

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

In our leader this week, discussing the problem of spirit identity, we allude to the Tichborne trial. That was the most extraordinary case involving identity ever recorded in the annals of the world. It was full of impossible and incredible things. It was more marvellous than any psychic phenomenon—perhaps it *was* a psychic phenomenon—but no one, not even those with the least knowledge of it, have ever succeeded in explaining it. Here we have a butcher from Australia, but originally of Wapping, a man immensely fat, self-assured, suave, fluent—a strange mixture of vulgarity and refinement—claiming to be identical with the Sir Roger Tichborne who, as a young man, had travelled to South America many years before and was reported to have been lost at sea. The Claimant is said to have shown little physical resemblance to the man he personated; he was h-less, too, but, oh, he remembered everything (or nearly everything) that the real heir might have been expected to remember. He met hundreds of people in all ranks of life who had known the real Sir Roger, and he recognised them and identified himself by some allusion to the past, and many of these people were entirely convinced that they recognised him, in spite of some curious differences. He was "Sir Roger" to thousands of people. Some of them went into the witness-box and swore to his identity. He had tricks of speech and manner that suggested the real Sir Roger. Take, for instance, the fact that the real Roger was educated in France, where the boys work their multiplication sums differently from English schoolboys. The Claimant was one day doing some calculations—privately, not for exhibition purposes. Someone who saw the figures afterwards noticed that the Claimant did his sum in the French fashion, just as the real Roger would have done!

As an "impersonator" the talents of the Tichborne claimant verged on the miraculous. He was acquainted with thousands of little matters connected with the earlier life of the real heir. It is said that he was even recognised by the sorrowing mother as her son, but in this case age and grief appear to have made her judgment a doubtful one. On the ground of his physical resemblance to the young Tichborne as he was, there was little to be said, but his mother declared that she knew him by his ears. On the other hand we learn that the relatives of the Wapping butcher recognised the Claimant when they met him, but not as Tichborne. It was an amazing romance. If it had occurred in fiction it would have been denounced as an impossible piece of imagination utterly untrue to life. But the case for the Claimant broke down at last, as all deceptions, however ingenious, do in the end—that is the only test of truth, its permanence. The pretender was asked by the

opposing counsel to state the contents of a sealed envelope which the real Sir Roger had deposited with his bankers before going abroad, to be opened in the event of his death. Now of this the Claimant had clearly not been informed. He was taken by surprise, and instead of confessing his ignorance fell back on guess-work. His guess was so wide of the truth, so wildly and monstrosly absurd, that we can compare it with nothing but one of Mr. Clodd's or Mr. Cumberland's explanations of psychic phenomena. And then his counsel threw up his brief—there was nothing else to be done. But there are still people who believe that the Claimant was the real heir. Those who have read the story of the trial are not surprised.

* * * *

Many inquirers and sceptics, while professing an open mind towards the phenomena of mediumship as a whole, exhibit considerable distrust of psychometry. That the mere handling of an article can enable the medium to sense its history or associations is to them incredible and contrary to all experience. Matter, they allow, can be influenced physically, but when it is asserted that it can also retain the impress of an owner's emotional states and activities, they shrug their shoulders and say that this has never been established scientifically. While it is true that psychometry is not at present recognised by science, some recent investigations by a Continental scientist provide a suggested analogy which critics would do well to ponder. We take the following from a recent issue of the "English Mechanic":—

An interesting step in the reconstruction of the remote past has been taken by Dr. P. L. Mercanton, the well-known Swiss glaciologist, who has made a study of the magnetic conditions of various pieces of prehistoric pottery taken from Swiss lakes. From these investigations he concludes that at the time and place of manufacture the terrestrial magnetic inclination was nearly zero.

If past magnetic conditions can thus be ascertained, why should not the delicate electro-biological forces of a vanished brain or hand leave traces that can be detected and read by a medium or sensitive?

A GUARDIAN ANGEL.

The second volume of the biography or autobiography, of Spurgeon, published by his widow, gives an interesting account of Mr. Ruskin's friendship in his evangelical days for the famous preacher, whose Surrey Music Hall services he seems to have attended. It contains the following story given by Mrs. Spurgeon on Mr. Ruskin's authority. A widower was in treaty for an old farmhouse in the country for the sake of his children's health. One day he took them to see it, and the young people set off on a tour of inspection. After running about the grounds and examining the house, one of them proposed that they should explore the ground premises. So the merry band went helter-skelter in search of a way below, found a door at the head of some dark stairs, and were rushing down at great speed, when midway they stopped in startled amazement, for standing at the bottom of the steps they saw their mother with outstretched arms and loving gesture waving them back, and silently forbidding their further passage. With a cry of mingled fear and joy they turned and fled in haste to their father, telling him that they had seen "mother." The astonished father perceived that something unusual had happened. Search was made, and close at the foot of those narrow, gloomy stairs they found a deep and open well entirely unguarded. Mrs. Spurgeon says Mr. Ruskin related the tale with an impassioned tenderness and power, which her pen cannot imitate, as an instance of direct and divine preservation from a dreadful death.

SOCIAL RECONSTRUCTION AND THE LAND.

By E. P. HEWITT, K.C.

The article of September 21st under this heading, taken from the synopsis of a lecture by Mr. Henry Fox, must have been a surprise to many of the readers of *LIGHT*. Its connection with psychical research appears somewhat remote. It is not one of the aims of the Spiritualist movement to promote Socialism; and it would be very unfortunate if the idea were to get about that the two movements were in any way connected.

Mr. Fox has evidently a strong antipathy to individualism; and, like most advocates of Socialism, he attacks those interested in land, as a preliminary to attacks upon other forms of private property. Mr. Fox adopts as a "basis" that "land is the source of all wealth"—a loose expression, implying a vast deal more than can be stated with any approach to accuracy. A surgeon, a singer, an author, an inventor may each make a large income, very remotely connected with land. No doubt a man must have raw materials to apply his brains to, and cannot live without being able to rest on a piece of land. But this does not make the raw materials, or the land, the entire or even the main source of his wealth.

Mr. Fox states that "the possession and control of the land . . . carries with it the possession and control of the lives and welfare of all the inhabitants of the earth." If the contingency could be imagined of all owners of land entering into a gigantic conspiracy to prevent everybody else occupying any land, or to allow them so to do only upon terms of slavery, and of such a conspiracy being successful, then the above sentence would have some approach to accuracy. But as the formation, and still more the success, of any such conspiracy is too wild to contemplate, the sentence quoted above has really no relation to practical affairs.

