetic understanding into the feelings of the many bereaved persons who have written to us than my wife and I, for not only have we suffered the loss of a soldier son, but until a very short time ago we were in precisely the same position as most of those who have written to us, that is to say, we were in a state of complete ignorance of the facts of Spiritualism and Psychical Research. Our inquiries not only brought us evidences of the truth of survival, as shown by the experiences I have recorded; they also brought us into touch with large numbers of persons of the highest intelligence and integrity to whom the matter has long been quite familiar ground, and who by their spirit of kindly and helpful service gave us a new vision of life as it can be lived here and now, when strengthened by the assurance that death does not end all. We have found that there is a great literature of the science and philosophy of Spiritualism, in which the fact of human survival is proved as conclusively as any fact of everyday knowledge; that it is not essentially necessary for each person to test the matter personally if he be content to rely on the testimony of those whose statements he would accept on any other subject. The case is proved according to all the laws of evidence, and it has been well said that the standards of the Society for Psychical Research are such as to prove its case many times over.

I am asked to give the addresses of mediums to whom my correspondents may go. My correspondents are presumably unaware of the fact that the recent prosecutions and persecutions of mediums under an old and barbarous statute, which has been invoked by interested persons to suppress inquiry into psychic matters, has made the mediums' calling so dangerous that in sheer self-defence they have had to refuse to see anyone of whose *bona-fides* they could not be absolutely sure. The spirit of intolerance and persecution is not yet dead. Nevertheless Spiritualism numbers many thousands of followers in all ranks of life, from the highest to the lowest. It has societies all over Great Britain, and it should not be difficult for inquirers to come into touch with those who would gladly help them to know more. But here I would offer a word of caution. Let them beware of charlatans and unscrupulous self-seekers, just as they would do in any other department of life. There are rogues in every community, only too ready to take advantage of simple or over-trustful persons.

I am told that it is far wiser to read some of the literature of the subject before embarking on personal experiments, and I agree with the advice, although in our own case my wife and I read only Sir Oliver Lodge's "Raymond." But I have reason to believe we were exceptionally fortunate in our experience. Not all who approach the matter get such immediate satisfaction. Indeed, it seems in some cases as though the truth were purposely withheld from some until the time is ripe for them to receive it. That is a reflection I would commend to those who may feel disappointed at any delay in arriving at what they consider conclusive evidence to themselves personally, although the recorded evidence is quite conclusive enough to those who are content to study it impartially.

Some of the writers of the letters I have received refer to the expense of investigation with professional mediums. The position is this: Mediums are (when genuine) naturally and specially gifted as intermediaries between spirits and mortals, and they have in most cases had to spend many years in developing those gifts. To visit them saves the inquirer the time and labour of developing any latent powers of his or her own. Mediums cannot afford, any more than can others who have to earn their livelihood by the exercise of their gifts (however fine or sacred these may be), to give their time and services without some compensation, even though they make no definite charge

for their services.* But there are, as I have found, mediums in private life, who can, and often do, give their services freely. They are naturally not so accessible as the professional mediums, but they do much good work. The difficulty, of course, is but one of the difficulties of life generally. It is gradually being overcome, for many people are now waking to the discovery not only that there is a spirit-world but that they are themselves spirits with latent powers of coming personally into touch with it, without the aid of others.

I feel assured that all who earnestly seek for light will gain what they need, helped not only by people on this side of the veil but by their friends in the unseen world. If able to do so my correspondents should join the London Spiritualist Alliance, and study the books in its library and they will soon meet with friends willing to aid them in their inquiries.

Spiritualists are to be found everywhere although all do not wear the label. It is not a matter of religious opinion; for they belong to all denominations of religious thought. It is a matter of knowledge with them, knowledge which confirms their religious faith, whatever it may be.

RICHARD WILKINSON.

THE PHENOMENA OF DREAMS.

BY F. C. CONSTABLE, M.A.

There is a phenomenon of dreams which is remarkable and, I think, tends to support the theory of Miss Lilian Whiting.

Scientifically, sleep exists in recurrent periods of inactivity of the nervous system, especially the brain: and it is held to be imperative for the restoration of energy. All this can but mean that sleep is a time of rest from *expenditure* of energy and is necessary for *storage* of energy.

Now, if dreams result solely from brain activity, they must necessarily involve expenditure of energy. But we often wake remembering we have had pleasant dreams, and it is a fact of human experience that we find these dreams have increased, not decreased, our storage of energy—we wake up peculiarly strengthened in body and brain when sleep has been marked by these dreams. It follows that, if dreams result solely from brain activity, the brain by the expenditure of energy in sleep stores up energy for its waking state. Any such conclusion is more than doubtful, and, if incorrect, the assumption that dreams result solely from brain activity must be false.

I must not write at length, but I suggest that if the brain be regarded as a mere machine which the subject uses for thought, the contradiction above appearing is got rid of.

I may add that I am writing a book about dreams and so studying authorities. The phenomenon I refer to is honestly recognised by scientific men; but no explanation, so far as I can find, is offered.

