

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

"The Hyenas of Pirra," the strange story in the current issue of the "Cornhill," which is dealt with on another page, relates to a department of psychical inquiry regarding which we are still very much in the dark. On the face of them, stories which involve the metamorphosis of men into beasts—except in a figurative sense—seem simply impossible and incredible. Yet such tales are a fairly common feature in the folk-lore of many races. Even Great Britain can furnish its quota in legends of witches and warlocks. They belong to the region of "Black Magic." But magic, black or white, as an advanced spirit teacher once told us, is simply a question of the "scientific application of psychological principles," the fringes of which we touch in the study of hypnotism. Charcot and other savants, at the Salpêtrière and elsewhere, demonstrated the possibility of transferred sensibility which amounts in effect to a transference or, at any rate, an extension of consciousness. That threw for students a good deal of light on the old stories in which a dummy figure was used to work injury on the person which the figure was supposed to represent. We can carry the principle at work in such cases imaginatively to the mysterious link supposed to exist between the hyena and the savage. Of course there are gaps to be filled, since the idea to be covered is the degree of identity between the hyena (or it may be a werewolf) and the man. But hypnotism on its deeper side gives us some clues, and we need only cover the central factor at work, since in all these stories we may allow for a certain amount of embellishment and mal-observation.

We seem to have been haunted by Dryden! A recent visitor was discussing the authorship of a poem—it was a real poem—in seventeenth century English received through the mediumship of one who was quite incapable of writing either poetry or archaic English. It was attributed to Dryden. A few days afterwards another correspondent, knowing nothing of the matter, sent us a quotation from Dryden on the subject of spirits, proving that the poet, who lived between 1631 and 1700, could have instructed certain psychical students of to-day in some of the facts of spirit life. Next there came on the scene an article written for *LIGHT*; its argument was illustrated by some stanzas—Dryden again! Later there arrived a letter from a fourth person who knew nothing of what had transpired in the meantime. This correspondent, dealing with two books reviewed in *LIGHT*, gave an extremely apt quotation:

Let . . . both divide the crown—
He raised a mortal to the skies,
She drew an angel down,

Having noted the aptness of the lines to the two books we were struck with the fact that once more Dryden had come in, for we recognised the lines as appearing in that poet's ode, "Alexander's Feast." Later we went on an expedition after some "psychic" books, and on the way "Dryden and His Times" fairly shouted to us from a bookseller's window. We bought it forthwith. Such an appeal was not to be resisted. And perhaps "the end is not yet"!

* * *

The following is from "Death—and Afterwards," an article by Sir Edwin Arnold, which having first appeared in the "Fortnightly Review," was afterwards reprinted in book form. We reproduce it by reason of its bearing on questions which are constantly coming up for attention in *LIGHT*, and because of its wisdom:—

The chief object of these pages is to suggest that the secret of the Universe is, after all, an open one, like that of the earth's motion or any other tardily-made intellectual discovery illuminating the perpetual fact that things are not what they seem. We fear death, but may perhaps find it agreeable, interesting and coming just at the right time whenever it comes. For Goethe it was enough that "it was common." We debate with vast metaphysical periphrasis "past, present and future" and shall perchance discover—though still short of all ultimates—that there is only an eternal Now. We distress ourselves about maintaining our identity and upon remaining individual, when, quite conceivably, the lower angels laugh at our small aspirations herein, and exclaim, "So soon made happy!" May there not be coalesced existences, as immensely higher and better than our little "ego" as that of the tree is than those of the cells which build every inch of it from rootlet to topmost twig?

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 27TH, 1888.)

The "Spectator" (October 13th), in a review of Binet and Féré's "Animal Magnetism," commences by an odd statement: "The quasi-magic of the *od-mongers* and electrobiologists has been stripped of its mystery, and reduced to science and sense, and the apparent freaks of hysterical women have been made to throw a new and searching light upon some of the profoundest problems involved in the mental processes of man. . . ." I never came across an "od-monger," whatever that term may connote, but we have not got to the bottom of phenomena when we have studied the "apparent freaks of hysterical women." (Why "apparent": and what does *that* mean?) It is more important to note that the reality of the Salpêtrière experiments is admitted, which is some gain over the days when Elliotson was ruined because he believed in and preached Mesmerism. The world *does* move.

—From "Notes by the Way," by "M.A. (Oxon)."

Sir William McCormac, in a recent address to the Medical Society of London, used these words: "I often think we are too apt, in the pre-occupation of the present, to forget what a great amount of work was done by our predecessors, and how completely, in many instances, they fashioned the pathway which has led to many of our modern achievements." Yes. What do we not owe to Elliotson and Ashburner, to Hare and Mapes, to Sargent and Dale Owen, to Wilkinson, Howitt, and Coleman, to say nothing of many another honoured name "of whom the world was not worthy"?

—From "Jottings."

"IMPOSSIBLE."—When Lord Russell of Killowen and Sir Frank Lockwood visited Edison, he told them that he never attempted possible things. Impossibilities were the only things worth trying for.

THE GLASTONBURY MESSAGES.

MR. PAUL HOOKHAM REPLIES.

An editorial which appeared in *LIGHT* of September 21st has described my pamphlet, "Psychism, Glastonbury, and 'The Month,'" as an able piece of writing. "A Member of the Scots Bar," contributing to a more recent issue, is of a very different opinion. "No one out of Bedlam," he says, would be capable of such mental processes as mine. He calls me a "scribe." He wonders that "any intelligent author can write"—as I do. He gives "a specimen of vicious reasoning" which I am guilty of. In short the M. S. B. (if he will pardon the convenient abbreviation) disagrees with my views. But he need not get angry about it. That gives him the appearance of having some difficulty in throwing off the weight of my arguments. And really, vituperation apart, I cannot see that he is particularly successful in doing so. Besides, in examining so grave a subject as Psychism, we ought surely to try and get at the truth, not at each other's general incapacity and weakness of mind. I am sure I have no such intention, in the few remarks I would submit in defence of these views, however much I may be tempted in that direction—*amicum membrum S. B. sed magis amica veritas!*

Yes, "there is generally, perhaps always, 'something wrong' about a medium," in the sense that he is abnormal; if there is nothing wrong in abnormality there is nothing wrong about him. That his abnormality renders him deceitful in certain directions is a matter of opinion; I only alluded to it as such. The M. S. B. says that this is not so; some of the best authorities and acutest observers say that it is. In my own opinion the failing applies to the species. Any individual medium may consider himself, and may even be, so far as I am concerned, the honourable exception which constitutes the rule.

No, "nothing positive is known"—as to the real nature of psychic phenomena. The M. S. B. simply remarks that this is untrue and leaves it at that. Will he be so good as to tell me what is positively known of their real nature?