According to Mr. Fox, private property in land has reduced "the bulk of earth's inhabitants into subjection to the owners of the land"—a vague statement of not much value. Take the case of an ordinary tenancy in this country. The tenant has to pay rent, forming part of the consideration for the thing lent, and to observe certain covenants as to repairs or otherwise, forming the residue of the consideration. Sometimes the covenants contain restrictions as to user, it being for the mutual benefit of the dwellers in a residential neighbourhood that, say, a factory or a public house should not be set up in their midst. How can a bargain of this kind be said to "reduce to subjection"? If the rent is too high, or the covenants unreasonable, the intending tenant goes elsewhere, and the landlord is left with his capital idle until his terms are altered.

But Mr. Fox goes further, and commits himself to the following: "In all countries, it [private property in land] has produced poverty. In England it has produced the poverty of the masses, and the predominance of the classes. The industry of the masses has created the wealth of the classes, and the surplus wealth has produced the capitalist, who has hitherto reigned as the master of the whole situation."

A larger number of fallacies crammed into so short a space it is hardly possible to conceive. Instead of private ownership having produced poverty, the exact reverse is true. In all countries it has produced, or tended to produce, wealth. Private property in land has been a development from the communal, or semi-communal systems of uncivilised times, when general poverty prevailed. It has been in consequence of the increased production obtained when the cultivator was also owner—when there was thus "the magic of ownership"—that peasant proprietorship has been so largely adopted in Europe during the last century. This system has been the great steadying influence in France, and has so greatly increased the productivity of its soil that the war indemnity of 1871 was paid off without difficulty. The adoption of the same system in Ireland from 1885 onwards has made that country astonishingly prosperous. The same thing may be said of Denmark, Holland, and various other countries.

The assertion that in England private property in land has produced "the poverty of the masses and the predominance of the classes" is one of those sweeping statements which have no real foundation. Much the same may be said of the assertion that "the industry of the masses has produced the wealth of the classes." Wealth has been due mainly to men of exceptional brains—captains of industry—who have been constantly discovering new and improved methods. If it had rested with the masses, the present population of the country could not possibly be maintained.

Mr. Fox complains that "the surplus wealth has produced the capitalist." In the absence of "surplus wealth" we should of course all live from hand to mouth. But Mr. Fox does not show how he connects the "capitalist" with private ownership in land, any more than (or even as much as) with private ownership in trade and commerce.

Further, the statement that "the capitalist"—who frequently owns no land—"has reigned as master of the whole situation," is hardly consistent with the earlier statement that the inhabitants of the earth are reduced to "subjection" to the "owners of land," who control their lives and welfare.

Mr. Fox proposes "the resumption by the State of the possession or control of the land," and that for this purpose a new department (necessarily of vast dimensions) should be set up, which he calls "A Great National Trust." This proposal means compulsory State acquisition of all land and buildings; and the dilemma put by Mr. Gladstone arises—land nationalisation with compensation would be folly, and without compensation would be dishonest—and none the less so by being termed a "resumption of possession." Mr. Fox leaves the question of compensation in convenient obscurity. I think the true position is that land nationalisation would in any case be folly; and if carried out without compensation would also be dishonest.

Mr. Fox states that the land has been "so grossly misused by its private owners under the influence of a false agricultural policy that the whole nation is threatened with starvation," &c. This is mere unfounded abuse. It is not the agricultural interest that is at fault, but the politicians, who for electioneering purposes adopted a policy which threw land out of cultivation. Under the system of free imports it became impossible, except in very favourable conditions, to make agriculture pay, and pasture land was taking the place of fields of corn; with the result that we had come to depend very largely on foreign countries for our food. The danger of this was pointed out again and again, but our politicians were wilfully blind; and if it had not been that in many cases the country gentry had continued to cultivate their land, without profit, or even at a loss, our position would have been far more serious. Conditions have been altered by the war in two ways—(1) the increased expense and difficulty of importing has acted as a natural protection, and (2) the State guarantee of a minimum price contained in the Corn Production Act has given some temporary security. The result has been to make it possible for farmers to increase the production of corn without becoming bankrupt in the attempt.

Mr. Fox considers Germany's strength to be mainly due to her land system. Most people have considered it due to the enterprise and thoroughness shown by Germany in its commercial and industrial undertakings, aided by a wise fiscal policy. But Mr. Fox's statement leads to the inference that in Germany private property in land does not prevail—which is quite an error. Private ownership holds fully as strongly in Germany as in England. The fact that in mountainous districts, like the Styrian Alps, land may be found in private ownership and not productive, does not seem to have much bearing upon the question.

The effect of Mr. Fox's proposal would be that no one could ever become more than a tenant—a tenant to the State, and controlled by the iron rules of a department. In other words, independence would be exchanged for slavery, and that at a frightful cost. One lesson taught us by the war is that Government control of industry means gross extravagance, waste, and inefficiency; and amongst other reforms requiring to be dealt with when the war is over, two stand out as urgently calling for treatment. First, instead of setting up new departments, the number of Government officials, who are at present spread over the land like locusts, should be cut down with a bold hand; and secondly, we should largely increase the owners—not tenants—of land, by giving the people of this country the same opportunity of acquiring the freehold of their holdings, as has been found of such vast advantage and benefit in Ireland.

[Those readers who are acquainted with the work of Mr. Henry Fox and friends associated with him will readily understand why we were induced to print a short extract from his lecture on Social Reconstruction and the Land. Having done so we are compelled, in fairness, to give the other side of the question as presented by another authority. But it carries the question entirely away from any relevance to the subject for which our journal stands, and even space considerations alone forbid the opening of our columns to any general discussion of the matter.—ED.]

As we go to press we hear with regret of the decease of Mr. Edwards, of Reading, so well known in connection with the Reading Society of which he was treasurer for some years.

SIR WILLIAM BARRETT'S "On the Threshold of the Unseen" has now reached a third edition. Copies can be had at this office for 8s. post free.

"OLYMPUS SPEAKS" (C. W. Daniel, 5s. net) is an extraordinary production. It purports to be a revelation from the unseen world in the form of dialogues taken down by Finnuola Mayo. The principal speakers are supposed to be Ahriman, Zeus, Saturn or Satan—Jupiter, Neptune, Bel, and Brahma. "All these names," we are told, "denote one mysterious deity—a deity of three distinct persons—which exists even behind Christian creeds. . . . This triple deity, rulers of the earth for an allotted period of time, reveal their hatred of the human race, whom they had planned to exterminate, and their age-long enmity against the Supreme God." We notice that in doing so they depart from the truly Olympian dignity of utterance and express themselves in the most colloquial manner, even dropping into odd Americanisms. There seems to be a vein of half-concealed satire running through the book, especially against the anti-suffragists. We prefer to express no opinion as to its source.

REINCARNATION AND THE PYRAMIDS.

UNVERIFIABLE MATTER.

