

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.

Many of those who pursue the subject of psychic investigation along rational and scientific lines are inclined to deplore the strange imaginings which occasionally creep into the question. It is like, as one of them said, having to navigate a river much of which is choked with weeds. Still, it is good exercise. We have to examine and discard a great deal of rubbish in every department of knowledge; and the more valuable the knowledge of which we are in search the greater the work of sifting and selection. Nor is it always safe to assume that all is pure nonsense which does not immediately commend itself to our judgment. True, much which reaches us as communications from the next world looks highly improbable, but that, in some cases at least, is probably because the things, while true in essence, are distorted and refracted by the mental conditions of the persons concerned. There are, of course, many persons who have strong leanings towards the fantastic and romantic side of the subject, and who present us with matter of the extravaganza type. They are for ever plunging into thickets and bypaths. Still, they occasionally light upon things of interest and value, and we must be indulgent:—

If Jack-o'-Lantern

Shows you his way, although you miss your own,
You ought not to be too exact with him!

* * * *

In the course of his admirable article, "Orthodox Science and Psychical Research" in the current number of the "Fortnightly Review," of which we gave a brief summary recently, Mr. H. B. Marriott Watson wrote:—

Many of the professed mediums and "psychics" are not charlatans, in the proper sense of the word, but self-delusioned, reading out of their literal consciousness astonishing things to a credulous world.

Those who have any considerable experience of the vagaries of mediumship will recognise the description. Andrew Jackson Davis, who in his "Table of Explanation" ("The Present Age and Inner Life") gave the most comprehensive (and, as we have proved by experience, the most trustworthy) classification of the various forms of mediumship ever produced, classes these unreliable instruments of inspiration as "Psychologic Mediums." They embrace, as Davis tells us, the tribe of "mystics and revelators," and their minds are the prolific source of much of the freakish and fanciful stuff which the searcher after reasonable and natural things has to clear relentlessly out of his way. They are real mediums, but, lacking in self-culture and mental balance, they are very liable to be psychologised by the people and things of the outer world,

and to mix these impressions up with those actually communicated by spirits. Here we have the explanation of those jumbles of fact and fiction which so bewilder the untrained researcher, and provide the medium-hunters of the "spook" Press with so much comic copy.

* * * *

The well-developed and self-cultivated mediums—and there are many such—have passed beyond this phase of easy suggestibility. They do not shine merely by reflected light, being normally persons of good judgment and intelligence, observing their "times and seasons," maintaining a good hold on themselves, and flatly refusing their services where the conditions are unfavourable for the proper exercise of their powers. We know mediums of this type (public and private) who are not only possessed of psychic gifts of the first order but who show more than the average intelligence in handling the affairs of everyday life, people of acute minds, practical and alert. But as they do not hold their gifts cheap, to be exhibited to all and sundry at any moment, far less is heard of them than of the "psychologic" type. There are some startling surprises awaiting the ignorant critic of Spiritualism, when he has so far overcome his prejudices as to make an impartial examination of the inner side of the subject. And not only the critic but the inquirer seeking the truth on the subject of psychic evidences might profitably give some study to the question of mediumship, its various phases and the qualities of each. There is one peculiarity of mediumship, by the way, on which we can hardly be too emphatic—especially in the case of the more impressionable types of medium. We mean the influence of the sitter on the results. The sitter or consultant may at times be almost as powerful a factor in the results as the medium himself. That is why some persons get a perfect torrent of proofs through the mediums they visit, while others going to the same mediums meet either with complete fiascos, or results too dubious to be of any value. Their complaints against the medium would often be more justly directed against themselves.

* * * *

"The Quest" for October is an excellent number. We are especially struck with the clear and cogent reasoning with which the origins of the war in the moral world are set out in an article by Mr. E. D. Fawcett, and there are allusions to the subject in other articles which show a fine intellectual grasp of the situation. The Editor, Mr. G. R. S. Mead, contributes a paper on "The Religious Opportunity." After considering the accusation now heard on every hand that the Church has failed especially in the matter of the present great devastation of the earth, Mr. Mead remarks:—

The best spirits in the world to-day are . . . not saying that the Church should have prevented all this; they are saying we ought to have tried to prevent it, and we have now to see to it that it shall be prevented, if humanly possible, from recurring again, at any rate in its present hideous form.