"Possibly nothing can be known." The M. S. B. merely affirms that this is unfounded. I only say "possibly"; but on what, please, does he found his belief that anything positive can be known?

No, "there is no proof that they (the phenomena) do not emanate in some way from the minds of the sitters." The M. S. B. says that this is ignoring all proof; but indeed it is not; it is only pointing to the absence of proof; it is for him to supply it. But, he asks, how can anyone do this when the critic rejects the plain, often-proved fact that the sitters' minds had not got the material and could not have originated it? It is he who is begging the question. It is, of course, this "plain, often-proved fact" that I deny. My point is that we have no right to set a limit to what we are subconsciously aware of. I don't pretend that this is an original discovery. Bergson holds that we are potentially omniscient, the brain being, in all ordinary circumstances, an occluding agent; there is absolutely no known limit to the extension of mental faculties.

As to the apparently objective features of psychic phenomena—materialisations, levitation, etc.—I do not assert (as my critic assumes that I do) that they emanate from the minds of the sitters, still less that these minds can "effect" or "bring about" such happenings; but I say, even of these, that there is not any proof that they do not in some way so emanate. Well, is there? The critic should really keep within the restrictions of my argument. What I say may not be saying much, but I think it is incontrovertible.

As to mediumship, there is certainly no taint in taking money. My remarks (pamphlet, p. 7) applied to "the uneducated professional medium who will lend himself to anything"—that is, to anything in the way of mediumship, and who, in the opinion of many observers, has an inherent tendency to resort to fraud where his real powers fail.

"All this marks an enormous advance." The advance consists, not in "rejecting simple explanations in favour of unproved hypotheses," but in rejecting them because they are so simple, in other words, so completely devoid of anything like proof. I make no counter assertion—I point to the impossibility of assertion at all, except as to the absence of proof when it is absent.

The Founder of Christianity made no attempt to satisfy the demands of human reason. He reprobated people who seek for material tests. It is the perverse who ask for "a sign" of this kind, and no sign shall be given them. His message was to the heart, not to the brain—a message, to my thinking, of infinitely greater importance. *Belief* in immortality is a beautiful and wonderful thing—more beautiful and wonderful, I am convinced, than anything our poor reason can teach us. But my whole aim, in this as in other papers, is to insist that what is addressed to, and can be admitted by, the criteria of the senses should be strictly separated from that which appeals to the emotional and affective life, or, as I prefer to say, to the soul, the real ego.

My critic says: "I prefer Christ to Mr. Hookham."

How can he be so profane? But if he *will* put it that way, no doubt he is right

PAUL HOOKHAM.

*** In the course of a letter received from Mr. Hookham, accompanying the above, he deprecates any idea of being arrogant in his attitude towards psychic communications. He does not desire to reflect on the genuineness of all mediumistic phenomena, holding that in ordinary well-attested cases the possible element of fraud has been greatly exaggerated. His position is the outcome of an earnest desire to arrive at the truth as to the interpretation to be placed on such manifestations.

SUBCONSCIOUSNESS v. SPIRIT AGENCY.

A NOTE TO INVESTIGATORS.

Reasonable investigation demands a reasonable frame of mind. In our ordinary daily dealings with one another we do not start by cutting off all possibility of intercourse with a barrage of suspicion and scepticism of every word and gesture; nor again do we treat our relatives and friends and acquaintances, or indeed any human being or even animal, as a purely mechanical aggregation of atoms or constellation of electrons, or simply as a stream of ideas, affects and memories. Social life would entirely cease if we thus abstracted all living reality from people and logically carried out our intellectual theories of analysis. No; whatever the most recent theoretical speculations of this order may be in scientific circles, we others, the rest, go on in the age-long human way. We treat one another as human beings; our life recognises and has intercourse with the life of our fellow-beings. It is not, then, surprising that ordinary people, when they meet with what has all the marks of being a distinct, coherent, intelligent, memory-possessing personality like themselves, manifesting, for instance, through an entranced medium, should behave towards it as they do in ordinary intercourse and converse with one another. If such psychical manifestations are always just simply dramatisations of the subconscious of the medium, then the most remarkable gifts of impersonation, often perfect in the minutest details, have to be ascribed to people who in their normal state would be utterly unable to perform such *tours de force* of histrionic ability, no matter what training they had received or what inducements were offered them. And all this occurs frequently where there is no money payment and no personal end to be gained. This applies, of course, only to favourable instances, which have to be first most carefully scrutinised. For it is also indubitable that what may be called the abnormally sensitive plasm of mediumship can reflect a world of images and dramatic semblances that may seem to be endowed with full personal characteristics, but are really expressions of, so to speak, concrete thoughts. Indeed, the language of this hidden psychical world seems to be mainly imaginal and pictographic, and that, too, to a very vivid degree, so that dramatisation and impersonation seem to be a natural mode of expression. All this has to be reckoned with and discriminated, for here misconception and self-deception are only too easy. But are we therefore justified in assuming that in this connection the subconscious invariably takes a delight in pure deception and that too, under the circumstances, of a most cruel and malicious kind? There surely must be some morality also in this submerged psychical activity which can produce on occasion such very intelligent results. That this, indeed, is the case seems to me to be borne out by the fact that sometimes the "spirits" themselves, chiefly those called "controls," debate these matters quite freely, show every anxiety to eliminate deception, discuss the nature of these thought-forms, and indeed in every way behave as if they were human beings like ourselves keenly interested in the phenomena and trying their best to understand the difficulties with which they are dealing. If, then, this is all a fraud of the subconscious, we are face to face with a conspiracy against human nature which is utterly unparalleled in the history of the world.

MR. G. R. S. MEAD in "The Quest."

Mr. J. ARTHUR HILL's new book, "Spiritualism: Its History, Phenomena and Doctrine," with an Introduction by Sir Arthur Conan Doyle, in which he describes his own attitude and experiences, is now ready, and can be obtained from *LIGHT* office for 8s. post free.

SIR OLIVER LODGE AND PEACE TERMS.—In an interview, published in the "Birmingham Gazette" of the 16th inst., on President Wilson's statement regarding peace terms, Sir Oliver Lodge is reported as saying: "Victory first is absolutely essential. The Germans must be taught that their policy results in failure. Therein lies their only salvation or hope of becoming a civilised country again." He further expressed the opinion that in no case was it wise to interfere with the internal constitution of a country. It seemed to him that the mode of government a nation required was its own and sole concern. A nation probably had the Government it deserved. Whether we could negotiate with that Government was quite another matter. Sometimes it was necessary to negotiate with brigands, but it was always a sign of weakness, and led to no security in the long run.

SEALED FOUNTAINS AND LIVING SPRINGS.