A COUNSEL OF OPTIMISM.—The ideas in Mr. A. L. Wareham's "Ideas of God" (C. Maurice Dobson, 146, Kensington High-street, W., 1s. 2d. net) are eminently needed at the present time. To him the Deity represents infinite, eternal Mind, Being, Spirit, Substance, Life, Energy, Love, Power, Light and Wisdom, and with such an assurance one can be nothing else than optimistic. Mr. Wareham would have us "consider only the vast amount of good that has been done for us by humanity and not dwell too much on the weak side of Nature. Mankind is assuredly capable of attaining far greater heights, morally, spiritually, intellectually and socially, than have yet been attained. When this is accomplished, either in the race or individually, there will be no asking, 'Is God good?'" That God is Love we have not only the testimony of many of the best people of past time and present but "the direct assurance of dear friends beyond the grave." Nature may be "red in tooth and claw," but "what healthy-minded person can doubt that there is at least enough joy in life to counterbalance the suffering?" He sees that "though life is living on life, yet sympathy and love are universal," and that "suffering, and the endeavour to escape from it, lead to the evolution of higher forms, capable of higher functioning and higher enjoyment."

* As a rule I think 10s. is about the amount expected. A few receive more and some less.

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THE CULTIVATION AND PROTECTION OF MEDIUMSHIP.

Talking recently to the editor of a popular newspaper, we discussed the extent to which the subjects of Spiritualism and Psychical Research have come to the front recently, ranking, as it seemed, only second in popular interest to the war. He told us of the tremendous increase in the circulations of those journals which took up the subjects *seriously*, for it seems that the more alert minds in the newspaper world have discovered that a public many members of which are suffering the pains of bereavement are not to be diverted by malevolent attacks on the investigation of psychic science, or comic articles on angels and spirits. (Strange discovery!) And he gave it as his opinion that the "boom" in Spiritualism might last three weeks or a month! Well, perhaps in its form as a newspaper sensation it will run a limited course. But those who look below the surface see that mighty forces are at work, and that the surface indications are merely so much froth and spray thrown to the top.

The war has had a revolutionary effect on the thinking of the world. It has brought us face to face with those realities that in the old days we were able to keep comfortably at a distance or glose over with insincere speech. Abstract theories of life have been tested, found wanting, and are going down one after the other with a series of crashes that suggest the falling of bombs (the metaphor is very appropriate just now!).

Lately we were struck by the appearance in various papers of articles and letters referring to the impossibility of allowing our heroic soldiers to come home after the war to take up life again in those dismal slums in which our heartless industrial system condemned them to live *before the war*. The war has made many of us think. It has stirred up our sleeping consciences, and brought life and fire into dormant imaginations, drugged by those days of Peace which (whatever our pacifists may say) held possibilities of rottenness and degeneration which only War could cure. (That is not an apology for War, it is an indictment of all of us who can be compelled to active, healthy life and service in no other fashion.)

But it is not only the question of healthy and decent housing of the poorer classes generally that is exercising the minds of some of our prominent thinkers and social leaders. Some of them, as we know by experience, have begun to take a strong interest in the question of scientifically proving the existence of a life after death. They

have at last begun to realise it as a question of the most momentous importance. They have seen beneath the swathings of misrepresentation, confusion and wild theorising in which the subject is still wrapped. And intelligent investigation has shown them how tremendous a part in the problem is represented by the medium or psychic. They have learned that while many of these persons gifted with powers that enable them to act as intermediaries between the two states of life are born in comfortable circumstances, some of the finest instruments are left to struggle with the world, to be victims of its worst harshness, unappreciated, misunderstood—their possibilities for high service almost thrown away. And they are asking if there is not a better way. Suggestions for an institution that shall take a humane as well as a scientific interest in the protection of psychically-gifted people and the cultivation of their powers are, in fact, beginning to take root. Nothing sufficiently definite and practical has yet transpired to enable us to make any explicit statement. But the subject is growing—the war is driving it home as nothing else could do. After the war, perhaps before it is ended, something substantial will be achieved in this direction. It is bound to come. The pressure is increasing all the time. It is not simply a question of Homes for Mediums, or Psychic Institutes in which their gifts shall be scientifically utilised. It is a question of a central institution that shall have for its object the organisation and study of mediumship as a national matter, so that its highest powers shall be used to the highest ends. That could begin with the formation of smaller centres and establishments to be ultimately welded into a great union. The road hitherto has been strewn with the wrecks of such attempts because there has been no large, sincere and united public sentiment behind them. That sentiment is now being created—it is more than sentiment, it is conviction, the recognition of a great necessity. The function, as the old biologists used to tell us, must precede the organ, which is another way of saying that the demand creates the supply. There is a demand for mediums and mediumship. It is an urgent, serious demand now. It is no longer a fashionable caprice, the imaginary need of that pampered foolery and frivolity which turned mediumship into a convenient method of fortune-telling. Some of our readers may like to offer suggestions (as briefly as possible) as to some of the forms this preliminary organisation of mediumship might take. We do not look for anything great and perfect just yet (small, sound beginnings are sufficient at the start—and it is an imperfect world!). We look to plant a few healthy seeds in a soil that is now exceedingly rich. Those who can command the means and influence to foster the attempts are ready to assist them if they are approved. It may well be that the development of the idea will form part of the great work of Reconstruction after the war.

THE RESOURCES OF SUBCONSCIOUSNESS.—The subconscious is in ordinary life submerged and the conscious is supreme. But in proportion as the subconscious emerges into prominence there come extensions of the normal powers in many directions. When the balance between conscious and subconscious is fully maintained, with the conscious in complete control as it must ever be, we get all the manifestations of brilliance leading up to genius; we have all the resources of the mentality supplemented by those of the subconscious in the way of absolute memory, perfect deductive powers, intuition and insight; and the result is a Shakespeare. The subconscious is a marvellous servant, but an impossible master, and where conscious control from whatever cause is abrogated or destroyed, there we have "fixed ideas," delusions, manias, and all those pathological states that fill our asylums throughout the length and breadth of the land.—"Manual of Hypnotism," by H. ERNEST HUNT.