And if the Church has failed, not necessarily in intention, but because it has been found "incapable of corporate speech

in the only tongue that is understood in the high court of history—the language of right action,” none the less the whole community is joined with it in the accusation. Mr. Mead pleads eloquently for a spiritual social ideal, for he well sees that “the religious problem is far greater than that of any particular religion; the religious problem is beyond all others a world-problem.” The call is one to unite all those who see beyond the artificial boundaries of creeds and systems, and it is a call which is undoubtedly finding response amongst advanced minds the world over.

THE UNBROKEN BOND.

A CASE FROM THE “LONDON MAGAZINE.”

Thus do we walk with him and keep unbroken
The bond which Nature gives.

—LONGFELLOW.

Sir Oliver Lodge must have had many tokens of gratitude from readers of “Raymond” to atone for the foolish and ignorant criticisms to which he has been subjected, but few testimonies to the good fruit resulting from the perusal of that work will, we imagine, afford him more intense gratification than the wonderful story narrated quite simply and straightforwardly by Mr. Richard Wilkinson (of Dulwich Common, S.E.), in the “London Magazine” for October. Mr. Wilkinson, who describes himself as an ordinary man of business, with no scientific training and no professed religion, had the experience so common to many parents in these sad days. In November, 1916, his son “Roger” was mortally wounded while leading his men at Beaumont Hamel, and died some days later in a military hospital in France, his parents being with him at the end. He was their only child and was on the verge of his nineteenth birthday. On their return to England a friend sent Mrs. Wilkinson a copy of “Raymond.” Her husband, strongly prejudiced against the book, begged her not to read it, but in face of her expressed desire did not persist in his objection. So greatly was she impressed with what she read that she persuaded him to read it also, with the result that though unconvinced he realised his mistake in condemning it unread. Mrs. Wilkinson next wrote to Sir Oliver Lodge asking his advice. Sir Oliver kindly gave the husband and wife an introduction to a lady friend of his, and this lady in January last anonymously arranged a sitting for them with Mr. A. Vout Peters. At that sitting Mr. Peters told them that their boy on going over was met by “John, Elizabeth, William and Edward.” John was Mr. Wilkinson’s father; Elizabeth, his mother; and William, his brother. Edward he could not place, but on writing to his eldest brother he learned that a child named Edward had died in infancy before he (Mr. Wilkinson) was born. On this first occasion their boy, anxious to give proof of his presence, referred to a matter intimately personal and known only to his parents. He also reminded them of a schoolfellow of his to whom Mr. Wilkinson had given an uncommon nickname which had stuck to him through his schooldays. Though young Wilkinson’s name was not Roger, he had always been called so, except by his mother, who had converted it into the pet name of Poger.

The medium told us he was getting a name through. It was R—o—. He could not make out the next two letters, but the last was “r.” I replied, “That is the boy’s name—you mean Roger!” Instantly the medium answered, “The boy says I am not to say Roger—but Poger!”

Some weeks later the Wilkinsons made an appointment with Mrs. Osborne Leonard. As on the previous occasion, the medium knew nothing of them. The first thing she did was to give an exact description of their son, also the name Poger, adding that Elizabeth, John and William were near, helping him. Unknown to her husband, Mrs. Wilkinson had been concerned at the absence of her own letters from among many others she had found in the boy’s returned belongings. The medium was insistent that Roger was pointing out a satchel with a flap, which had been overlooked. “There,” she said, “his mother would find the writing she was in search of.” On looking in the place indicated the satchel was found, and in it

all his mother’s letters and nothing else. A particularly convincing incident followed. The medium stretched forth her hand which, she said, held something which looked like a coin and yet did not seem one, but she was sure that it was bronze. Roger was anxious it should be found and a hole made in it that his mother might wear it as a token. Mr. and Mrs. Wilkinson had no knowledge of his having possessed anything of the kind, but on returning home they found in a little stud-box a penny bent nearly double by a bullet.

Mrs. Annie Brittain was next consulted, and to her they owed some very convincing proofs. At the first interview with her, Mr. Wilkinson was told from his father and mother that he would be approached by his brother J— regarding a certain matter, and was to advise him not to have anything to do with it. Over the telephone he passed on the counsel to his brother, who admitted that he had been about to write to him for advice as he had contemplated contesting their mother’s will. With Mrs. Brittain—

Both my parents’ names were given, and though my son appeared in the Army List as Leslie Stuart Wilkinson, his name again came through as “Poger.” We were also told on this occasion that “there were two boys with him—Geoffrey and Malcolm.” Both were cousins who had passed over during the war. One went down in the “Defence,” the other was recently killed in action.