Writing from Seattle (Washington, U.S.A.) Mr. B. M. Godsall, with a pleasant letter in which he sends cordial regards to his friends in England, forwards the following observations which are distinctly appropriate at the present moment:—

When we consider the nature of the manifold deities that to-day are passing to their death—the only real death—we cannot but feel that the time-honoured maxim adjuring us always to speak well of the dead is in need of qualification. Because dead gods often have live poison in their stings—like dead wasps: e.g., the late god "materialism" which is not only dead but brained, in spite of which it continues to spit out venom by the bookful—through reflex action of its lower centres: assuredly, this is Death's sting!

Again, when our dead speak ill of their former selves—how ought we to entertain such posthumous accusations? Should the deceased be permitted to break a rule made for their own protection?—or is a man's title to his epitaph and accepted reputation to be treated as inalienable? A nice question—that promises to become a pressing one. But probably we shall all agree that for the present at any rate, and until spirit identification becomes better established, a deathbed confession must remain the last chance for a man to disburden his soul of concealed wrongdoing (in the next sphere, of course, it is not concealed).

Although these questions were in part suggested by a perusal of the message from Mrs. Baker Eddy (LIGHT p. 226), still it cannot be said that they are at all applicable to what is merely an expression of bitter regret that her teaching did not include the truth of spirit communion. Because those who are familiar with this truth will regard her regrets as natural and altogether praiseworthy, whereas those who deny the possibility of communication will, of course, feel that neither she nor her accepted teaching is in any way affected.

That Mrs. Eddy at one time practised as a clairvoyant we have been told by Miss Lillian Whiting in the pages of LIGHT; and now we learn from the "Cosmopolitan" of September that another leader of a religious cult began her career in the same manner. It is Mrs. Ella Wheeler Wilcox who tells us in her autobiography how one day she took a party of friends to visit a clairvoyant who seemed to have a great respect for her calling, and who told each member of the party some very remarkable facts concerning themselves and their friends, and she concludes: "The name of this lady was Katherine Tingley; and she has since become known the world over through her prominence in a certain branch of theosophical work at Point Loma, California."

Whether or not these ladies ever called themselves Spiritualists I cannot say, but it is quite certain that as such they never gained—nor could they have gained—their prominence.

It is possible that the instances of phenomenal success may tempt some of us who will always be Spiritualists to ask why it is that no one has ever achieved by means of pure Spiritualism either wealth or distinction, or even leadership? Why must Spiritualism alone live from hand to mouth—from "Memorial Endowment" to "Sustentation Fund"?

This querulous question was met long ago, as you may remember, by the wisdom of A. J. Davis in Vol. V. ("The Thinker") where, speaking of our faith, he says: "It calls no man 'master'; although many individuals, ambitious of religious distinction, have scaled every mountain of real and affected mediumship in order to be so hailed and worshipped. One powerful and wide-spread evidence that there is a divine truth beating in the veins of modern Spiritualism is . . . that all who have been corrupt enough to invent facts, or to aim for the proud office of commander and leader, have fainted and fallen hopelessly in every particular instance, leaving the individualism of the believer almost wholly free and uncorrupted."

Our true leaders are on the "other side," and their method of instruction is revelation; thus a perennial revelation is the fountain-head of Spiritualism. Nevertheless, believers are delivered from bondage to the revealed word by the word itself, which teaches that all revelation is of necessity limited by the capacity of the recipient, and consequently is partial and imperfect—though progressive. This common-sense doctrine cuts the ground from under the feet of ambition by giving a knock-out blow to canons of scripture and copyrights and all monopolies of truth, and doubtless it will forever keep Spiritualism from falling into the hands of religious autocrats—than whom no autocrat produced by militarism is more despotic—thus "leaving the individualism of the believer almost wholly free and uncorrupted."

People who are accustomed to the old leading-reins may regard this as lack of all control, but in time it will be seen that individualism of the kind intended is really a more advanced form of divine leadership.

In teaching that self-determination and free development of individual character are true means of advancing the reign of God in humanity, our democratic faith wages in the sphere of spirit a death struggle with autocracy as uncompromising as that in which our armies in the field are now engaged. A double victory will make heaven and earth safe for democracy.

"THE HYENAS OF PIRRA."

One is sometimes unwillingly compelled to suspend judgment on beliefs which one would rather meet with a direct negative. This applies to the belief in lycanthropy—i.e., that human beings are occasionally able to take the forms of wild beasts. We had much rather regard the idea as pure superstition, but the cases narrated by Mr. Richard Bagot in an article entitled "The Hyenas of Pirra" in "The Cornhill Magazine" for October give us pause, for if the persons from whom he received them did not invent them—and there seems no reason why they should have done so—it is difficult to account for them on any other theory than that lycanthropy actually exists. Mr. Bagot's first authority is an officer in a well-known infantry regiment who at the time of his experiences—July to October, 1915—was commanding a detachment of native troops in Northern Nigeria where he was quartered not far from a village inhabited by a low class Pagan tribe. Owing to depredations inflicted by hyenas among his cattle he sat up at night near a tethered goat, and just as a hyena was about to pounce on it he shot at the creature twice, but although evidently hit, it managed to escape. About twenty-five minutes later, drums began to beat in the Pagan village and the death call rang through the air. Early in the morning he followed the track of the blood and the footprints of the hyena in the direction of the village till he reached a gravel patch thrown up by ants. Here prints of the hyena's feet suddenly ceased and their place was taken by human footprints which led just into the village and then were lost. The officer learned later that an influential man in the village had died early that morning with a large hole in his body, how caused the people could not say, but they would not allow the officer to see the body. On other occasions he successfully set gun-traps, and on each of these occasions the sound of the gun going off and the cry of the wounded hyena was followed by drumming and cries of mourning from the Pagan tribe, the news that some inhabitant of the village—man or woman—had died in a mysterious manner; and the tracking next morning of the footprints of the wounded brute up to a certain spot, usually the ant patch, and of human footprints thence to the entrance to the village, where they disappeared, having evidently been smoothed away by the villagers. Mr. Bagot explains that in some parts of East Africa there is a wide-spread belief that for anyone to sleep on ground thrown up by ants is to run the risk of being possessed by evil spirits which may change him into some wild animal. The other testimony quoted is that of the late Captain H. H. Shott, D.S.O., who was killed at the battle of Mons. The incident which he gives and which is very similar to those told by his brother officer, occurred some twelve years ago while he was in charge of troops at Nafada in the Bauchi province of Nigeria. Altogether while the evidence is not absolutely convincing it affords good ground for further inquiry and investigation.

"AURAS REFLECTED IN WATER."