THE PREJUDICE AGAINST PSYCHICAL INVESTIGATION.

SIR OLIVER LODGE IN "THE MEDICAL PRESS."

In "The Medical Press" of the 26th ult. Sir Oliver Lodge, commenting on the attitude of the majority of his critics, makes it plain that he has no quarrel with those serious students of the subject who hold that it is unnecessary to invoke the agency or activity of deceased or discarnate persons in order to explain psychical happenings. He even shares that opinion himself provisionally in respect of some of the more purely physical kinds of unusual phenomena—though, with a few other investigators, he has, after much hesitation and long delay, "become gradually convinced that to account for *all* the facts survival of personal influence has to be postulated." He writes:—

We do not in the least resent this inference being called in question and discussed by anyone equally well-informed of the relevant facts; but the wholesale rejection of all our results, including even the proof of telepathy, is merely stupid. A few extracts from the work of Dr. Paul Joire, Professor at the Psycho-Physiological Institute of France, whose book, "Psychical and Supernormal Phenomena," has been translated into English, may be of interest to your readers. He says:—

"This prejudiced rejection is in no way scientific. There are well-attested facts, absolutely authentic, but which we cannot comprehend and which we do not know how to explain in the present state of our knowledge. Is that a reason for denying them? Experience has shown us that we may be able to explain to-morrow that which to-day is still a mystery. Twenty-five years ago science knew nothing of hypnotism, and obstinately refused to study it. Many denied *in toto* all these phenomena, of which the public spoke in a whisper, and when sometimes a fact became surrounded with undeniable evidence, they rejected it on the ground of trickery. . . .

"If a man should say: 'I only occupy myself with astronomy or botany, I have not the time to study psychical phenomena, I do not know anything about them and cannot adjudicate upon them,' there is nothing to be said against this: such an attitude is serious and correct—it does not depart from the scientific spirit.

"But it must be recognised that the language of the majority of men, and even of scientists, is quite different from this. They despise psychical phenomena, not because they cannot study them, but because they do not believe in their existence, and declare them impossible, without having studied or even seriously examined them.

"Now this negation *a priori* is altogether contrary to the scientific spirit. It is just as unreasonable as would be the complete acceptance without verification or examination of facts which had not been proved. . . .

"Professor Charles Richet, member of the Academy of Medicine and hon. president of the Société Universelle d'Études Psychiques, has exactly expressed what ought to be thought of these studies by every man of science in the following lines:—

"Undoubtedly the experimental sciences of physics, chemistry and physiology are quite as positive as mathematics; but there is this difference between them, that they do not involve a negation. They furnish us with facts, but they can never prove that another fact non-contradictory is impossible. . . .

"This phenomenon (of radium) does not contradict antecedent experiments. It is a new phenomenon, that is all. And the scientist who refuses to examine facts because they are new, because they present an appearance of contradiction to classical facts, would be rather a poor specimen of a man.

"Nevertheless, when, *a priori*, Spiritism is attacked, it is, in reality, for no other reason than that of its newness. There is nothing to be found in the facts of Spiritism which formally contradicts data established by science. . . .

"We men of 1904, we cannot persuade ourselves that in 2004, and, more certainly, in 3004—a future which defies the anticipations of our most audacious speculations—the scientific data will be absolutely different from those of the present. . . .

"It is certain, indeed, that we can foresee nothing concerning that vast future; but we can nevertheless assert that the science of to-day is but a slight matter, and that the revolutions and evolutions which it will experience in a hundred thousand years will far exceed the most daring anticipations. The truths—those surprising, amazing, unforeseen truths—which our descendants will discover, are even now all round about us, staring us in the eyes, so to speak, and yet we do not see them.

"But it is not enough to say that we do not see them; we do not *wish* to see them; for as soon as an unexpected and unfamiliar fact appears, we try to fit it into the framework of the commonplaces of acquired knowledge, and we are indignant that anyone should dare to experiment further."

So far Professor Richet. Dr. Joire continues:—

"It is strange to notice that men of the most sober minds in regard to all other matters usually approach the study of psychical phenomena with an obvious prejudice and foregone conclusion, which tends to falsify their judgment. It seems that when they study these phenomena their object is not to obtain enlightenment and ascertain the truth, but to combat them as though they had an interest in proving that they do not exist. They rightly call for the opinion of scientific men, but should a scientist of universally recognised authority, and whose testimony they themselves have appealed to, tell them that he has assured himself of the reality of psychical phenomena, he seems, *ipso facto*, to have lost all credit in their eyes, and they no longer put faith in his word. They accept the observations which a celebrated astronomer may make of the stars; but if he says that he has closely observed and verified some of these phenomena, which, I do not know for what reason, are opposed to their preconceived ideas, they say that he is the victim of hallucination, or assert that he has been deceived."

Sir Oliver concludes:—

I commend these two independent utterances of distinguished medical men on the Continent to the attention of readers of this journal.

THE NATURE OF TIME.