After mentioning other striking evidences received through this medium, Mr. Wilkinson concludes with the most wonderful experience of all, one which only the desire to soften and assuage the grief of others induces him to write:—

Whilst my wife was nursing her father at Brighton [he died shortly afterwards] the boy one morning stood beside her in broad daylight. It was about eight o’clock. No theory or explanation will make her accept this as an impression or possible hallucination. She firmly believes the boy to have been actually present. A few days later she returned to town, having made no mention of this to anyone and only told me as we met at the station. That same afternoon we saw Mrs. Brittain. Almost the first thing she said was, “The boy wants me to tell his mother it was not a dream—the veil was allowed to be lifted for one second. And,” added Mrs. Brittain, “Joan has also seen him.” Joan is an intimate young friend, who a little time before had told my wife, to her astonishment, that she (Joan) had actually seen him under conditions which placed out of bounds the possibility of its being a dream. Mrs. Brittain had never heard of and knew nothing of Joan.

She told us many strange things at this extraordinary sitting. Thus far no medium had ever given my wife the name of endearment the boy used to her, and she was transfigured with joy when this time he said, “Good-bye, Angel,” the name she was most used to from him.

Mr. Wilkinson adds that had anyone told him a year ago that he could read, much less write with credence, the instances he has set down, he would have regarded it as impossible.

A GENERATION AGO.

(FROM “LIGHT” OF OCTOBER 8TH, 1887.)

The “Glasgow Herald” has a leading article on some telepathic experiments of Mr. Malcolm Guthrie, J.P., of Liverpool, who has from time to time communicated some valuable results to the Society for Psychical Research. The “Herald” does not think that the success of the new system of communicating thought is calculated to alarm the holders of telegraph stock.

Prevision, instinct, reason or what? A correspondent of “Science Gossip” tells of a pair of swans which, having completed their nest on the banks of a dyke, shortly proceeded, as if they were anticipating danger, to raise the structure two feet higher. On the next day a great storm occurred, with floods, that would surely have swept the nest away but for the precaution the birds had taken to secure it.

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THE NATURE OF TIME.

BY E. KATHARINE BATES.

The allusion in "Notes by the Way" (p. 297) to the well-known suggestion that if an observer could be placed on a fixed star with a sufficiently powerful telescope to survey the earth and all that goes on there, he would behold it, not as it is now but as it was in past years, is very interesting. The exact interval in time would, of course, depend on the distance of the special fixed star from the earth and the rate at which light travels. It has been suggested that a man of seventy, if able to choose his post of observation in a star to which the sun's rays could only arrive after a journey of seventy years, might witness his own birth and see himself as a lusty, screaming baby!

Naturally—being a woman and therefore as curious as most men—the tantalising suggestion here of a hint which the writer is not "minded to elaborate" further than one line of Blanco White's beautiful sonnet,

If Light can hide so much, wherefore not Life ?

set my brain at once to turning over possibilities. And it struck me as possible, even as probable, that Blanco White, thinking of Time as dependent on planetary motion, and therefore a condition of the present scheme of Nature as we know it, might have hoped to suggest that as Light hides the stars from our daylight knowledge, so our present life, with its insistent claims on our attention, may be hiding from us the fact that life, as we know it here, is a thing of the past—as far in the past maybe as the picture upon which the man with the telescope would gaze—that our present life, in fact, is in reality the presentation of a process through which we have already passed; as the cinematograph represents scenes once lived through but with no present actuality. In this case, life itself, the present physical life, with all it involves, may be described as the gigantic cinematograph of the evolutionary process. All has been accomplished years—perhaps centuries—ago, but we take our parts in the films or our seats in the theatre to watch the completed story or play, as an object lesson taken from the various "events of our lives" which *seem to us* present, past, or future, but which, in essence, may merely represent the successes and failures, the joys and sorrows, of those school-days which are already completed, but may still act as salutary lessons, to be turned over now and again (during periods of incarnation) for our profit and edification.

Many mystics have told us, ever since the present war began, that the victory is already won, that the struggle is over in the spiritual realms, the black and white spirit forces have already fought their deadly combat to a finish—a glorious finish—but we have to go through the process for educational purposes in the world of shadows. Surely we must all drink of the waters of Lethe before arriving there. Otherwise we could never worship at such tawdry shrines and talk so much of the realities of life in terms of wealth and position.

We talk of "events happening to us" in the future—may it not be more accurate to say that we arrive at the events in our studies of the past ?