[We are indebted to "P. S. A." for the following report of a private séance held recently in his house in the country in the course of which the medium's guide dealt with the subject of reincarnation and also gave what is to us a novel explanation of the building of the Pyramids of Egypt. Our contributor submitted the account to the Rev. G. Vale Owen who strongly advised that he should send it to LIGHT. He suggests that we may know some people versed in Egyptology and be able to learn their opinion as to the possibility of moulding sand, water and air into rock-like blocks in the manner described. Of course the communications are given for what they are worth—they seem to be unverifiable matter—but our correspondent and his friends are assured of the genuine character of the mediumship. Furthermore he has visited the Pyramids and sees nothing impossible in the explanation.]

The medium, Mrs. —, is a private trance-medium, well known in Manchester spiritual circles; she had attended for a number of years theosophical meetings and was anxious to know her principal guide's views on Re-incarnation. The medium is a deep trance-medium and has never the slightest idea as to what has been spoken through her organism whilst she was in trance, and therefore she requested one of us to ask her guide concerning Re-incarnation. His reply was (the words are more or less identical with those spoken):—

"Re-incarnation of the body is not. Rest assured on that. There is what one might describe as a re-incarnation when we come back to take possession of a body for a short time just as we do at present [by control or entrancement]. There is also a re-incarnation—if one could use that word in this connection—in so far as your bodies, after the change of death, become earth and naturally atoms of your body flow through the grass and crops of the soil and are consumed by the cattle and people." (Whilst this was said a huge knock was given on the sideboard; it was of such strength, that it seemed to shake that heavy piece of furniture. It was the only knock that occurred during the séance.) The control continued: "The spirit is ever and ever ascending higher, a re-birth in higher realms takes place, but no re-incarnation in the body as you understand it. If that view is held tenaciously by some people and it helps them to higher aspirations on earth, I would ask you not to interfere with them. All will come right in the end."

On the night preceding the séance the medium had been shown a number of photographs of Egypt, and a gentleman explained his visit to the Cheops Pyramid at Gizeh, Cairo, and also read a translation from Herodotus as to the probable way (by levers) in which the huge granite-like stones that make up the pyramid were hoisted to such height at a time (3733 B.C.) when machinery for such purposes seems to have been unknown. Herodotus said the stones were brought from Tura and Mukattam. Alluding to these matters the medium's guide said:—

"Your talk to my instrument last night interested us much and caused on our side a great discussion. I want to say something to you on this subject. The side of the pyramid is a triangle depicting spirit ascending, the bottom line representing the Divine Spirit. Originally the God-line was at the top and the spirit descended into matter, downwards. Your letter 'A' is the side of the pyramid, the bottom part is the entrance where you have to come through, like little children, in all humility; the upper part of the letter represents the King's Chamber. This explanation suggests to me a few words relating to the interpretation of the letter 'H.' It stands for what you call on earth 'the Hall of Solomon,' but we call it 'the Hall of Praise.' It has two large columns; there are rows and rows of seats; music fills the building like that coming from an enormous organ; it fills the dome with 'Amen-Rá.'"

"I was on earth when the buildings inside the pyramid were being erected—of these you know not yet, but time will show them to humanity and much treasure of gold and knowledge will be revealed. The huge blocks of which you spoke last night were not brought into position as you described; it is true there were thousands of slaves carrying for many years, but they were carrying nothing but sand, and with the waters from the holy river, as well as with the pure air of that country, this sand was moulded in wooden boxes, the sides of which were screwed together, and in this way the large, smooth blocks were formed. There were no such levers used; those things were known to that man from his own country, but not by us. I was there in the body only at the commencement of the building of the pyramid, when those buildings were made that are still hidden inside. The great Sphinx close to the Pyramid was there before the Pyramid."

"After your turmoil is over the sand of the desert behind the Pyramid will be swept away; it will be heaped up together and cities and villages will be uncovered that will teach you much. There will also be discovered behind that desert a new people. I teach them now the same as I teach you. These people possess already the glory of God."

SIR ARTHUR CONAN DOYLE has arranged to deliver a lecture on "Death and the Hereafter" at Brighton on the 23rd inst., Leeds on the 27th, and Nottingham on the 29th.

BREATHING AND VITAL ENERGY.

Dr. W. J. Vanstone's address, "Psychic Aspects of Breathing," in the hall attached to the Alliance offices, on Thursday, 3rd inst, was the first of what promises to be a very interesting series.

The unnatural conditions of life attendant upon what was known as civilisation had, Mr. Vanstone pointed out, forced upon us many false habits and we had to consider how it was possible to get back to natural conditions. Among these false habits were unnatural methods of breathing. He submitted—and in this he claimed the support of the Indian Yogis—that wrong breathing not merely affected the health of the body but limited the expression of the mind and soul. The development of physical, mental and spiritual powers was dependent on the control of the breathing. When we inhaled it was not merely that we drew oxygen into the lungs. We took in something which had explosive power, which created heat and distributed energy throughout the system. The Yogi called this energy *prana*. He said that we were living in a great atmosphere of *prana*, that when we breathed we were taking in this vital principle, and that to this force we owed our psychic as well as our physical powers. He taught, moreover, that what we called our "self" was only a mask, not the real self. The real ego was divine, full of creative power. This ego was always hungering for complete expression in the personality. It could not free the personality entirely from the conditions which hampered such expression but it could obtain such a mastery as to enable it to build up the astral, mental and etheric bodies and this it did by means of this secret energy. No energy was lost, and by the exercise of thought and will *prana* could be stored up and used as occasion required. In the course of his address Mr. Vanstone described and illustrated the various Yogi methods of deep, regular, rhythmic breathing and recommended their practice to his hearers. A short discussion followed.

"THOUGHT A MODE OF MOTION."

I thank the correspondents who refer to the article on "Thought a Mode of Motion." Sir William Barrett's authority is to be treated with the greatest deference, but what he had in mind were electro-magnetic waves and the state of knowledge in regard to them. The science is young. There are experiments still to be undertaken, which will doubtless extend knowledge. There is a whole field of possible rates of vibration as yet unexplored. Mr. Benham quotes Sir W. F. Barrett as stating that "we can hardly expect to find on the material plane exact analogies of supernatural phenomena"—amongst which, of course, vision is not included. My "speculation" was the suggestion of a certain co-operative activity between mind and matter as going on every day in normal life both in the case of vision and other sense perceptions. The theme is founded on the supposed fact that the animal organism through the nervous system is a centre of energy which, under sense stimulus, acts on matter and is reacted on thereby, the result of the interacting being the creation of ideas, whose aggregate we call memory. I start from the view-point that both matter and mind are systems of organised ether. These systems were meant to interact. Their interaction results in ideas. And we have to account for them in order to find out how beings live and what it is which knits them so intimately with environment. If we knew exactly how an idea was formed in the mind by perception we should probably know also how vitality originated and is maintained. For thought is the immediate cause of evolution, and evolution is the course which life runs on this planet.