Miss E. Katharine Bates writes:—

Mrs. de Crespigny will, I am sure, in fairness, allow me to point out one or two assumptions on her part which another reading of my little paper would correct. Unfortunately, owing to present postal delays, the proof, which I corrected and returned at once, did not reach the printer until after the paper had been sent to press. Eleven lines above the *end* of my second paragraph, "life itself . . . may be described," was carefully corrected, "*might* be described." I distinctly said that I was wondering, in a very tentative way, not whether such a surmise were true, but whether Blanco White—as a mystic—*might have had* some such thought at the back of his mind when writing his beautiful sonnet, showing that "things are not what they seem." The difficult problem of free will does not really enter into the subject at all. The suggestion was that somehow, somewhere, we have lived through these events, and that, exercising our free will on its obviously limited plane, we have either sunk under temptations or risen above them in that past experience which we now contemplate. The whole suggestion may be fanciful but it is not illogical. Given the idea of re-embodiment at all, there might be reincarnations for contemplation of the past, as well as reincarnations for action and exercise of free will in the present. When we go to a theatre and see "a play with a purpose," we note the disasters that arise from taking a wrong turn, speaking the wrong word, or listening to evil counsel, &c. Seeing all this does not affect our free will. It is an educational process, showing how their free will was wrongly employed by certain imaginary characters, with disastrous consequences, which will be fully disclosed before the curtain falls.

I can imagine few things more helpful than to review our past lives "from the stalls," not in "a lazy and irresponsible position," but having an exceedingly uncomfortable time there, no matter how velvet-plush and luxurious the stalls might be!

The lesson I learn from my critic (for which I am grateful to her) is that mysticism and its "guesses at truth" have no legitimate place in the columns of LIGHT, which has to deal very emphatically with the western mind and its special contribution to the cause of truth.

As a matter of fact, the Salisbury Plain illustration might include some such theory as the one under discussion. The man in the centre of Salisbury Plain might be the Higher Self watching and profiting by the experiences of his Lower Self during the journey through life.

I hope no owner of the western mind will suggest that I imply by these words that the brilliant author of the illustration had any such fanciful ideas in his head at the time.

MAKE a point never so clear, it is great odds that a man whose habits, and the benefits of whose mind, lie a contrary way, shall be unable to comprehend it. So weak a thing is reason in competition with inclination.—BERKELEY.

THE HERO'S DEATH—AND AFTER.

THE VIEWS OF AN ONLOOKER.

At the present time, when so many soldiers and sailors are dying in battle because they believe it to be their duty to fight and die for their country, it is of the utmost importance that the world should have some positive information concerning what happens to a man who is killed suddenly in the midst of health and strength.

To ask a man to give up his life for any cause is expecting him to make a great sacrifice even if he is sure of an after-life. If, however, there is no after-life, and with death there comes a total and final obliteration of the man, the sacrifice is then immense.

If we could be sure of what lies beyond the grave, and if the knowledge were comforting, how much more willingly and cheerfully would men then die for their country, and how much more contented and happy would the relatives of those dead warriors be if they knew that their loved ones were still alive, though physically dead, and were not lost to them for ever.

Yet in spite of the world's present great need, and even though this war has produced a deeper religious feeling, there remains a lamentable state of doubt as to what happens to a man after he has died. Some time ago the Rev. R. J. Campbell made a rather startling statement. It was to the effect that many soldiers who had been killed during the present war had communicated with their friends on earth after death. If this be a fact, it does not agree with a popular belief that when a man dies he remains totally unconscious until a resurrection brings him back to physical life, and a Divine decision is then taken concerning his eternal future, rewarding or punishing him according to his conduct in his life on earth.

It would rob death of much of the horror with which we regard it if we were certain not only that man lives after death, but that death does not even temporarily destroy a man, that he continues his individual life, though on a different plane of existence. Still more comforting would it be if we knew that our beloved dead knew all about us after they had been killed, visited us sometimes, and could communicate with us. Such is the general idea held by Spiritualists, and a somewhat similar one is held by some of those who believe in man's re-incarnation through a series of earth lives. The writer was lately informed by a Spiritualist of considerable experience that he had communicated—through a medium, of course—with a number of soldiers who had been killed in this war, and there are other people who also claim to have done so.

It is necessary, therefore, that such claims and assertions should be investigated by the established religious authorities, who would be doing a great public service if they published some form of document, having reference to the future of the soldier who dies in battle.

Concerning the death of our warriors in battle, one of the best known of Theosophists speaks as follows, the reason why he is quoted in preference to others being that he takes up the point of view most comforting and applicable at the present time:—

No one need ever have the slightest doubt or hesitation with regard to the fate of the man who dies unselfishly at the call of duty. His future, like that of everyone else, will depend upon his life and not upon his death, yet that death cannot but be a very potent factor in his evolution. The very fact that he has developed sufficient heroism to die for what is to him an abstract idea means very great advancement from his previous position.

Whether the cause in which he is fighting be in the abstract right or wrong simply does not affect the case. He thinks it is right, to him it is the call of duty, the voice of his country, and he is willing to cast aside all selfish considerations and obey it even in the face of death. Observe that it is in the last degree unlikely that the type of man from whom our private soldier is drawn [this was written before the present war] would in his ordinary home-life have any opportunity of developing such magnificent courage and resolution as he gains on the battlefield, and you will begin to see that in spite of its horrors war may nevertheless be a potent factor in evolution at a certain level. Nevertheless, though in certain cases death on the battlefield may do more for a man's evolution than continued

life would, there is reason in a general way in the prayer of the Church, "From a sudden death, good Lord, deliver us." When a man lives out his life to old age most of his lower desires are naturally worn out and cast aside even before he leaves this physical plane. A long illness often produces the same effect, but the man who dies suddenly in the full flush of youth finds himself in a very different case. In him the desires are strong and active, and other things being equal he is likely to have a much longer astral life. In some cases the man who is suddenly thrown out of the physical life on to the astral plane remains for a long time unconscious in a sleep filled with rosy dreams. Another compensation which comes to the victim of sudden death, either in battle or by accident, is the special ministrations always accorded to such by the band of invisible helpers.