Some years ago Sir Oliver Lodge, in one of his illuminating and inspiring analogies, illustrated clairvoyance as possibly comparable to a visit paid to this earth by two beings who have come from another and quite different planet from ours, and therefore know presumably nothing of railway trains or any such mechanical means of transit. If one of these visitors were taken in a railway train through Hampshire, Wiltshire, &c., and so into the heart of England, he might easily suppose that the different counties through which he passed only came into existence as he approached them. But if his companion had, immediately on arrival, been placed in the middle of Salisbury Plain and gifted with powers of sight abnormal to us, he would at once descry the whole of England spread out before him as a hugo map. This was said, I think, in reference to clairvoyance alone, but if the analogy holds good it will surely some day explain many other puzzles. It may even include the hint contained in Blanco White's "stately line."

THE "OPERATORS" AT THE GOLIGHER CIRCLE.

BY ARTHUR HUNTER.

It has been suggested in several quarters that Dr. Crawford might detach his results from any question of human agencies in another realm of life. . . . It is difficult to overlook his various statements showing that his work is shared by unseen operators of some kind. "I asked the operators," he says, "to do"—this or that, whatever it might be. It is not easy to shut one's eyes to this phase of the matter.

The above extract from a leading article in *LIGHT* of July 21st last should provide occasion for serious thought about this aspect of psychic phenomena—to those at least who have made the suggestion to which it refers.

Psychic investigation by scientific methods is comparatively new and at present we stand only upon the fringe. Let us therefore think forward rather than backward and accept and weigh *all* evidence instead of scrapping that which we do not understand. The policy of "detaching" any form of evidence is deplorable and cannot be tolerated in this kind of inquiry any more than in any other branch of science.

What evidence have we of the presence of unseen operators ? There is the evidence of clairvoyants who describe accurately spirits of persons who in the flesh were quite unknown to them. Then there is the more reliable evidence, from a scientific point of view, of those mediums by whose aid the unseen operators are able to manifest themselves—in other words, become visible to non-clairvoyants. It would appear from this, I think, that the bodies of materialisation mediums contain an unknown constituent which the unseen operators can make use of for the purpose of rendering their spiritual bodies sufficiently dense for the human eye to see them clearly.

Is it not the function of chemistry to discover this unknown matter ? Can it be claimed that chemistry already knows all that can be known of the constituents of the human body ? Surely there is a great field for investigation here.

As a spectator of some of Dr. Crawford's experiments, I would preface what I have now to say, by a further extract from the Editorial from which I have already quoted :—

The materialist who (as an act of grace) consented to take note of the physical results would, we imagine, speedily find himself landed in a dilemma: either to admit the "spirits" or to deny the phenomena altogether.

That puts the matter in a nutshell. It is impossible to "detach" the one from the other.

On all occasions upon which I was privileged to visit the now famous Goligher circle, I was deeply impressed not only by the readiness of the "spirits" to do all that Dr. Crawford asked them, but by the evidence of thoughtfulness and care they displayed for the medium. I cannot refrain from describing one instance :—

A certain experiment was about to be tried. The outlines of this were explained to the unseen operators, but instead of the usual ready acquiescence there was hesitation and no power. A message came through from the operators asking Dr. Crawford to demonstrate the nature of the experiment, which he carefully did. Immediately afterwards another message came through to the effect that the experiment could not be allowed as it would cause the medium too much shock. On the same night, after the foregoing incident, Dr. Crawford obtained, at his request, an impression on prepared putty of the base of a levitation column; and, generally speaking, the way in which the unseen entities co-operated with the experimenter was extraordinary and would require to be seen to be believed.

No, there should be no detaching of evidence.

THE nexus between the seen and the unseen may be . . . physical, physiological or psychological, but whichever it may be, it is a specialised substance, or organ, or organism; in many cases it is a body in a state of unstable equilibrium, and in that case, therefore, of a delicate nature—a body to be handled carefully and its behaviour or idiosyncrasies needing to be studied and known beforehand.—"On the Threshold of the Unseen," by SIR WILLIAM BARRETT, F.R.S.

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FICTIONS AND REALITIES.