E. E. CAMPION.

DOES THE DEITY EVOLVE?

S. F. S. writes:—

If the author of "I Heard a Voice" had studied at least the A. B. C. of Theosophy he would know that without the ever-present Divine Essence neither the Pyramids of Egypt (to which he refers on page 291) nor anything else in this wide universe could hang together for a moment. If he has studied science he must know that the kingdoms of Nature blend imperceptibly into one another. Not even Darwin could tell us where the mineral kingdom ends and the vegetable world starts. Some day when the Pyramids, like everything else, disintegrate in their turn and are gradually re-absorbed into the ether, air and soil, the Divine principle which has always ensouled them will pass on to a higher kingdom and it will continue to expand with each similar experience until finally it becomes a living spark in the Ego of a human being whose ultimate destination is Divinity—a flaming solar Logos. Through three elemental kingdoms (as well as the four familiar to us all) does the monad work its way on its age-long path to God. In the same way does the spirit withdraw from the body when, and *only* when, disintegration sets in. No soul bursts its bonds until they have been outgrown. We remain in our bodies (and even our environments) as long as they can teach us anything. Let that thought console the bereaved. It is but another way of telling them that death can *only* spell progress.

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THE IDENTITY QUESTION.

One of our several contributors who are learned in the law, and by consequence authorities on the rules of evidence, recently discussed with us the question of identity in the case of communicating spirits, or shall we say communicating "entities," "agencies," or "intelligences"? Under Glastonbury rules we ought, perhaps, to say "memories." But life is short. Let us stick to the term "spirits," plump and plain. Our friend remarked:—

There is really no "proof" of identity. It is a matter beyond proof of which we have no doubt. In a trial in Court when a witness is asked, "Do you identify?" he may reply that he does. He is asked if he is certain. "Yes." He is not asked (or if asked by too clever counsel the judge ought to be ready to protect him against being bamboozled) "How do you identify?" For most men could not tell you; but they have no possible doubt, and cannot really be shaken. And that is one of our difficulties. Can we ever get a scientific proof—I mean a proof which (as between writer and reader) will convince the reader who does not know the writer, to judge of his veracity, who has not, in short, the advantages of a judge watching a witness, that identity has been established? Well, I think we can, but it all depends on how the matter is put.

And our friend went on to observe that many people do not recognise that besides ordinary practical doubt, there is "intellectual scepticism"—that is, "the fact of the mind exercising its prerogative of raising all possible objections." We are inclined to question that "prerogative," by the way. We hold that the mind is the instrument of the man, and should be held in subjection. Its tendency to dreaming, wandering, going off at tangents, inventing fictions and declining to see inconvenient facts, has been too long tolerated. There is that in man which is greater than his mind, and which should direct and compel it to obedience to the laws of reason. Let it discharge that office.

But to return. Why is this question of spirit identity so difficult? Partly, it may be, because we are, as a result of our physical condition, tempted to impose two standards of evidence—the material and the mental. Let us illustrate by two examples, one of them not wholly imaginary.

Nemo is a tall, blond, beardless man. One day, after a long blank in his life due to illness, trance—he knows not what—he comes to himself, but is alarmed to find that none of his friends recognise him. A glance at the mirror reveals the cause. He has mysteriously become short, dark and bearded! But he *knows* he is Nemo, in spite of all the external changes. Why? Because the basis of identity is *consciousness*. A man does not identify himself by external facts, but by feeling. His fellows require external facts as proofs, unless they are very discerning people indeed, and discernment of this kind is rare.

Another instance: John and Jacob were two chums at school. Both were frank, intelligent, generous and amiable boys. The end of school days brought separation. They drifted apart, and did not meet again for forty years. John remained very much the same in character because his good qualities were of a deep and lasting order. He was of a positive type. Jacob's character was negative: his good qualities were transient. When John sees him again, Jacob is crafty, narrow-minded, avaricious, dull in everything except that which relates to his own interests. They meet again, these two, and there is no question of mistaken identity. Suppose we ask John how it is he is sure that Jacob, so changed in character, is yet the same Jacob he knew at school. "Why," says John, "to be sure, I didn't know him at first, but he knew me." (Let the inquirer into identity problems observe that reply, and make a note of it. It is not always a question of your identifying another person. Sometimes it is part of the proof that *he identifies*

you.) "Then," continues John, "I had a good look at him and noticed"—and he goes on to enumerate certain physical peculiarities, of face and figure and movement—"and then I remembered him." He deprecates the fact that Jacob is so much changed in character, but that, in the eyes of John, has not destroyed Jacob's identity.

In this case, then, we have an instance of reliance on concrete facts. Because if in the meantime Jacob's mental changes had been accompanied by equally radical *physical* ones, nothing would have induced John to believe in him. The fact of Jacob showing that he knew and remembered the events of their schooldays would have counted in the identification, of course, but not conclusively. Because, if he had been an impostor, with a sufficiently strong motive, he might have got these facts at second-hand and memorised them, just as the Claimant did in the Tichborne case.

Only those who have studied the Tichborne case can sufficiently appreciate the difficulties of this question of personal identity even in the physical world. We say "even in the physical world," although, in some respects, an impostor in the flesh would find it easier to maintain a pretended identity than if he were a spirit. That is a strong statement. Here is its justification. On the physical side of things the clever pretender is able to turn to account certain defects of sensibility which belong to our material environment. He can deceive the ear and the eye, and through them warp the judgment. A fine actor can delude you into supposing he is someone else, because he can make full play with all that appeals to our imperfect physical senses. The spirit, if he wished to delude us, has not those advantages. He is limited and hampered by lack of physical equipment. It is when we adopt those two standards of evidence to which we have referred that our difficulties arise. If, for instance, a spirit speaks in the "direct voice," his tones are often quite unlike those his friends were familiar with when he used those vocal organs which will never be at his service again. No, we must not expect complete conformity to the old physical standards of recognition in this or other directions, but must appeal to those faculties which are deeper and not so easily deluded. A cheat may be attempted and may even succeed, but only for a time, because a truth is always permanent and consistent, while a falsity eventually breaks down for want of interior substance. An imposture may survive several tests. It cannot survive all of them.