Mr. Thomas Raymond writes:—

"For many years I have quite normally perceived, under deeply shaded mirror reflection, the aura of my own higher self in a manner similar to that so beautifully described by Mrs. R. Bullen. The aura of the body was the healthiest, using the word in the sense of spiritual wholeness. The 'emanating rays' denote a *dissipation* of the thought, or spirit individuality. Intense lovers of Nature commonly deplete themselves in this way. This is felt in most of the poetry of Wordsworth. Though 'Nature never did betray the heart that loved her,' yet she does not satisfy the soul. The influx of unindividuated spirit, held *within*, until it is felt to be the very breath of our being, this alone individualises the spirit as a perceptible son (or sun) of that Love which men call God. Looking from behind the shaded mirror of the physical eye this spirit perceives the world of unawakened men who in the midst of life are living in death."

CHRISTIAN SCIENCE AND SPIRITUALISM.—Mr. C. W. J. Tennant, alluding to the note appended to his letter on p. 327, informs us that a definition of "exact science" is given on p. 761 of Webster's New International Dictionary, as follows, "Exact Science: mathematical science or a science on a quantitative basis." This is correct, but we cannot see how it advances his argument.

THE SYMBOLOLOGY OF THE PYRAMIDS.—Mr. Harold Bayley writes: "I am interested in the article on page 323, entitled 'Reincarnation and the Pyramids,' in the course of which the communicator is represented as saying 'Your letter A is the side of the Pyramid.' This coincides with an opinion which I derived from certain medieval emblems which led me to write in 1912: 'The pyramids are now deemed to be "really nothing more than tombs," but I suggest that in form and intention they originally symbolised the fourfold immovable A, the Universal Maintainer, the Primal Peak and Great First Cause, oriented due East, West, North and South.' Perhaps your correspondent would be good enough to say whether this passage which occurs on page 163 of Vol. 2 of 'The Lost Language of Symbolism' was known to him."

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HUMAN SURVIVAL AND GHOSTS.

A GLANCE AT THE "HIBBERT JOURNAL."

The current issue of the "Hibbert Journal" contains two articles bearing upon the question of human survival. As examples of the attitude of writers who appear to have "looked into" the subject without having made a close and practical investigation of it, they are worth some brief attention, if only as studies in psychology. The first article, "In What Sense is Survival Desirable?" by C. D. Broad, M.A., sets out to analyse the idea of survival with a view to ascertain "how far we should be justified in taking a more cheerful view of the world if it be true." There is, he says, no connection between the desirability and probability of survival. On a superficial examination of the point this would seem to be a truism. It is not a truism: it is not true. The man who is a seer as well as a thinker could contradict it on the ground that whatever is universally true is also universally desirable. The qualities of the Deity or the Creative Power at the back of all phenomena are frequently stated; but not always or even often is the quality of *Intelligence* included.

Mr. Broad is happier in one of his comments on the nature of the evidence for survival and the inferences to be drawn from the facts.

If the communications be above the normal intellectual level of the person whom we assume to be sending them, it is as safe to suppose that he has risen in the intellectual scale as that he is communicating at all. If they be below his normal intellectual level, it is not as safe to assume he has fallen intellectually as that he is really communicating, for it is reasonable to take account of the shock of bodily death, the imperfections of the instrument, and the possible lack of skill of the supposed communicator.

Not many critics of the subject from without have risen to that degree of intelligent appreciation of the circumstances of communication. On this question Mr. Broad discourses with clear perception. He accepts as reasonable the idea that "if people survive bodily death at all, they are neither much better nor much worse morally shortly after the event than they were shortly before." That we know to be not only reasonable, but true.

He "can certainly see nothing in the communications to warrant the Catholic view that they are all due to evil spirits." Neither can anyone else who has not surrendered his reason to the keeping of a Church.

Discussing the fear of death and its implications, he alludes to the celebrated case of Dr. Johnson, in whom an acute fear of death co-existed with a lively belief in human survival. It was not so much death that the sturdy old sage feared; it was what might come afterwards. His mind was under the shadow of the barbarous theology of his time—that theology which has made death so terrible to the civilised man. Mr. Broad notes this in passing—that is to say, he alludes to Johnson's fear of hell, and remarks, quite justly, that the fact that hell would be extremely disagreeable furnishes no ground for holding that it cannot be real. Quite so; it is real enough in its own order, but it is remedial and administered with the most impartial justice: every man makes his own.

As to the hypothesis of survival, we read of several intellectual difficulties of the writer. If a life something like our present one goes on indefinitely, it may become an intolerable bore; still, Mr. Broad can hardly imagine himself being permanently bored, especially if there are old friends to meet and new people whose minds and character can afford social enjoyment—pleasure and surprise. We may "survive the first death and be not greatly changed," only to "meet later with a second and final death." We

may, of course, do anything and everything that is possible to human conjecture if we confine ourselves to speculations, however intellectual, on matters of the truth of which we can be informed by active inquiry instead of reflection. Our author's attitude is rather suggestive of that of some worthy people we know, who on receiving a strange letter set to work to tease themselves with all kinds of speculations as to what it contains and whom it is from. They can keep this up for hours, but it is rather a waste of time. Better open the letter and arrive at once at the facts.

The article is interesting enough from the standpoint of those who like to see the ingenious intellect at work, when it is not too hampered by facts to take flights into the regions of *Maybe* and *Peradventure*. There are amongst the "mob of gentlemen who write with ease" several who, knowing little or nothing about, let us say, electricity or chemistry, could write charmingly of their own ideas as to what is possible or impossible in those sciences—fascinating speculations over which the practical sciences in these subjects would laugh or swear, according to their temperament.

The closing line of the essay, omitting some verses with which it is agreeably rounded off, eloquently reveals the state of mind of the writer: "But we shall do well not to expect too much of the Universe." We would rather say that we cannot expect too much, since there is nothing in it too good or too beautiful to be true.

The other article, "Ghosts," by W. G. Braithwaite, is interesting by reason that it sets out the recorded facts in Dr. von Schrenck-Notzing's work on *Materialisation Phenomena*, facts recorded also by Mme. Bisson in her "*Les Phénomènes dits de Materialisation*." On a consideration of these phenomena, which are amongst the most amazing on record, especially as they were investigated under strict scientific conditions, Mr. Braithwaite finds that "ghosts have become 'real.' Ghosts have a living substance." It is true, he notes, that the substance is borrowed from the medium: "Where there is a ghost, there there is a medium." Exactly: it is so in all natural phenomena. Where there is a force, there must be some intermediary in the substance to make it apparent to our senses. But the ghost's reality opens problems. "For the purpose of his inquiry Schrenck-Notzing rightly discards the spiritualist hypothesis." Rightly no doubt in the scientific method. "He is dealing with material things." Obviously. "But what is the mind which can do these things? Are they in common with all other 'occult' phenomena to be explained by subconsciousness, suggestion and telepathy?" Yes, certainly, if you can first explain what subconsciousness, suggestion and telepathy really mean. To set them down as negating the hypothesis that they are caused by an equally unknown something known as Spirit is rather a barren proceeding. What the Bible calls the breath of life, the chemist describes as nitrogen, oxygen, &c. The thing is the same: it is only the names that differ.