It is one of the little weaknesses of human nature that, having taken the side of any particular cause or movement as a partisan, a man will instinctively count its virtues and ignore or gloss over its defects. *Per contra*, the man who opposes it will have an eye only for its failures—its successes will be conveniently overlooked, or, if too conspicuous, explained away. If taxed with these very partial judgments, the opposing parties will be ready enough with a reply, one which, as the world goes, sounds distinctly plausible. They will explain variously that they have a good cause to defend or a bad one to destroy and inquire, plaintively or defiantly, why they should be expected to help the enemy's side. But there is a larger view. It is that of those who desire only to arrive at the truth of the matter, whether it conflicts with their own opinions and prejudices or not. To these a failure may be as valuable as a success. It may not only throw fresh light on the question which they are impartially examining; it may even be the best possible answer to some shallow argument of the opposition.

Let us take a small illustration of the fact from the attitude of that section of the opposition to psychical inquiry which bases its criticism on the idea of diabolism: *i.e.*, that the "Devil" is at the back of the matter. It is an argument which, while tacitly admitting the reality of the phenomena, provokes covert ridicule even amongst the anti-Spiritualists, many of whom deny the existence of unseen intelligent agencies altogether. They are the "whole-loggers," too astute to permit even the smallest compromise. They can, as partisans, legitimately seize upon anything feeble or absurd in the evidence, and make the most of it. The diabolists cannot do this logically; but they are continually forgetting the fact. Having drawn a lurid picture of extra-human agencies infinitely cunning and resourceful, they snatch greedily at every sign of feebleness, foolishness, or failure, and thereby defeat their own argument by showing the Devil and his myrmidons to be the most egregious asses!

Oliver Wendell Holmes once remarked that some of his friends were too apt to mistake pathology for psychology. And that is our own observation—the outcome of long experience in this subject of psychic research or spirit communion. We have not found malevolent agencies, "evil spirits" so-called, more numerous or dangerous in the affairs of the next world than in the affairs of this. The fact is (and it is wonderful how quickly and easily it is overlooked) we

dwell already in a spirit world, and if we paid more attention to the powers and faculties of spirits in the flesh, with their possibilities of error and misdirection, conscious or unconscious, we should immensely advance our understanding of spirits discarnate, especially on the mental side of the question. For the human mind, as our advanced psychologists are discovering, is a vast and complex region, abounding in things which may deeply perplex the superficial inquirer, things which may easily be misinterpreted to mean the influence of lying or malevolent agencies from without. The criteria for determining the actual influence of discarnate spirits can hardly be too severe—in one sense at least, for experiments need to be delicately carried out. Even on the everyday side of the question, that which any person of ordinary good sense can investigate, there is a fertile source of error in ordinary misunderstandings. It would be easy to make a tremendously strong case against the telegraph and the telephone out of the costly and almost incredible blunders to which they have contributed. And in the department of everyday speech illustrations of human proneness to err go on all the time. We recall the picture in "Punch" which showed the clergyman visiting a sick parishioner, an old man hard of hearing. "And what induced you to send for me, my good man?" asked the parson. "He says," shouted the wife to her husband, "why the deuce did you send for him?" Now, supposing the parson had been a spirit communicator, unable for any reason to add a correction of the blundering version of his actual words, what a text it would have been for our diabolists, more anxious to damage an offending subject than to get at the truth concerning it!

This is where the value of *physical* phenomena comes in. The sources of error and illusion so prevalent in mental phenomena are banished. It does not require a metaphysician or a psychologist to determine whether objects are moved or sounds made, and to many a mind such things are far more convincing than the most striking "test messages." But the student who would master the subject must study both, for one side supplements and reinforces the other. And in dealing with the mental side he must never forget the powers and possibilities of the embodied mind, its liability to automatic action, to self-hypnosis, its susceptibility to suggestion, its tendency to go off as readily on a false trail as on a true one. We are speaking now of the unregulated mind, that which has not been brought under discipline or become thoroughly subject to the control of the man behind it; for the mind is not the man, it is only his instrument of expression.

The subject is too deep to enable us to do more than to touch on the fringe of it. But from a fairly wide and close investigation of the question some simplicities emerge. Thus, a mind cannot be controlled or possessed by anything alien to itself. All the assaults of those dominated by error or illusion are vain against the mind that by its constitution responds only to truth and reality. It may not be able to reason about the matter, but in reason lies the only test of its rightness. The results "work well"; they are always successful in the truest and highest sense. But the unregulated mind, submerged in personal considerations, ignorant of its own complex machinery, easily "psychologised" by subtle thought influences from one side of life or the other, represents a stage to be more or less painfully outgrown by repeated experience of failure, both for itself and those who follow it. In and by these facts and experiences lie the truest vindications of the Universe as a spiritual reality. They are altogether independent of occult and supernormal facts and imaginings, for phenomena, whether mental or physical, are at the best but side-issues—tremendously valuable, of course, indeed indispensable in some