THE COLOUR CURE.

E. R. writes:—

I feel very much in sympathy with those who are establishing surroundings to help to cure by colour. I suppose the curative effect of music is an acknowledged fact, and if any of your readers were ever at a certain "Colour Concert" given long ago, they would admit that colour and music are one. Each note of the instrument produced on the screen its corresponding colour or shade of colour. Does it not seem probable that every mental or spiritual effect, whether received through the eye, the ear, or any other channel, is just some variation of the blessed word "vibrations"? What our shell-shock sufferers require are harmonious vibrations. Is it true that in the German Army there is very little of this shell-shock, as the soldiers have been taught to keep proper control of their minds? I have been told this, but do not know if it is true. What interests me is that surroundings and conditions are the most effective methods of touching any derangement of the nervous system. I can give a personal testimony to the effect of colour on the brain and nerves, as during a very critical malarial fever, when every sense was intensified far beyond the normal, I could not look at anything white without feeling violently ill, and if everything of this colour had not been temporarily removed, I am certain that my recovery would have been impossible. On another occasion when I had been very near the next state, I could feel that, simply by gazing at some beautiful vases of old rose, I was bringing myself into harmony with all that could heal.

THE PETERS TESTIMONIAL FUND.

Mr. H. Withall is happy to acknowledge the following additional subscriptions towards the proposed testimonial to Mr. Alfred Vout Peters:—

						£	s.	d.
Old Friend (M. C.)	...	...	...	...	...	1	0	0
Mrs. Fry	...	...	...	...	...	0	8	0

TO READERS, CORRESPONDENTS AND CONTRIBUTORS.—It is now impossible to print more than a few surplus copies of any newspaper, and this has resulted many times in disappointment to those who, not being regular subscribers to *LIGHT*, have sought to obtain casual copies, for the weekly issues are frequently sold out. The only way to be sure of a copy is to lodge a standing order either with a newsagent or at this office. Those correspondents and contributors who demand immediate attention to their letters and manuscripts are reminded that the war has made all businesses difficult and some impossible. We do our best to cope with the situation, but delays in many cases are unavoidable.

"THE THIRTEENTH CHAIR."—The element of perplexity pervading Bayard Veiller's clever and thrilling drama, "The Thirteenth Chair," now being performed at the Duke of York's Theatre, involves the spectator quite as much as any of the characters, and increases rather than diminishes up to the very moment of the final dénouement. But there is nothing genuinely psychic about the story, and it therefore belongs to quite a different category from "The Invisible Foe" and its predecessor at the Savoy. The dark séance in which Madame La Grange, the central figure in the play (most powerfully acted by Mrs. Patrick Campbell) enacts the part of medium, turns out to have been a fake affair arranged by the police, and the piece of desperate bluff by which she finally drives the author of a twofold murder to reveal himself is the sudden inspiration of a frantic mother at her wits' end to save her falsely accused daughter. The action of the play, however, is of absorbing interest throughout, for, from the intrusion of an inexplicable tragedy into a pleasant home circle, every incident that follows is unexpected and comes as a revelation.

"WHAT IS MAN?"

By G. D. C.

True Spiritualism is throwing to-day much light on human personality. But is it neglecting one of its heritage by failing to study the teaching of the great Bible Spiritualists?

For instance, has not St. Paul an understanding of human nature, its present, its future, its past, which can serve us now with timely illumination?

After all, has human nature really changed so much since the yesterday of two thousand years ago? And is it not the same Mind that revealed truth to prophetic Christians like St. Paul, and reveals it still to those who can see and hear what eye hath not seen nor ear heard?

The nature of the body is a puzzle. But when St. Paul tells us from his spiritual experiences that man is a "psychical" being surely we get a gleam of light.

If St. Paul means (as he appears to mean) that our *physical* body is really a *psychical* body clothed in borrowed matter, then we begin to understand ourselves. Our essential body, here on earth, is seen to have the power of taking up and casting off borrowed matter both through life and at death. It would seem, further, that our whole psychical being passes through death into the next state of life (to take up there again, perhaps, new borrowed substance suitable to its new surroundings), leaving its discarded matter in the grave. With regard to St. Paul's use of the word "psychical," note that our "psychical" being is clearly, for him, a being which has a future beyond the present; even as the life of the seed sown has a future. Yet that "psychical" being is something we have in common with the animals. In I. Corinthians xv. 45, quoting from the Septuagint (Genesis ii. 7), St. Paul declares that man was made *ἐκ ψυχῆς ζώσαν* (a living psyche), the very term used of the animals in Genesis i. 20 to 24, and Genesis ii. 19 in the Septuagint. But, according to St. Paul, man, here and hereafter, is not only a "living creature" (i.e., psychical in body and mind), he is potentially "spiritual"; and we are designed to be transformed out of the "psychical" into the "spiritual."