When all is said and proved, we are told, "the fundamental question will still remain. Survival is at best a temporary affair." The question of "eternal life" is the one to be answered. But the answer to that question is nowhere outside us. It is not to be solved in the study of the philosopher, the laboratory of the chemist, or the science experiment, however scientifically conducted. It is in the recesses of the human spirit, incommunicable by any language of earth—one of the things that are most true because there is no proof of them.

SPIRIT, SOUL, BODY.—T. J. sends us questions—one concerning soul, spirit, ego, and physical body, which we may briefly answer in this way, without claiming that the replies are in any way authoritative: "Spirit" and "soul" are terms often used interchangeably, but it is now generally accepted that the spirit is the ego or central vital spark of the Absolute immersed in substance for unfoldment; the soul is the fine organism, probably involving the mental and emotional nature, which acts as intermediary between the central being and the physical body. As regards the question of evil and good, these are very relative terms: they only exist for us by contrast. What is good for an undeveloped soul may be wrong for a more developed. The duty of each one seems to be contained in the law of his own spirit, the highest dictates of his nature. This reply, we know, is very fragmentary, but it may suggest a larger field of thought on the subject.

SURVIVAL AND SPIRIT IDENTITY.

By SIR WILLIAM BARRETT, F.R.S.

Undoubtedly convincing proof of the identity of a person who has once lived on earth with the intelligence which communicates through a medium is a question of extreme difficulty. Even as regards living persons this difficulty exists. In our law courts we have protracted trials, such as the Tichborne case, where the sole question at issue is the identity of a particular claimant. The verification of identity obviously becomes a matter of still greater difficulty when the claimant is invisible, when "personation" frequently occurs, when telepathy from the living and the dead is admitted, and when the evidence is of a fitful and fragmentary character. But if the identity of the spirit communicator with that of the person he professes to be, can be indisputably established in a single instance all other questions, all other knowledge, sink into comparative insignificance. For my own part I am convinced that such identity has been established, though I have never had the good fortune to be present at a sitting when any conclusive evidence of identity of a deceased friend has been given.

There is, however, enough evidence from others to convince the critical and painstaking student that life and memory can survive the dissolution of body and brain. Some of this evidence I have published, but, as readers of *LIGHT* are aware, the whole subject has been treated in an abler and more comprehensive manner and from personal experience by Sir Oliver Lodge. I would specially refer to Section IV. of his book, "The Survival of Man," where his remarks and evidence on the subject of *personal identity*, in Chapters XI. and XII. will repay careful perusal, and must carry weight even to the most sceptical.

To those readers who wish for a reasoned examination of this subject, and an illustration of one of the most striking proofs of identity, I would commend Chapter IX. in the second volume of Myers' "Human Personality." The particular instance I refer to is given on p. 255 of that book, where, through the mediumship of Mrs. Piper, a thoroughgoing disbeliever in a future life, Mr. Howard, was convinced of the continued existence and identity of his deceased and most intimate friend, known as George Pelham.

But entrance into life, after death on earth, does not prove *immortality*—i.e., the eternal persistence of our personality—nor does it prove that survival after death extends to *all*. Obviously no experimental evidence can ever demonstrate either of these beliefs. For my own part I hold that human beings have only a *potential* immortality. That an ever-widening life and consciousness in the unseen is only possible when the soul is twice born, when through loss of self it gains a higher self, when through effort to attain higher and nobler ends consciousness is sustained and expanded in the spiritual world. Even in this life we see how human consciousness gradually shrinks in the purely self-centred soul; how the soul shrivels when its only aim is self-gratification. And, unless a re-birth takes place here or in the unseen, such souls must gradually lose self-consciousness; they may become mere automata, temporarily revived into consciousness by the proximity or influence or solicitude of others enjoying a fuller spiritual life; or they may decay and wholly pass away from their fellows—may experience the second death. Beyond this we cannot see; but the Universal life in every soul cannot perish, and doubtless it will take to itself a new earthly body somewhere and somehow, drawn to earth again by the attachment of the soul to earth, until it is freed from the grip of all earthly desire.

UNDER various headings—one of them "Is Spiritualism a Sect?"—the newspapers refer to the question raised in a test case at Sheffield last week in which Mr. Ernest Walter Duden, president of the Spiritualists' National Union, claimed exemption, not as a conscientious objector, but as a minister of religion. We understand the reasons which induced Mr. Duden to raise the question and shall look with interest for the outcome.

TELEPATHY AND NATURAL LAW.—In this month's "Occult Review," the editor, in his "Notes," discusses the question as to whether Telepathy has a material or spiritual basis. In comparing Telepathy with wireless telegraphy the dissipation of the message, in accordance with the well-known Law of Inverse Squares, has to be considered, and it is suggested that the reason that this Law seems to be inoperative in Telepathy is that the thought to be transmitted is mentally focussed towards a particular person and so conserved in its passage. A further point is that, while in wireless telegraphy only signals are transmitted, in Telepathy it is thought itself. Is that possible on a purely material basis? The fact that all spirit communications tend to show that the other world is a replica of this implies conditions in which the conscious ego can function within the limitations of time and space. "We are thus led to assume that mind acts on mind through some material medium, however tenuous, and that we have to do with natural laws in the matter of Telepathy just as much as in the matter of wireless telegraphy. The assumption that Telepathy is a purely spiritual process, and therefore, for that reason alone, proof of the existence of a spiritual world, cannot be maintained."

A MESSAGE FROM BEYOND.

I.—A WARNING.

By V. C. DESERTIS.

The following dialogue is transcribed from a message automatically communicated to the present writer (who was also the recorder) through a near relation:—

Is E— present? *Yes.*Welcome, dear E—. *Am not E—.*Who are you, please? *Am Cyril (brother of the recorder).*Truly? In God's Holy Name? *Yes.*Greeting, dear brother; what do you wish to say? *Can both of you attend to me? (The automatist was reading a book, and the recorder was seeking another communication.)**Yes, we will—what would you say, please? Am concerned not to open communication uselessly.**We will attend to what you say if you can be explicit. Am wanting you both to pray for open conditions.**What do you mean by "open conditions"? Conditions of touch with our world.**Do you mean for ourselves or for people generally? Both.**Which most? Both are needed.**Why are open conditions so desirable now? Because constant prayer is needed against an enemy of Divine Love.**Who is that enemy? A conscious bodily man.**What does he try to do? Aims at civil war.**In England? Yes, be sure I am not trying to alarm you.**We will pray, but cannot other means be taken to avert this? Am not aware of any.**Is there anything more you would say? Yes, never be afraid of deception.**I can scarcely help that; we have been deceived more than once or twice. Yes, but now you are protected.**By whom? By your guide. (The rest of the message was of merely personal interest.)*

I do not of course guarantee the alleged origin of the message, and even if authentic it may be mistaken, but at the present time it is far from being uncalled for. Only by the general recognition of a spiritual world governed by Divine undeviating justice can human passions be held in check.