cases as attesting the truth to minds which can be effectively reached in no other way. If we had only the facts and no unifying principle to which they could bear testimony, LIGHT would be a mere will-o'-the-wisp—a jack-o'-the-lantern leading into pathless morasses. A few gifted minds can see the Spiritual Principle so plainly that they stand in no need of phenomenal evidences, and (being human) may even assume towards them an attitude of scorn or hostility. But the circle of human life must be inclusive and not exclusive. It must take everything into its survey, reverently assured that an Infinite Intelligence is infinitely capable of shaping everything, however ugly and evil in appearance, to Its own ends.

WISE MEN IN COUNCIL.

The following narrative sent by a clerical contributor has both its amusing and its serious side:—

Some time ago I was at a meeting of clergy who were studying the second Epistle to the Corinthians. The passage on that day was taken from the 12th chapter. The reader paid especial attention to the first four verses wherein St. Paul speaks of one of his expeditions into the spirit realms. There seemed to be considerable doubt in the reader's mind as to the exact meaning of the passage. According to the Apostle there would appear to be more than one "heaven," and also, in addition, the abode which we know as "Paradise." On the other hand, from the text it might be deduced that Paradise and Heaven were the same place. Or did the Apostle simply imagine the whole affair—was it not what we might term a "flight of fancy" and no real experience in kind? At all events the safest and most sane way for us to regard this, and kindred passages which dealt with the subject under consideration, was to treat the matter with reserve. The whole subject of the future life was wrapt in obscurity. It was doubtless intentionally hidden from us for some wise and beneficent purpose which we could not at present understand. The chairman was a Canon of the Church, head of a large college, and co-editor of an important dictionary dealing with ecclesiastical matters—in short, one of the shining lights of the Anglican Church. In the reader's opinions he tacitly shared—"no doubt it was so." So the matter was left. Both the Canon and the reader appeared to be very hazy as to what the "third heaven" really signified and of its relation, if any, to the place named "Paradise."

I sat there silent but inwardly much amused. I was reflecting that the humblest attendant at the Spiritualistic meetings in that same large industrial town could tell these scholars more of these matters than they themselves knew. And yet these clergy were paid their stipends as guides to these very heavens of which they candidly confessed themselves so ignorant. They were self-confessed blind leaders of the blind, good fellows both, but without a glimmering of any sense of the incongruity of their position. Then the matter was opened for consideration and passed round. Another Canon acquiesced, and had nothing to add. Two Oxford scholars of no mean degree acquiesced likewise. One young cleric of the modern school did venture to ask a question—he seemed to feel somewhat dissatisfied with the discussion, and inquired, with due deference to the more learned minds of those in whose presence he was, whether the passage might not perhaps have some relation to what we know to-day as "Spiritualism." Silence fell, and then the chairman, with a very grave countenance, said, "I hope St. Paul knew nothing of anything so base as Modern Spiritualism." No one answered. Even I was, for this time, silent, for my amusement had ceased and given place to a great sadness. The whole pathos of the situation broke upon me, and I held my peace. But that young cleric, and not he alone, as it seemed to me, had other thoughts on the matter than those of his seniors, thoughts which I have found lurking in not a few of the younger generation both clerical and lay, and which are gaining momentum year by year. These young fellows are the future hope of the Church; and, as the older generation gradually gives place to the new, so the old dry bones of an all but obsolete theology will be clothed with live flesh and blood.

MESSAGES, doctrines, new interpretations of life are apt, in this unstable world, to be ephemeral, especially when they are expressed in a combative and dogmatic form. They blaze up vividly, the fires of controversy give forth brilliant flames, and then they seem to fade and die down with a swiftness that is almost in proportion to their former brightness.—The "Times."

AN INVESTIGATION AND ITS RESULTS.