The apostle makes this vivid for us in his famous passage, I. Cor. xv. 35 to 49. He gives us there his vision of the future for human nature in Christ. Bear in mind that St. Paul is a seer. Standing in the present, and looking forth across the infinite ages of the future, he tells what he sees *here and there*. *Here* is the "psychical," *there* the "spiritual." That is the way of the seer. The prophet's gaze ever lifts from the puzzles of life around him to the glory of the horizon. But, let there be no mistake; there is an immensity of life and service and character-transformation lying between the *Here* of the psychical nature and the *There* of the perfected spiritual life.

In between lie, surely, the many planes of "The Paradise," each with its place of refreshment along the road ("In my Father's house are many resting-places." St. John xiv. 2. The familiar "mansions" should be rather "resting-places"; see Bishop Westcott's Commentary on St. John). But, in I. Corinthians xv., what caught the eye of St. Paul was not the intermediate stages of the journey but the goal.

There it was, far, far off, yet infinitely lovely. At the end of the journey, first the resurrection of man into the "spiritual" life; then Humanity's Ascension Day; then, last, but best of all, the glorious "Place" which Christ had gone to prepare in the presence of the Father.

"LIGHT" MAINTENANCE AND ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donation to this fund:—

	£	s.	d.
Old Friend (M. C.)	0	10	0

PARALLELS FROM HOLY WRIT.—Referring to the question raised by H. H. M. on page 336, we are reminded that the work he suggests has, to a considerable extent, already been done by the Rev. Chas. L. Tweedale in his book, "Man's Survival after Death." We owe Mr. Tweedale an apology for not mentioning this important book in conjunction with those of the Rev. Arthur Chambers to which, on page 331, we commended the attention of the Rev. T. J. Hardy.

"THE UNSEEN WORLD."

Under this title, the "Sunday Times" of the 21st inst. continues the correspondence which has now become so notable a feature of the journal. On this occasion, Sir W. F. Barrett, writing of the Hugh Lane sittings, replies to Sir Charles Fryer and Mr. Grant Richards, and gives a letter from Mrs. Hester Travers Smith, who was present at the séance at which the message purporting to come from Sir Hugh Lane was received. Mr. Edward Clodd maintains his point concerning the fraudulent nature of the phenomena through the Fox sisters; Mr. F. W. Percival testifies to the reality of the rapping manifestations in the presence of Mrs. Fox Jencken; and Dr. Crawford calls for an explanation from Mr. Edward Clodd of the reflection cast on his science degree by placing it in inverted commas. Mr. Edmund Selous criticises Dr. Mercier's method of explaining psychic phenomena by the hypothesis of "universal fraud and gullibility"; Dr. Mercier insists on the necessity of proving that the phenomena cannot be accounted for by natural means; and Lieut.-Colonel Wilmer makes much the same point. "The supernatural," he tells us, "has only been proved to the satisfaction of its devotees." Mr. I. Scott Battams, in the closing letter, makes a good point in his reference to the fact that Maudsley cites Swedenborg's plans for an "air machine" as an evidence of mental aberration!

In another part of the journal the Rev. R. J. Campbell states that, in his opinion, personal survival is fully proved. "No one properly acquainted with the evidence," he says "could reasonably deny this, and it is only because critics of psychic research, or rather of Spiritualism and its accompaniments, fail to acquaint themselves with the evidence that they so frequently pour scorn upon the considered testimony of trained observers of psychic phenomena." After which he retreats in most admired disorder some warnings on the dangers of "necromancy." "It is well," he writes, "to encourage psychical research as such, but to discountenance necromancy. The spiritual is not the psychical." A satiric commentator might add to this that it is well to encourage aviation, as such, but to discountenance the danger of travelling in aeroplanes, also that aviation is not theology.

In the "Weekly Dispatch" Mr. Max Pemberton gives an account of the clairvoyant experiences of a friend, a Government official, who after an illness was pronounced to be dead, but eventually recovered. During the time of his coma, which lasted twenty-four hours, the patient appeared to himself to be floating in space as a spirit but bound to his inanimate body by "two bands or currents of force." Mr. Pemberton also gives a description of the experiences at death of a certain Major P. as originally related in an article in "The Quest."

D. G.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 29TH, 1887.)

THE LATE JOHN MURRAY SPEAR.—We regret to announce the departure of an old and respected Spiritualist, whose name is known to many in the present generation and who was a prominent figure in the past. John Murray Spear passed away on the 5th inst. at his residence, 2210, Mount Vernon-street, Philadelphia, U.S.A. Mr. Spear was born in Boston in the year 1804. In 1851 he turned his attention to Spiritualism. He satisfied himself of the reality of the manifestations and found that he was himself a medium. His psychical gifts included those of healing the sick, automatic writing and trance speaking. Mr. Murray Spear was a man of single-hearted simplicity of character, pure, trustful, earnest, disinterested and devout. He has been in his day and generation an aid and a consolation to many.

THE ESSENES AND JESUS.—The subject of Mr. W. J. Vanstone's address on Thursday afternoon, the 18th inst., at the rooms of the L.S.A. was treated in an attractive way, the doctrines and customs of the Essenes being traced to their beginnings, and the inter-relations of the sect, its effect on other systems of philosophy and its association with the early years of Jesus being described by the lecturer, whose interest in his subject was fully reflected by his audience, who followed the address throughout with the deepest attention.

POLTERGEIST DISTURBANCES IN JAMAICA.