How is this general recognition to be reached?

The Churches have failed to give it, for historical reasons which are quite easy to follow: While Christians were subject to persecution, to each was given the manifestation of the Spirit to profit withal; to one the word of wisdom, to another the word of knowledge, to another faith, to another the gift of healing, to another the working of powers (i.e., signs, physical phenomena), to another prophecy, and to others divers kinds of tongues and their interpretation. They had also the "more excellent way" of Love. "See how these Christians love one another" said the pagan society with amaze. Their influence, proved by these gifts of the Spirit, penetrated all social ranks, and especially the army; whole legions became Christian. Then after 200 years of constant obloquy and intermittent persecution, in A.D. 312, the cunning and politic Constantine in his conflict with Maxentius saw that by professing Christianity he would get the enthusiastic support of the Christian legions. Christianity entered on place and power. Forthwith began the wrangle on dogma. Whether the Son were of "like" or of the "same" nature as the Father; whether the Holy Ghost were proceeding from one or from both; on pre-destination and free-will; and the like questions were the battle-ground of sects till the very name of Christianity came to mean a creed and not a life, even as it is to this day. The "gifts of the Spirit" disappeared; to the orthodox to-day their existence is a mere legend of miracle. They have returned on a wide front, and have won their way to recognition. They have not yet penetrated the popular mind, but by the general public are still denied, scoffed at, or explained away, as thought-transference, subconscious mentation, fraud—anything and everything except what they are. But large and growing numbers refer them to their true source, and are learning to disentangle their intricate causes, among which thought-transference and subconscious action undoubtedly have a part.

What should follow on the recognition of the reality of a spirit world? Clear perception of the reign of Law in it—that the saying "Whatsoever a man soweth that shall he also reap," rests on experimental fact as true as the facts of chemistry. But if we rest in the phenomena we are missing the whole purpose for which the gifts are given. That purpose is preparation for as great a change in the actual world as was the Birth of Jesus Christ. Many signs of the times seem to indicate that this change is close upon us. There are those among us who desire international peace that they may foment class-war; who call openly for the deadly poison of "Class-consciousness" in order that they may set class against class. Such propaganda would be impossible to men who believed in spiritual law. We Spiritualists know that heredity and environment are the limitations placed on the growing soul by the consequences of remote and recent acts, both our own and those of others; we know that this growing soul is the real self of which the visible personality is the mask; that at death it is freed from the body, but not otherwise much altered; that it is then, by that same law of thought-transference, seen *exactly*

as it is; and we know the truly awful consequences of base desires and mean hatreds naked and open to all around. But do we make sufficient effort to bring home to the mass of mankind these great realities as a guide to conduct? Do we use the power of prayer and the aid from the Unseen to do this?

When such men as Admiral Beatty and Sir William Robertson publicly appeal to the nation to turn to God, does any sane man think they are asking for official prayers in the churches to implore the Deity to do for us what we are too slothful or too unbelieving to do for ourselves? Are they not rather urging us to identify our ways with the Spirit that gives courage, wisdom, justice, perseverance and good will in all the relations of life, and so, and not otherwise, gives strength to act as one man for Truth and Right?

It is my hope that the Spiritualist churches, which should have a higher idea of prayer than passive supplication, may join in earnest endeavour to extend the true Spiritualism which knows that "living" and "dead" are one community, and that the future life of each one of us is determined by the inevitable laws of spiritual consequence, which are the real laws of God. When men generally believe in God after this fashion, as the personal Light of each individual soul, and that all hatred, strife and envying are antagonism to His irresistible power; then will those laws bring national health, national strength, external victory and internal peace.

"I HEARD A VOICE" (BY "A KING'S COUNSEL").

AN APPRECIATION.

It is a pleasing sign of the public appreciation that a second impression has had to be issued of this work in so short a time. I am glad to note also that the book has recently been published in America.

The new edition differs from the first simply by the addition of Chapter XXIV., which is a short amplification of the preceding one that was dictated by an Egyptian spirit through the compiler's elder daughter, aged 15 or 16.

I have in a previous issue of *LIGHT* (April 6th, 1918) expressed my appreciation of this most convincing record of psychic communications, and may be permitted to add that my own copy has been instrumental in alleviating the sorrow of bereavement among several people who were unacquainted with Spiritualism, the reason for its influence being that the evidence it puts forward is so strong that even to an uninitiated reader the spiritualistic explanation must be the natural conclusion. Spiritualists often look out for a book that will forcibly speak to those who have not yet had the privilege of being convinced of the genuineness of spirit communications. I for one have found "I Heard a Voice" excellent for this purpose, especially among people of strong religious tendencies. Not only is it full of the ring of truth, but it also instructs us in the higher side of Spiritualism and offers wholesome food for the soul.

ARNO S. PEARSE.

. The book is published by Kegan Paul, Trench, Trübner & Co., price 6s. 6d. net, and can be obtained at this office for 6s. 11d. post free.

CONCEIT and presumption have not been any more fatal to the world than the waste which comes of great men failing in their hearts to recognise how great they are. Many a man whose affectations and assumptions are a proverb has lost the magnificent virtue of simplicity, for no other reason than that he needed courage to take his own measure, and so finally confirm himself to the reality of his pretensions.—**LORD MORLEY.**

THE OLD VESTURE.—In our era of the world these same church clothes have gone sorrowfully out at elbows; nay, far worse, many of them have become mere hollow shapes, or masks, under which no living figure or spirit any longer dwells; but only spiders and unclean beetles in horrid accumulation drive their trade; and the mask still glares at you with its glass eyes, in ghastly affectation of life—some generation and a-half after religion has quite withdrawn from it, and in unnoticed nooks is weaving for herself new vestures wherewith to reappear and bless our sons or grandsons.—**CARLYLE.**

THE SUPERNORMAL IN HISTORY.—Profane history corroborates the opinion that the world is filled with the whispers of the grave. Pausanias relates that 400 years after the battle of Marathon, the neighing of horses and the wild and desperate shouts of martial bands could be heard distinctly at nights, on that historic spot. Plutarch says that ghosts were frequently seen in the public baths, where several citizens of Chersonæa had been murdered. He also relates that the shade of Cæsar entered the bedchamber of Brutus, and when accosted by the assassin, the sprite responded, "I am thy evil genius, Brutus; thou shalt see me at Philippi." Brutus boldly answered, "I'll meet thee there," and the spectre immediately vanished. Some time after, he engaged Anthony and Octavius, and the first day was victorious. The night before he was to fight the second battle, the same spectre appeared to him again, but spoke not a word. Brutus understood that his hour was near, and courted danger with all the violence of despair.