The Rev. Walter Wynn, editor of "The Young Man and Woman," finds that he is a medium! He tells us in the October issue of his magazine how he made the discovery. He places his hands quite lightly on a table and at once begins to feel a strange throbbing, and the table starts making most unearthly creaking noises. After half-an-hour—invariably just that length of time—it begins to move, "first an inch, then a foot, then a yard, then *anywhere* all round the room." He began with a decided indisposition to attribute the phenomenon to any other than perfectly natural causes, questioning whether he might not unconsciously be himself the author of the movements, whether telepathy and the action of the sub-conscious mind played any part in their production, &c. Finally he decided on two tests, which he describes. He asked his wife and his friend Mr. Harry Bates to choose, during his absence from home, three articles and place them anywhere in his study. When he returned he brought with him two graduates of London University (one a B.Sc.) as witnesses. He laid his hand on the top of the table and it began to move. He then asked the power controlling the table to take it to each of the hidden objects, as Mr. Bates named the article. This was done in every case without an instant's hesitation, the table making straight for the place where the object was concealed. In his second test Mr. Wynn, having been blindfolded, turned himself round till he had no idea where he was. He then asked the control to take the table to his bookcase and point one of its corners to the title of a book, "Exodus II.," selected by the company after he had been blindfolded. This was at once done. The control further stated through the table that he was Mr. Wynn's deceased son Rupert, and the father was soon satisfied of the truth of the statement. Asked whether he had met any men from Chesham who had passed over lately, Rupert gave two names which Mr. Wynn did not know, but which he has since proved to be correct.

In the preceding number of the magazine, Mr. Wynn had described his experiences at interviews with Mr. Vango and Miss McCreadie, with the results of which he seems to have been considerably impressed, and reference is made to this former article in two "letters to the Editor" in the present issue. The writer of the first (J. E. Williams) is fearful that Satan is at the bottom of the whole business. The range of information at Satan's disposal is apparently infinite. "Does not Satan know equally as well as God all who have dwelt on the earth?" Mr. Wynn must be well aware that "Spiritualistic teaching is against all Christian principles." He should read "Earth's Earliest Ages," by G. H. Pember. When he has done so, he will have learned all he wants to know about Spiritualism. (This erudite work, we presume, tracks the history of the baleful thing back to palæozoic times.) "Bon Ami," the author of the second letter, takes the opposite view. He has received much help from the study of Spiritualism, and finds the Bible to be full of it. Consequently he cannot understand why Mr. Wynn should say (as he appears to have done) that its practical value is *nil*, and should advise young people to leave it severely alone. "My Christianity teaches me that God's Kingdom is a spiritual kingdom, and having proved that communication with departed spirits is possible, to take up the attitude you have adopted seems to say, to me, that the Lord has opened my eyes to the wonders of His Kingdom and creation, but I must not look, or here are powers you were never before conscious of, but you must not use them." Mr. Wynn has seemingly forgotten that "devils can only be entertained when we are willing to entertain them," and that the same must be true of good spirits. "Bon Ami" concludes by declaring his belief that "Spiritualism is uplifting according as the individual makes it so, and should become part of his Christian experience."

THE PRAYER OF SOCRATES.—Beloved Pan, and all ye other gods who here abide, grant me to be beautiful in the inward man and all I have of outer things to be at peace with those within. May I count the wise man only rich. And may my store of gold be such as none but the good can bear.

THE LATE REV. WILLIAM STANTON MOSES.

A MIS-STATEMENT EXPOSED.

A correspondence has been carried on in the "Nation" recently on the subject of a reference to "M.A. (Oxon)" in Sir William Barrett's latest book, "On the Threshold of the Unseen." In that book Sir William very naturally took exception to the statement made by a reviewer of "Raymond" to the effect that Mr. Podmore had suggested that in his mediumship the Rev. William Stainton Moses was guilty of *mala fides*. Sir William, as one who knew Mr. Stainton Moses, warmly repudiated the slander, and indeed it may be said that an accusation so base must recoil disagreeably on the reputation of those who repeat it. In concluding his vigorous defence of Mr. Moses in his letter to the "Nation" of August 11th, Sir William said that

In justice to the memory of an esteemed friend who has been cruelly attacked, those who quote Mr. Podmore against Mr. Stainton Moses should first make themselves acquainted with the respective characters and standing of the two men; when this is done, they will be able to judge which career is more likely to be found "in the annals of morbid psychology."

(The words between quotation points are, of course, those used by the late Mr. Podmore. To-day they read strangely enough as coming from such a source.)

Mr. Edward Clodd supported the accusation by a quotation from the late Mr. Andrew Lang who (says Mr. Clodd) in a letter to the "Pilot" of November 23rd, 1901, "gave as his opinion that 'as a communicator Mr. Moses was a transparent and boastful liar.'" The correspondence was closed with a letter from Sir George Greenwood in support of Mr. Podmore's position.

As a consequence the following important letter to the "Nation" from Mr. Frederick H. Evans on the subject did not gain admission:—

To the Editor of the "Nation."