Many students of psychic phenomena find interest in those turbulent and apparently meaningless outbreaks known as "poltergeist" disturbances. In *LIGHT* of September 9th and October 21st last year we gave accounts of such phenomena occurring at Rosmead, Port Elizabeth (South Africa). The following story reaches us from Jamaica, and relates to occurrences almost identical with the happenings in South Africa (there is a significant likeness about these phenomena wherever they occur):—

In the Cameron Hill district, not far from Carisbrook, lives a woman named Mrs. Agnes Boothe. She is the mother of several children. Her husband is away from home. For some weeks now her home has been the scene of the strangest incidents imaginable, and the poor woman's distress is beyond description. Large stones are hurled in the house, falling among the inmates; her kitchen takes fire on several occasions; on a certain day this happened three times. As soon as one flame is extinguished, another appears. Her tin cases took fire on Friday, though no one entered the house with a spark of fire. The sheet on her bed was burnt all over by a red-hot clothes iron. She dare not leave her kitchen even for a moment while cooking goes on. If she does, when she returns every morsel of food will be scattered on the ground in the kitchen, while the meat that may be among the food would be nowhere seen. One day the food was removed and scattered about, the salt emptied from the salt jar into the pot, and the jar itself placed in the fire under the pot. Her plates, cups, &c., are repeatedly crumbled on the table in the presence of anyone in the house—no visible means of breaking them being seen. On Sunday, the 6th inst., while bathing one of the children preparatory to church going, the clothes of another child were suddenly torn into shreds. There was a barrel of clean water by the side of the house, from which she took water to bathe the first child. On going back to get water for the second she found the water mixed with earth and dried grass. No visible hand can be seen in any case, and the whole matter remains a mystery, while the unfortunate woman suffers considerable loss, anxiety and fear.

We quote from the account given in a Jamaica paper, the "Daily Gleaner," of May 18th last, for a cutting from which we are indebted to Mr. M. Calnek, of Jamaica. In these terrible days we do not feel interested in the disorderly side of psychic activities, except in so far as the chronicling of such events is serviceable to science in general, while at the same time it renders the case for materialism more and more difficult and, indeed, impossible. Some of our sceptics, while they find the testimony to angels and angel ministry a theme for derision, may possibly find less humorous material in the diabolical aspect of the subject. Fortunately for us the evidences for the intelligent and beneficent side of psychic activity are incomparably the larger of the two.

EVIDENTIAL DREAMS.

V. D., the daughter of a Church of England minister, sends us some stories of supernormal experiences, vouching for their truth. The annals of psychic science abound in such cases as our correspondent gives, but we select the following as being rather out of the common.

Some years ago V. D.'s father was offered a "living," and in the customary fashion went down to the parish to inspect the house and the church. In the meantime our correspondent's mother had a dream in which she saw the house and went over it. When she visited it afterwards, in company with her husband, she at once recognised the house as the one she had seen in her dream. While in one of the rooms she remarked to the woman who acted as caretaker, "There ought to be a door leading from this room to the kitchen." The reply was that there was no such door. About a year later, when the clergyman and his family had taken up residence in the place, a visitor who was familiar with the past history of the house told them that in earlier days there had been a door leading from that particular room to the kitchen, but it had been bricked up by the then tenant.

Our correspondent adds that her mother frequently had dreams in which she received information that could not have

been obtained by any normal method. Thus on one occasion in three successive dreams the mother was told by a near relative, who had passed on some years before, that her tomb was in a neglected state. So impressed was the dreamer that on the third morning she took a journey of one hundred and fifty miles to test the truth of the vision and found it to be correct. The agreement under which the grave was to be kept in order had been broken by those responsible. The instance is by no means unique. We give it chiefly with a view to adding an example to show that there is a method in these things which might not be at first apparent to those who wonder why a spirit should be so troubled about a circumstance that can mean little or nothing to it in its higher life. There is a case on record of a spirit communicator giving a message complaining about a defect in the arrangement of the resting-place (a vault) of its mortal remains. When the matter had received due attention, which entailed the opening of the vault, the communicator gave a further message to the effect that the real object of the original communication was not to repair the defect in the vault (which was of no consequence), but to prove to the recipients of the message that she retained life and consciousness beyond the grave.

THE SPIRITUAL SIDE OF THE MATERIAL WORLD.

Speaking on the above subject at the rooms of the Alliance on the 19th inst., "Morambo," the guide of Mrs. M. H. Wallis, referred to the material world as a channel for the revelation of the spiritual. Sometimes persons on the "other side" coming again into relations with the physical world perceived conditions here in very much the same way as they were wont to perceive them when in the body, but usually they saw much more clearly the spiritual expression. They might not be able, for instance, to perceive the beauty of a flower quite as we did, but they might see in it a more wonderful beauty; and the more perfect the flower the clearer the channel it afforded for the expression of spiritual force. Again, a great degree of spiritual power was expressed through some human instruments, while in others such expression seemed almost entirely lacking, but that lack might be caused not so much by the imperfection of the real nature of the individual as by the imperfection of the physical channel. Given better conditions, there would be a more true and harmonious expression. Between the material and the spiritual hung a thick veil in which were tiny apertures. On the one side of the veil were wonderful powers, on the other were fragmentary expressions. But the veil was in process of being thinned and the apertures extended. The Divine was ever seeking expression. Some people, when told that the spirits of deceased friends could communicate with us, asked why they should be called back, not understanding that often they had not gone away at all, but were merely on the spirit side of this material phase of existence, sometimes being even unaware that they had left the physical body. Their minds were so obtuse that they could not take in the thought of things other than material. Others, again, returned because they were drawn by the consciousness that there were those here who needed their help and guidance and comfort. One way in which children were trained on the other side, especially those who had gone over very young, was to bring them back to earth conditions. It was sometimes wise that they should continue as members of the household they had left, even taking part in the games of the earth children. In the sleep state we often reached a wonderful degree of spiritual activity, in which we travelled far and gained much. As his limitations were outgrown man came into conscious relations with those greater realities of life which lay beyond time and sense.