FROM THE LIGHTHOUSE WINDOW.

The strange story in the "Cornhill Magazine," to which allusion is made this week, will recall to some readers the story of black magic in the "Ingoldsby Legends" and the case of Tod Lapraik in R. L. Stevenson's "Catriona." These were not cases of lycanthropy—the metamorphosis of human beings into animals—but they are very suggestive of the principle at work. There is probably a basis of psychological fact in each of the legends.

In connection with the Rev. Walter Wynn's prophecy concerning the end of the war, a correspondent of the "Star" notes that, in the Jewish calendar, the war commenced on the 9th of Ab, a day which the Jews keep in mourning, the Temple having been destroyed on that date. The exile of the Jews from Spain in 1492 commenced on the 9th of Ab, so likewise did the victorious advance of the Allied forces in France. The correspondent gives other important events affecting the Jews which took place on that date, and mentions that Zechariah (chapter viii., verse 19) tells how "the Fast of Ab would in the end be converted for the Jews into a day of joy."

The Rev. Ellis G. Roberts, whose name is now so well-known as a contributor to *LIGHT*, is the vicar of Alberbury, Shropshire, the native place of the celebrated Old Parr. A scholar of Christ Church, he received from Professor Ritchie, of Oxford, the character of possessing an exceptional capacity for logic and metaphysics. His natural bias, however, is towards the physical sciences. He was at one time employed in polemical work on behalf of the Church, but was obliged through ill-health to relinquish these activities. A long study of psychic science both in theory and practice has given him the right to speak with authority, and he expresses himself as being in full sympathy with the psychic movement as presented in this journal. These particulars are given by way of heralding the appearance of a clever and amusing article by Mr. Roberts, "Sherlock Holmes and Certain Critics," the first instalment of which we hope to present next week.

"LIGHT" SUSTENTATION FUND, 1918.

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

				£ s. d.
M. Nissen (Copenhagen)	...	..	...	10 0 0
Mrs. M. Miers	...	...	...	3 0 0
Mrs. H. G. Hearn	...	...	...	0 10 0

GUARDIAN SPIRITS.

The scholarly reader will not need to be told that in the following passage from Plutarch, "dæmon" means simply a spirit whether good or bad. The fact that "demon" has become to-day almost synonymous with devil is one of many instances of the way in which certain terms have become debased in common use:—

"Souls which are delivered from becoming and thenceforth have rest from the body, as being utterly set free, are the dæmons that care for men, as Hesiod says;" and, just as old athletes enjoy watching and encouraging young ones, "so the dæmons, who through worth of soul have done with the conflicts of life," do not despise what they have left behind, but are kindly minded to such as strive for the same goal—especially when they see them close upon their hope, struggling and all but touching it. As in the case of a shipwreck those on the shore will run out into the waves to lend a hand to the sailors they can reach (though, if they are out on the sea, to watch in silence is all that can be done), so the dæmons help us "while the affairs of life break over us, and we take one body after another as it were, carriages." Above all they help us if we strive of our own virtue to be saved and reach the haven.

"SOCIAL RECONSTRUCTION AND THE LAND."—Mr. Henry Fox sent us some addenda to his letter on this subject last week, unfortunately too late for inclusion. In these he pointed out that Mr. Hewitt had not read the full report of the lecture on which his comments are based, or he would have known that Mr. Fox expressly stated that freehold land in Germany was also obliged to be properly cultivated; that the Corn Production Act is a proof of the reality of the idea of a National Declaration of Trust; that any increase in the value of land is tapped at its source by the landlords; and that he (Mr. Fox) "aims at being a true Transcendentalist and not a Socialist, except so far as the desire for unity is Socialistic."

"SOCIAL RECONSTRUCTION AND THE LAND."

By E. P. HEWITT, K.C., LL.D.

Mr. Fox, in his letter (p. 334), seeks to instruct me on the land-law of England. He says that according to Blackstone, Stephens, Williams, &c.—whose text-books every lawyer is familiar with from early student days—there is no absolute ownership of land. I never said there was absolute ownership; I took the very expressions used by Mr. Fox himself. Every articulated clerk or bar-student knows there is not the same absolute ownership in land as there is in goods and chattels.

Mr. Fox spoke of "private property" in land having reduced people to subjection to "the owners of the land," and of the land having been misused "by its private owners." Now, Mr. Fox says there is no private property in land, and no owners, other than the King! In like manner, Mr. Fox having advocated "the establishment of a Great National Trust," now states that the National Trust "is already in actual operation!"

In truth, to say that there is no owner of land except the King is to disregard substance and merely to play with words. No doubt, an owner in fee simple is, in theory, tenant of the Crown, in the feudal sense of the term; but this does not make the Crown the owner. By the Common Law of England the Crown has none of the ordinary rights of a landlord over an owner in fee simple, its one practical right being that of *escheat*, which takes effect in the rare case of an owner dying without having disposed of his land by deed or will, and without an heir, and without leaving creditors whose claims require realisation of the land.

The power possessed by the Board of Agriculture under the Corn Production Act is not relevant; but I may point out that even in respect of agricultural land it is not of the absolute character supposed by Mr. Fox, and that a right of arbitration exists. Moreover, the Act is part of the war emergency legislation, and (unless Parliament otherwise directs) it will expire at the end of 1922. Further, it should be borne in mind that the special powers possessed by the Executive for the period of the war under the Defence of the Realm Acts, apply as much to personal property as to land.

APPARITIONS OF A MURDERED COUPLE.

Here is a ghost story of the real old-fashioned type which we find related in an old volume of *LIGHT*. It appears in the form of a letter from the late Mrs. Ohlmütz, then Miss Caroline Corner, a lady of considerable literary talent who was at one time a familiar figure at many of the Spiritualist gatherings in London. The letter is dated from Ventnor, Isle of Wight:—

"The following true story has just been told me by our friend, Baron —. Some years ago, when he was in the Italian diplomatic service, everybody in a certain town in Italy was going wild over apparitions that were said to be seen by many persons at night in an old palatial residence—ghosts of the well-known Count — and the young wife of an Austrian General, whom he had persuaded to elope with him. In order to explode these statements the Baron, a big, brave Englishman, engaged to take up his post there for the night, providing himself with a brace of revolvers, coffee-making apparatus, cigars and a novel, and arranging to be waited on by his more credulous and less courageous confrères at six o'clock next morning. Accordingly, they met him at eleven at night, seated at the far end of the ball-room of the haunted mansion, that, and two other apartments which led out (in the last of which the forsaken General had had his revenge by taking the lives of both the objects of his jealousy) being brilliantly lighted for the occasion. 'As I expected,' said the Baron, 'noises soon commenced, and I smiled to think how men in the Corps could mistake bats and moths for ghosts.' So he lit a fresh cigar, replenished his cup, and went on with his novel.