If it is urged that the subject of identity is not limited to the question of a spirit-being personating another spirit out of fun or malice, but may apply to "agencies," "intelligences," "cosmic memories," or other fearful wild fowl representing themselves as departed citizens of earth, then we can only reply that these beings or entities, in our experience and that of thousands of other investigators, answer the tests so completely that it amounts to the same thing! If a spirit-being is simply an "entity," or an "agency," or an "intelligence," why then we tell the objector, "so are you!" There is great danger in pushing things to their logical extremes. Imagine the position of some investigator who, on demanding *absolute proof* of spirit existence, was required as a preliminary to furnish the same absolute proof of his own existence! He could not do it. We cannot get deeper than consciousness, and in that respect some of the weak and simple of earth are better equipped than the most acute logicians.

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In addition to the donations recorded in previous issues we have to acknowledge with thanks the receipt of the following sums:—

F. Lederer	...	...	...	...	25	0	0
Lady Molesworth (in Memoriam, C. W. M.)	...	...	...	...	1	1	0

"You have preached your last sermon," said one to Frederick Denison Maurice as he was dying. "Aye," he said; "but only my last sermon in *this* life." He believed he was going through the veil to preach to men. I believe it, too, though I cannot prove it—nay, even though there be difficulties in the way of believing it. And many men greater than we are believing it, impelled by the stirring of Divine impulses within.—From "The Gospel of the Hereafter," by J. PATERSON SMYTH, B.D., Litt.D., D.C.L.

FROM THE LIGHTHOUSE WINDOW.

If the assertion of the Rev. Walter Wynn, that the Bible is the repository of prophecy affecting mankind from the Babylonian Empire to the present time, be correct, we are confronted with a flat contradiction to the statement by John P. Robinson in the "Biglow Papers" that "they didn't know everything down in Judee."

In his invaluable journal, "John Bull," Mr. Horatio Bottomley finds the explanation of a "Spiritualistic book" by a great scientist to lie in the fact that there is "always a kink in the greatest minds." Mr. Bottomley should know. Meantime we commend to him the observation of a very great mind. It commences, "There are more things in heaven and earth, Horatio."

W. B. P.'s defence of the "sovereignty of personality" last week recalls an episode related in Boswell's Life of Johnson. Boswell had quoted to Johnson the remark of a gentleman who wished to join the Johnson circle, to the effect that it was a good thing, in the pursuit of knowledge, to "travel over" the minds of others. We can almost hear the indignant snort of the Doctor as he made it clear that the gentleman would not be permitted to "travel over" his mind!

This dark and perilous passage of the world is relieved for some of us by observation of the many signs and portents that suggest the influence of another world to which the afflictions of this one are as nursery tragedies. We hear of or experience strange interventions, providential meetings, happenings of all kinds which seem to be "arranged" by unseen agencies. They occur most frequently amongst those in the particular "psychological climate" associated with our movement, which is very fertile in such things just now. People are "brought together" in the strangest ways just at the moment when it is most desirable that they should meet. Some of the instances are "stranger than fiction"—being true.

Mr. B. M. Godsall, alluding to recent articles on the marvellous instinct of birds in travelling, mentions Bryant's well-known poem, "To a Waterfowl." Here are two stanzas:—

There is a Power whose care
Teaches thy way along that pathless coast—
The desert and illimitable air—
Lone wandering, but not lost.

He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone
Will lead my steps aright.

The lines are beautiful and appropriate. Some of us will go back to the author of "Thanatopsis" with fresh appreciation, thanking Mr. Godsall for the reminder.

D. G.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 13TH, 1888.)

Sir Mountstuart Grant Duff gives in the "Contemporary Review" a very interesting account of a winter he spent in Mr. Laurence Oliphant's house at Haifa. Many important personages, he picturesquely suggests, must have been perfectly familiar with the ground on which it stands, and he names Pythagoras, St. Paul, and Cœur de Lion. An odd collocation!

They seem to have got a school in Newburyport, Mass., which, as a house agent might advertise, is thoroughly and effectively haunted. The "Carrier Dove" gives particulars which leave nothing to be desired. The most bewildering variety of noises and annoyances go on, and the children can't say their lessons because of the row made by the ghost. How they must bless that ghost!

We hear with all pleasure that there is some improvement in Mrs. Beecher Stowe's state. Here is a story of her from the "New York World": "One evening about twilight, as Mrs. Stowe was walking alone in the garden, as is her custom, she was approached by Captain —. He held his hat respectfully in his hand. 'When I was younger,' said he, 'I read with a great deal of satisfaction and instruction 'Uncle Tom's Cabin.' The story impressed me very much, and I am happy to shake hands with you, Mrs. Stowe, who wrote it.' 'I did not write it,' replied the septuagenarian gently, as she shook his brawny hand. 'You didn't!' ejaculated the Captain in amazement. 'Why, who did, then?' 'God wrote it,' she replied simply. 'I merely did his dictation.'"

—From "Jottings."

THE true things and the precious things of this life are by no means easy or obvious; why should we expect those of no life to come to be so?—ARTHUR MACHEN.

WHAT IS A SPIRITUALIST?

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

The question "Are you a Spiritualist?" is not safely answered in these days by a simple yes or no. One has first to enquire "What do you understand by the term?" In the days of Domitian or Diocletian to acknowledge oneself a Christian was in popular estimation to confess oneself an enemy of ordered society, a traitor to the State, a dangerous anarchist whose binding rite was the eating in private of human flesh! A Christian was in reality something vastly different, but his innocence would avail him nothing if he accepted a title connoting all that was hateful in the ears of an ignorant rabble. The Germans have shown us how powerful and effective may be a long-continued course of misrepresentation—"Give a dog a bad name, and hang him." A Spiritualist is popularly supposed to be a person of a morbid habit of mind, a "dweller among the tombs," who is addicted to dark and secret rites and has utterly discarded Christianity in favour of a religion proclaimed by an hierarchy of more or less disreputable "mediums." Many think Spiritualism an unwholesome and profane prying into plainly forbidden things, contrary to revelation, good sense, and even common decency. That anybody should claim at one and the same time to be a Spiritualist and a devout Christian seems a mere contradiction of terms, involving manifest insincerity on one side or the other.

A Christian—the fact of having been baptised "into Christ" does not guarantee a right to the title—a Christian, I suppose, is one who admits the claims and accepts the teaching of Christ in the sense in which he honestly conceives it to have been meant, and tries to live in the spirit of such teaching. The sign by which Christians may recognise one another is clearly stated in St. John xiii. 35, but it is by no means the conventional test of communion.

A Spiritualist is not one who is continually seeking communication with the "dead"; rather is he one who holds as true a certain body of doctrine and in consequence maintains a peculiar mental attitude towards all that is. What are the characteristic and distinctive doctrines on which he takes his stand? *First*: That death has been greatly misrepresented and is simply the natural mode of transition to another plane of existence. *Second*: That the departed are awake and active immediately or very soon after leaving the material environment. *Third*: That communication may and ought to be established with those who have passed on. *Fourth*: That a spirit can reconsider his position, i.e., repent, after death, and that his final resting place is never determined solely by this one stage of existence.