It will be observed that the present issue of *LIGHT* is specially suitable for the use of inquirers by reason of Mr. Richard Wilkinson's letter on page 339 and other features.

The grandest and truest and sweetest things are always hints—no more. The minute you try to be literal and explicit with them they are gone. You cannot argue or explain the things of the spirit. The highest and most intimate perceptions are glimpses. Things said all out are platitudes; feeling analysed and explained is dead before it is dissected—dead, and it is time it was buried.—MRS. WHITNEY.

SOCIETY WORK ON SUNDAY, OCT. 21st, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Spiritual address and clairvoyance, Mr. A. Vout Peters. Pianoforte selections, Mr. H. M. Field. Excellent attendance.—77, *New Oxford-street, W.C. 1.*—15th inst., Mrs. A. Jamrach, clairvoyance. For Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. G. Prior on "Heresy and Honesty"; Mr. P. E. Beard on "Life's Harmonies." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Our leader, Mrs. Fairclough Smith, whom we welcome back after her rest, gave inspirational addresses; evening subject, "The Value of Spiritualism during the War." Sunday next, morning and evening, Mrs. Fairclough Smith, inspirational addresses.

WIMBLEDON SPIRITUALIST MISSION.—Helpful address by Mrs. Orłowski. For prospective announcements see front page.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services, 11.30 a.m. and 6.45 p.m., addresses by Mr. H. Ernest Hunt. Sunday next, Mr. E. B. Deadman.—T. W. L.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Address by Mr. Tilby, "Spiritualism a Philosophy of Life." In future we meet regularly in No. 13 Room.—E. S.

TOTTENHAM.—684, *HIGH-ROAD.*—Mr. A. H. Sarfas spoke on "The History of Spiritualism," and gave clairvoyant descriptions. Sunday next, 4 p.m., Mrs. E. Marriott; 2.30, Lyceum.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Morning, impressive address by Mr. P. Scholey and circle; evening, address by Mrs. Mary Davies. Sunday next, 11 a.m., service and circle; 5 p.m., Mr. Horace Leaf.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mrs. Maunder, address and clairvoyance; evening, address by Mr. Brown, recitations by Mr. Dye. Sunday next, 11 a.m., church circle; 6.30 p.m., Mrs. A. de Beaurepaire.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11 a.m., public circle; 3.30 p.m., Mr. Wilkins, vice-president of Fulham Society. Services at 3.30 instead of 7 until further notice.—M. C.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Mr. Robert King, address. Sunday next, 3 p.m., Lyceum; 7, Mrs. Annie Boddington, address and clairvoyance.—J. M. P.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Evening, address and clairvoyance by Mrs. Podmore. Sunday next, 6.30, Mr. Harold Carpenter, address. Monday, 3 p.m., ladies, address and clairvoyance. Wednesday, 7.30, Mr. Hall, address.—E. M.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., public circle; 7 p.m., Mr. E. Cager, address. Collection for Fund of Benevolence; 3 p.m., Lyceum. Sale of Work at Unitarian Church Hall, November 1st and 2nd.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Visit from L.L.D.C., address by Miss V. Burton. Sunday next, 11.15 a.m., circle service; 3 p.m., Lyceum; 6.30, Mrs. Podmore. Thursday, 8.15, Miss B. Moore, complimentary séance, silver collection.—N. B.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. T. O. Todd's concluding lecture, "Light of Asia"; evening, Mrs. Neville, excellent address and clairvoyance. Sunday next, 11.15 a.m., Mr. and Mrs. Jones; 3 p.m., Lyceum; 7, Mrs. A. Jamrach. Wednesday, Mr. T. O. Todd, "Love's Pilgrimage to Paradise." Special collection.

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ALL SOULS' DAY.

M. C., a correspondent, sends us some verses suggested by the well-known song, "As once in May," which, we believe, was also known as "All Souls' Day," the exquisite musical setting being by Lassen. We select three stanzas from the poem, which has a distinct appropriateness to the truth of spirit return :—

Once in earth's springtime I was ever near you,

But there were bitter nights and frosts in May.

Now from the sunshine, not the grave, I hear you—
'Tis Summer day, 'tis Summer day!

Of that Beyond to which all footsteps travel—

And some have reached it ere their sun had set—

I know you long the mystery to unravel.

Do I forget? Could I forget?

In your dark night I felt your heart's dull aching,

For I had never really gone away.

Now for us both indeed the dawn is breaking

To perfect day, God's perfect Day!

"EPIDEMIC."—"The Publishers' Circular" of the 22nd ult. contains an article on "Spiritualism and Sir Oliver Lodge." The writer of the article refers to the fact that in three months over ten thousand copies of "Raymond" were sold. He then proceeds to ridicule certain statements in the book, and takes occasion to commend Dr. Mercier's new work bearing the above title, as "a sane, powerful and convincing antidote to this epidemic of Spiritualism."

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