"Presently, however, other sounds occurred (the Baron knows nothing of Spiritualist phenomena gave us illustrations which any Spiritualist would recognise at once as faps) and while occupied in trying to find a solution for these, and looking round, he beheld the forms of Count — and the wife of the Austrian General, both of whom he knew in earth life, advancing from the other end of the room, so naturally that for the moment he forgot they were dead, and arose. Slowly they came towards him, the Count's eyes bent to the floor, the lady's full upon our friend, then passed by the door leading into an ante-room, the Baron pursuing and exclaiming, with pistol pointed, 'Speak! or I fire!'

"In the third room, whose ceiling still bears the stain of the unhappy Count's brains, he fired. The Count fell, but the lady, regarding our friend fixedly, glided through the opposite doorway, the door slamming to as the Baron came to the spot where the Count appeared to fall; but though the bullet was there in the floor (as it remains to this day) the Count or his visible ghost was not to be seen.

"Next morning when the Baron's friends came, they and their confrères of the Service in an insensible condition in the open window of the ball-room. For three days he was in bed, but he is still the last person to 'give in to ghosts,' though he knows and admits that those apparitions were not ordinary flesh and blood. He gave us dates and names, which of course I suppress."

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. A. Vout Peters. November 3rd, Dr. W. J. Vanstone.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. Ernest Meads; 6.30, Mr. E. H. Peckham. Wednesday, October 30th, Mr. Paul Tyner.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, Mrs. J. Stannard, on her Experiences of Spiritual Pilgrimages to Mount Carmel and many Shrines of the East.

Kingston-on-Thames, Bishop's Hall.—6.30, Mrs. M. Davies. *Camberwell.*—*Masonic Hall.*—11, Church Service; 6.30, Mrs. Mary Gordon, address and clairvoyance.

Hackney Society of Spiritualists.—240a, Amhurst-road, N.—6.30, Mrs. A. de Beaurepaire, address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle; 6.30, Mr. and Mrs. Pulham. 31st, 8.15, Mr. Lionel White.

Lewisham.—*The Priory, High-street.*—7, Mrs. Podmore. **We record with regret the transition on the 13th inst. of the society's treasurer, Mr. A. H. Daymond.

Holloway.—*Grovedale Hall (near Highgate Tube Station).*—11.15, Mrs. Mary Gordon; 3, Lyceum; 7, Mr. A. T. Connor. Wednesday, Mrs. M. Clempson. Thursday, 7.30 to 10.30, Scotch Social.

Brighton.—*Windsor Hall, Windsor-street.*—11.15 and 7, Mr. F. T. Blake (President S.C.U.), addresses and descriptions. Monday, 8, healing circle. Wednesday, 8, public meeting, Mrs. Lane.

Brighton Spiritualist Brotherhood.—*Old Steine Hall.*—11.30 and 7, Mrs. Neville; also on Monday, 7.45. Tuesday, 7.45, lecture, "Atlantia," W. P. Swainson, Esq.; silver collection. Thursday, 7.45, questions and clairvoyance. Friday, Guild. Lyceum every Sunday at 3.

WHEN annoyances rise, if difficult paths have to be chosen, ally the self quickly and silently with the One Who knows. And the change will be in our own self. That's where we want it to be. We will be big enough, strong enough, quiet enough to meet every emergency that life may thrust upon us.—HELEN M. BOULNOIS in "The Healing Power."

THE WEARING OF AN EMBLEM.—Amid these numerous suggestions of *ankhs* and *taus* and immortelles and the rest of it is it not to be feared that it will become difficult to identify a Spiritualist? I would suggest that the best badge for Spiritualism would be a spiritual rather than a material one, and surely none would have more attractive influence than that commended by Tennyson—"wearing the white flower of a blameless life."—C. E. B.

THE DISTANT VOICE.—"The most extraordinary story I have ever heard" was the comment of the South Dorset coroner on the evidence given at an inquest on William Jones, a London clerk who, his mind becoming affected as the result of influenza, recently took train to Weymouth instead of going to business, and threw himself into the sea. Fishermen who saw the tragedy said the time was about a quarter to four, and the man's widow declared that at ten minutes to four, whilst at home, she heard him call her by name twice, and she said to her children that she knew that her husband "had done something."

"THERE is no philosophy, however profound, which cannot be expressed in every-day language," said Professor Bergson in his address at University College. One may commend the saying to those schools of occult science which seem to think it necessary to clothe their ideas in alien forms of speech, or in the English of the middle ages. Let them remember that clearness of thought is inseparable from clearness of expression. However beautiful mist and shadow may be in art, they are out of place in science and philosophy. With the march of intellect there is a growing tendency to suspect the genuineness of doctrines that make a mystery of themselves.

"THE PSYCHIC SENSE AMONG THE LOWER ANIMALS."—M. H. writes: "I should like to relate an incident which supports the theory advanced in the quotations under the above heading in *LIGHT* of the 5th inst. My neighbours in Hampstead, Miss Pearson and Miss McLoughlin, famous Red Cross nurses in the Franco-Prussian War of 1870-1, had a cat which they decided it was necessary to put out of the way, and the butcher's man who called daily for orders agreed to do it for them. The cat was in the habit of going to the door when the bell was rung, and on this particular morning, when the man came to fetch her, the cat, on seeing him, immediately bolted and ran upstairs to the attic to hide herself!"

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. A. Vout Peters.
November 3rd, Dr. W. J. Vanstone.

Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St.,
and five minutes from Bond Street and Marble Arch Tube Stations.
Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 27TH.

At 11 a.m. MR. ERNEST MEADS.
At 6.30 p.m. MR. E. H. PECKHAM.
WEDNESDAY, OCTOBER 30TH. AT 7.30 P.M.,
MR. PAUL TYNER.

THE CHURCH OF HIGHER MYSTICISM,
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, OCTOBER 27TH.

11 a.m. Mrs. Fairclough Smith.
"The Human Aura: Its Relation to Colour."
6.30 p.m. Mr. W. G. Hooper (Author of "The Universe of
Ether and Spirit").
Subject: "The Search for the Holy Grail."
Wednesday Evening, October 30th, 7.30 p.m., Mr. Cavendish Morton:
"The Soul's Struggle through the Ages."
Healing Service after the Evening Meeting.

Every Thursday, at 3 o'clock, Healing Service, followed by a talk
on "The Spiritual Forces of Man," &c. by Mrs. Fairclough Smith
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