I cannot think of any other distinctive doctrine—for the truths of the existence of a supreme and beneficent Father, the pre-eminent position and redemptive work (in some real and fundamental sense) of Christ, the infusion of spiritual vitality, the ministry of angel guardians, together with many other things commonly maintained by Spiritualists are already integral parts of Christianity.

A man holding the above-mentioned four cardinal doctrines is a Spiritualist, though he may never have had direct dealings with discarnate spirits. A good Spiritualist will be one who lives in the light of these things, and who by his patience, joy, hopefulness and charity goes far to prove their truth.

A TALE OF THE TOWER.

Major-General Sir George Younghusband, Keeper of the Regalia, tells in his book "The Tower of London from Within" a rather creepy story regarding the sentry post below the window of the passage which leads into Queen Anne Boleyn's bedroom:—

"One sentry, who was found lying on the pavement on his beat, stated he had challenged a white figure and then charged it with his bayonet, and, meeting no resistance, fell in a dead faint. At the court-martial two witnesses said they were looking out of the window of the Bloody Tower and saw the white figure charged by the sentry. 'It was a bright, moonlight night, and they saw a white figure approach the sentry, heard the sentry challenge, saw him charge the figure with his bayonet, and then fall to the ground.' The sentry was acquitted. The same figure is said to have been seen by other sentries on the same spot, which became a very unpopular post and one which the men tried to avoid."

THERE are certain tests by which the politician may be known. One of them is that he does not tell the truth in an argument, even when the truth is on his own side.—G. K. CHESTERTON.

NATIONAL UNION FUND OF BENEVOLENCE.—From the Hon Secretary of this Fund, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), we learn that the date fixed for the annual Sunday collection is October 20th. The fund exists solely for the purpose of assisting those who have worked for the cause of Spiritualism and who by reason of sickness and infirmity are unable to help themselves. Mrs. Stair earnestly urges Spiritualists to make the above date a thanksgiving day in the history of the movement.

LIFE AND DEATH.

THE VIEWS OF A NATURALIST.

In his little monthly magazine "The Meaning of Life," Mr. E. Kay Robinson, the well-known naturalist, sets out from time to time his opinions on the problems of life and death. Mr. Kay Robinson holds that all life is a manifestation of Spirit, although he does not agree with the idea of individual survival. In a recent issue of his journal he has an article headed "Life our Possessor, not our Possession," in which he refers to a previous article wherein he showed that "inasmuch as we cannot draw any dividing line between organic life and inorganic existence, we cannot suggest any limit to the community of life." And he goes on to claim that "by recognising this community of life, the geologist becomes qualified to play an important part in constructing the religion of the future, because the phenomena of the mineral world, which are his especial study, are manifestations of the same immortal life as animates mankind." Continuing he writes:—

"Each of us has always been accustomed to think of 'his' life as something which belongs to him. He talks of the danger of losing 'his' life in the same way as he talks of losing 'his' watch or 'his' purse or anything else that he values, the only difference being that his life seems by far the more valuable possession, because it includes almost everything else. I say 'almost' everything else, because there are certain things, such as one's honour and the hope of eternal happiness hereafter, which one recognises in thought, and often in action, as superior to life itself.

"This true recognition of certain things as superior to life itself, is spiritual. It comes directly from the soul through our self-consciousness; whereas the contrary false estimation of life as the most valuable of possessions comes from our animal instinct of self-preservation. For this word 'self-preservation' is correct only in an animal sense. The 'self' that one's instinct endeavours to preserve is one's body. It is only this animal self which is separated from life when the body 'dies'; and it is only from the animal point of view that one talks of 'losing' one's life. From the point of view of our real self (of which we are conscious, when we value honour and the hope of happiness hereafter more than our existence as living animals) life never belongs to us, but we belong to life. When a death occurs, no life is lost. A certain organism which life animated has ceased to retain its form; but life is still being manifested in other combinations of the same elements which composed that organism.

"What we want to know, of course, is what really happens to one when one's body dies. The question is hard to answer only because, when we ask it, our animal brain is thinking, through the force of ancestral habit, of the same illusory 'self,' that the instinct of 'self-preservation' has been acquired to defend. In creatures like man and his ancestors, which have always had individual existence, 'self-preservation' applies to the individual and consequently the individual appears to be the 'self.' But in creatures of communal existence, like bees, the instinct of self-preservation takes wider scope and the individual readily sacrifices itself for the community as a matter of course, without hesitation or fear, and of course without regret. If, then, bees had human powers of conscious thought, they would not set the same high value as we do upon individual life. They would recognise that when an individual is killed the life of the community loses only one of the numerous outlets for its activity; and what we need to realise is that to this limited extent the bees' point of view would be nearer than ours to the starting-point of truth. If both we and the bees could realise that all creation is one community with a single ceaseless life, we should touch the truth itself. Then it would seem preposterous for us to think of an individual death as the loss of 'life.' Even if we should think of it as the loss of a body, it would be with the mental reservation that only the form and not the substance of the body was lost. Certainly the life—the real self, which valued honour higher than bodily existence and the sure hope of happiness hereafter above the pleasures of present being—has not been lost, because it is the immortal creative soul within us all.

"Each one of us was once two separate beings of protozoan types. Life animated them through separate channels at first and through a single channel afterwards; and if we claim to own separate lives now merely because each of us has a separate channel of existence, it behoves us to explain what has happened to one of the two lives which each of us must, on the same ground of separate existence, formerly have possessed. Of course the life which animated them, although it used different channels from separate sources, was one and the same life which animates us now; and we cannot lose it as individuals because it is not ours to lose. We belong to It; not It to us."

We reproduce Mr. Kay Robinson's argument because it is thought-provoking and sets out a high conception of the dignity of life. All the same we imagine that he has overlooked an important point. This feeling of life as a *personal possession* arises from the development of self-consciousness, and was implanted by Nature herself. There is nothing wrong about it. It has a very deep significance. It marks a stage of an evolutionary process concerned with the individualising of the human spirit. We do not accept the

suggestion which appears to turn on the superiority of the bee in regard to its possession of a communal sense. All the machinery of the Universe has been at work to develop man's sense of *self-hood* which we believe will never be lost however fully the individual spirit in its ascent towards its Divine Source may become unified with the One Spirit. There will always be Diversity in Unity, Unity in Diversity.

TELEPATHY AND "WIRELESS."

H. P. N. asks by what means can psychic waves (being in themselves as meaningless as wireless waves) convey impressions from the mind of one individual to another in the total absence of a pre-arranged code for their interpretation? I think this query "touches the spot." Permit me to make some statements "round" the question raised.

For "wireless" we must first make our material despatching and receiving stations. Then we must make electricity. To make it we must make a material machine which manifests energy in the form of electricity. What is energy, if we accept the theory of conservation of energy? Energy is something unconditioned in itself in time and space, but manifest in protean form in time and space. Any scientific definition of "wireless" involves the hypothesis of the existence of this "something" unconditioned as stated.

Telepathy is defined as "the communication of impressions of any kind from one mind to another, independently of the recognised channels of sense."

For telepathy we must first have our despatching and receiving stations in the form of brains. For mental impressions have existence only when there is a brain to be impressed. But the messages are despatched by *personalities* and are received by *personalities*. These personalities use their brains for despatch and reception—the hypothesis that these despatching and receiving stations constitute personalities in themselves I would reject.

For "wireless" these personalities must, as H. P. N. points out, have a prearranged code for their communications to be effective. But a prearranged code only enables two personalities to communicate in *thoughts*, not in *feeling*. So, by wireless, we cannot communicate feeling direct but only so far as it can be expressed in words. And this restriction does not bind telepathy. Herein we find a fundamental distinction between "wireless" and telepathy.

But, just as "wireless" drives us to the hypothesis of something which we term energy existing free from the conditions of time and space, so I have tried to prove that telepathy, in its wider universe, drives us to the hypothesis of communion free from the conditions of time and space between us all as spirits. The probability would appear to be that even after death we are conditioned in some form. But this form, whatever it may be, is no more than a condition of the really real self—the spirit.

F. C. CONSTABLE, M.A.

(Author of "Personality and Telepathy," and "Telergy: The Communion of Souls.")

DR. BEALE AND E.M.S.: A REQUEST.—The reality of Dr. Beale, the spirit doctor associated with the remarkable cure of E.M.S. as described in her book "One Thing I Know," has been demonstrated by several other cases of healing from the unseen, in cases which the doctor was asked to undertake. This good work is amply sufficient to give validity to the following request from E. M. S. herself: "I should be greatly interested to receive confirmation of Dr. Beale's work in the spirit world through a medium unknown to me. Will some reader of LIGHT, able to get into touch with an enlightened spirit on the other side, ask him or her to go and visit Dr. Beale's home and to give an account of the work being carried on there? If details of the building and grounds as well as the names of some of the workers could also be given it would be most convincing. I shall be delighted to receive any other information obtained in this way."—E. M. S., author of "One Thing I Know."

SPIRIT IDENTITY: AN EXPERIENCE.—"Pax" writes: In July last a sitting was held in the neighbourhood of Hyde Park with Mrs. Clegg as medium. Our hostess, her housekeeper, a clergyman and myself were the only others present. During a long trance, which lasted two hours, various spirits controlled the medium, one being a relation of the clergyman, to whom also a spirit giving the name of "Lightfoot" (Bishop of Durham) spoke. The name is quite unknown to Mr. Clegg in her normal state. Finally an intelligence manifested giving the name of "Arthur Chambers." None of us had known Mr. Chambers in life although I heard him speak in public on two occasions, and (as in the previous case) I made the sign of the cross over the medium and asked for a test of identity. At once the spirit suggested that he should name his favourite hymn, which, as none of us knew it, was accepted as a test. He then said "Jesus, lover of my soul"—sung at my grave." I have since made inquiries as to the truth of this, but not until this month, while at Bournemouth, was I able to discover that it is perfectly true. I have Mrs. Clegg's assurance, and I know her well enough to be certain of her sincerity, that she knew nothing of the proceedings at the funeral.

LETTERS TO THE EDITOR.

Mrs. Baker Eddy and Spiritualism.

SIR,—In answer to "Truth-Seeker" writing in your issue of the 21st ult., let me say that Mrs. Eddy uses the term "mortal mind" for what St. Paul termed "the carnal mind." Now the carnal mind, he tells us, is "enmity against God," "not subject to the law of God, neither indeed can be." Enmity against God is enmity against Truth.

Christian Science is revealing the fact that the only true mind is the Divine Mind or God, and that "mortal mind" is not true mind. Every thought of Divine Mind is an eternal, omnipresent, spiritual idea, and is the expression of omniscience and omniscience. Every so-called thought of the carnal mind is finite, temporal and a material belief, unreal in the eternal sense.

Christian Scientists are not at all ignorant of the claims of Spiritualism, as "Truth-Seeker" supposes, but that is not the point. They understand that the different phenomena experienced by Spiritualists to-day are the result of varying beliefs of the human mind, and have nothing to do with the Divine Mind. When Christian Science is understood, man is seen to be eternal, without mortal birth, nativity and decay. The real man, the image and likeness of God, has always been. Mrs. Eddy writes in this connection on page 63 of "Science and Health, with Key to the Scriptures": "In Science man is the offspring of Spirit. The beautiful, good and pure constitute his ancestry. His origin is not, like that of mortals, in brute instinct, nor does he pass through material conditions prior to reaching intelligence. Spirit is his primitive and ultimate source of being; God is his Father, and Life is the law of his being."

In your issue of September 28th a contributor asks my meaning of an exact science. He will find the definition in Webster or any other good dictionary.

Mathematics is an exact science, for it is based on principle, and has invariable rules. There is no exact physical science for all that is material is temporal, liable to change and dissolution. Divine Science is the Science of eternal being, and must be an exact science based on Divine Principle, with invariable and immutable laws.—Yours, &c.,

CHARLES W. J. TENNANT.

Talbot house, Arundel-street, Strand.

[We do not find that our unabridged Webster gives "exact science" as a single word capable of definition. Possibly Mr. Tennant thinks that our contributor should first look up the word "exact" and then the word "science" and combine his information after the fashion of the gentleman who wrote in Chinese metaphysics by combining descriptions of China with definitions of metaphysics.—Ed.]

AURAS REFLECTED IN WATER.

Mrs. R. Bullen writes us from Victoria, British Columbia:—

"Early this summer my daughter (with her small boy aged two years) and I were fishing on our little lake in the hills near this city. It was midday and the sun was high in the heavens.

"Pike Lake, like all the small lakes near here, has a thick growth of long, dark green weeds growing up from the bottom but not reaching to the surface by any means. This growth renders the lake dark and mirror-like. I was astonished on looking over the boat's side to see, reflected in the water, long moving rays emanating from my head and tapering to a fine point. They were some eight or nine feet in length, golden and rosy in colour, and moving very fast out towards the tips. My daughter had the same experience. The rays were clearly seen to cut through the reflection of her big straw hat. The baby was then held up so that his reflection was mirrored: his aura was round and the colour of moonlight—reminding one of the halo painted behind the heads of saints.

"We held up in turn the rod, oar, and fishing basket, but the lake only gave back a clear cut reflection of those objects. On holding up one's hand an emanation was to be seen quite clearly, but not so vigorous or long or so marked. It would be interesting to know if any readers of LIGHT have had a like experience."

If the effect described by our correspondent was not an optical illusion—and in that case one would have expected it to attach to the reflections of inanimate as well as animate objects—the question occurs, What was there in this particular sheet of water or in the light of the midday sun reflected from its surface to cause that surface to differ from an ordinary mirror and to produce on the eyes of the observers an effect analogous to that occasioned by the use of the Kilner Screen? We are inclined to suspect some peculiarity in the physical conditions.

How can we guard our unbelief,
Make it bear fruit to us?
Just when we are safest, there's a sunset touch,
A fancy from a flower-bell, some one's death,
A chorus ending from Euripides—
And that's enough.

—BROWNING.

THE WEARING OF AN EMBLEM.

We have ascertained that the old badge, to which we have more than once referred, is quite unsuitable for the present day. Its main feature was a combination of the letters O.P.S., standing for "Order of Progressive Spiritualists." It was not in all its features an attractive symbol, which might be one reason for its disappearance. Miss Florence Morse suggests that the sunflower, which has been generally adopted by Spiritualists in America, would be a suitable emblem, seeing that it has already become established as a symbol on the other side of the Atlantic. Mr. F. C. White sends us, as his son's suggestion, a drawing of a cross with the letters L.S.A., and bearing a scroll S inscribed "Way-Finder," but this, we fear, is not likely to meet with general approval. Another idea in which the cross figures appears in a sketch by Mrs. C. B.: in this it stands between two circles which bear across them respectively the words "Earth" and "Heaven." A. M. K. proposes a very elaborate symbol—a brooch, pendant, or pin in the form of "wings aspiring to the great flame," surrounded by a circle formed of lotus lilies, and enclosing an equilateral cross with points of garnet, the wings to be silver filigree, the cross gold, and the lilies cream-coloured enamel. Mrs. C. Jessie Vesel supports the protest of the Rev. F. Fielding-Ould and Dr. Abraham Wallace against the choice of the *ankh*. The flame within a circle or the cross and the sun would, she thinks, be better than a star, "which has been already appropriated by the members of the Star in the East Society and the Esperantists." She suggests that the Council of the Alliance should express their view, but on this point it may be wiser to wait until some conclusion is reached. We come back to the idea already expressed that it is a difficult matter in the present circumstances to arrive at an emblem which would be representative of the movement in its larger aspects. It must be something both simple and comprehensive, avoiding any symbol calculated to offend some particular section.

TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Ernest Meads. October 20th, Mr. Robert King.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Mr. W. H. Wiffen; 6.30, Mr. P. E. Beard. Wednesday, October 16th, 7.30, Mrs. M. H. Wallis.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services.

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

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, addresses by Mr. Howard Mundy.

Camberwell.—Masonic Hall.—11, Mr. H. E. Hunt; 6.30, Dr. Vanstone. 20th, Mrs. Hadley.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 6.30, Mr. Connor. 17th, 8.15, clairvoyance.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3 p.m., Lyceum; 7, Mr. J. G. Jones, address and clairvoyance.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. A. W. Jones; 3, Lyceum; 7, Mr. A. Punter. Wednesday, open meeting.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. E. W. Oaten (President, S.N.U.), addresses; 3.15, Lyceum. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. E. W. Oaten. Other meetings to be announced.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, and Monday, 7.45, Mrs. Alice Jamrach; 3, Lyceum. Tuesday, 7.45, Young People's Guild lecture. Thursday, 7.45, questions and clairvoyance. Friday, 7.30, Young People's Guild. 23rd, Oddfellows' Hall, 3, Sir A. Conan Doyle; Sir John Otter will preside.

Lewisham.—The Priory, High-street.—3 p.m., Special Service, Mr. Drew (Fulham), Mr. Connor (Stratford); 5, tea, adults 9d., children free; 7, Anniversary Service, Mr. Ernest W. Beard, solos, &c. At last week's meeting of members the following officers were elected for the year: President, Mrs. C. Hull; Vice-presidents, Messrs. Stennett and Symes; Secretary, Mr. E. W. Drury; Treasurer, Mr. Daymond; Pianists, Mrs. Stennett and Mrs. Collins; Librarians, Messrs. Daymond and Symes. Afternoon service conductor, Mrs. C. Hull; Delegate London Union, Mr. Stennett; Committee, Madames Wallis, Checkett and Symes, Messrs. Bonnett, Wilkins and Coleman.

DREAMS might be, perhaps, more studied than they are. De Quincey remarks in the opening paragraph of his "Suspiria de Profundis" on this wise: "How much this fierce condition of eternal hurry, upon an arena too exclusively human in its interests, is likely to defeat the grandeur which is latent in man, may be seen in the ordinary effect of living too constantly in varied company."

THE CHURCH OF HIGHER MYSTICISM.

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Sunday Evening, October 13th (6.30 p.m.)—
Tagore's Conception of the Soul. Valmiki's Heron.

Wednesday Evening, October 16th (7.30 p.m.)—
Karma—Joga. "The Journey to Heaven."

Sunday Evening, October 20th (6.30 p.m.)—
Gyana—Joga. "The Epics of India."

Wednesday Evening, October 23rd (7.30 p.m.)—
Bhakti—Joga. "Krishna and the Bhagavad-Gita."

Morning Speaker: MRS. FAIRCLOUGH SMITH.

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October 20th, Mr. Robert King.

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SUNDAY, OCTOBER 13TH.

At 11 a.m. ... MR. W. H. WIFFEN.

At 6.30 p.m. ... MR. P. E. BEARD.

WEDNESDAY, OCTOBER 16TH. AT 7.30 P.M.,
MRS. M. H. WALLIS.

THE CHURCH OF HIGHER MYSTICISM,

22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, OCTOBER 13TH.

11 a.m. ... Mrs. Fairclough Smith ... "The Human Aura."
6.30 p.m. ... Mr. Harendranath Maitra and Mr. Edmund Russell.

Subjects—

"Tagore's Conception of the Soul"; "Valmiki's Heron."

Healing Service after the Evening Meeting.

Every Thursday, at 3 o'clock, Healing Service, followed by a talk
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Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, OCTOBER 13TH.

Evening, 6.30, Service ... MR. HORACE LEAF.

WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A.
Bush attends to give information about the subject of Spirit-
ualism. Enquirers welcomed. Next Wednesday, 7.30 (Doors
Closed at 7.30), Open Circle, MRS. JAMRACH.

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