In your issue of August 11th Mr. Edward Clodd quoted Lang as saying in the "Pilot" of November 23rd, 1901, that, "as a communicator, Mr. Moses was a transparent and boastful liar."

The plain meaning of that is that the earthly Stainton Moses was a "liar," and it was given by Mr. Clodd as an additional argument as to the generally fraudulent character ascribed to Stainton Moses, the medium. But on turning up a file of the "Pilot" to verify this, and see what its context was, I find that Mr. Clodd has quoted incorrectly.

What Lang wrote was that Stainton Moses, "as a *post-humous* communicator, &c."; (italics mine).

The words occur in this connection: Lang was dealing with Mrs. Piper, the well-known medium, and he says, "It next occurred to Mrs. Piper to be invaded by the crowd of verbose pseudo-spirits who used to communicate with the late Rev. Stainton Moses, who himself, as a posthumous communicator, was a transparent and boastful liar."

That, of course, had no possible reference to Stainton Moses' earthly character, and it is a ludicrous forcing of evidence to attach the lies of these impersonating spirits (?) to the earthly characters of the persons they impersonate. There is no possible proving that these impersonators are the real Simon Pure, and no one has ever before thought fit to vilify the earthly character of the originals by what these impersonators say at séances. Mr. Clodd owes an apology to all who believe in the complete honesty of Stainton Moses for this omission of the crucial word "posthumous."

In a later article in the "Pilot" (January 2nd, 1904), Lang has this also on Stainton Moses:—

"I absolutely agree with Mr. Podmore about Mr. Stainton Moses and his 'controlling spirits.' They were all humbugs."

This, however, to any fair-minded student, does not mean that Stainton Moses was a humbug as a medium, when alive on earth, but that his "controlling spirits" were all humbugs.

It affords one more delightful instance of the neglect of those who have a bad case to verify their references; the "whole truth and nothing but the truth" is not always the most forcible and convenient way of arguing.

FREDERICK H. EVANS.

September 19th, 1917.

The whole affair is another illustration of the methods of the critics of Spiritualism which the Rev. Ellis Roberts has so

vigorously satirised in his recent article in these pages—methods which are driving every fair-minded observer to the conclusion that there is something rotten—it is not too strong a word—in the campaign which has been proceeding against the subject. "Steeped in the German habit of thought" (to take a phrase from Sir William Barrett's letter), its followers cannot apparently afford to be either generous or accurate.

"PROOFS OF SPIRITUALISM."

DR. MERCIER MAKES A REMARKABLE ADMISSION.

The correspondence under this heading in the "Sunday Times" of the 30th ult. leads off with a letter from Dr. Charles Mercier, who naturally endeavours to belittle the importance of the reply to him by Sir Oliver Lodge. The question at issue, says Dr. Mercier, "is whether the phenomena alleged by Sir Oliver Lodge to be due to supernatural agency could not have been produced by (very obvious) natural means." A tricky statement! It ignores the fact that Sir Oliver Lodge is but one of a vast number of persons, some of them persons of intellectual distinction, who have testified to the same phenomena, and it mis-states the question on the subject of what is natural and what is supernatural. We know of no witnesses for the phenomena who claims that they are supernatural. It is simply the difference between known and unknown (or partially known) causes. But the latter part of Dr. Mercier's letter is rather surprising. He states that he has been investigating "some phenomena that appear to be miraculous," and that he has found some evidence for these "miracles" which he will publish "as soon as the state of the paper market and of the printing trade permits." Now this is really interesting, although we do not suppose it will affect our utter disbelief in miracles of any kind. We shall continue to follow Newton rather than Dr. Mercier.

Following Dr. Mercier's letter comes one from Sir A. Conan Doyle, who deals in suitable terms with the doctor's unworthy innuendo that Sir Conan Doyle "thinks it worth while to assert"—his propositions in regard to psychic phenomena, and with a similar reflection on the motives of Sir Oliver Lodge.

Is it really inconceivable to Dr. Mercier's mind that men may express their views because they are honestly convinced of their truth, and not because they have any personal interest in the matter?

asks Sir Conan Doyle. For ourselves, we cannot believe that Dr. Mercier made that offensive suggestion seriously; as a man of logical mind (we know he is a logician: he said so himself) he would be well aware that a serious accusation of this kind would discredit him and the side he represents in the opinion of every fair-minded observer. His failure lay in not making it clear that he was merely jesting (in an elephantine way) to cover a plentiful lack of knowledge. As Sir Conan Doyle remarks, "His 'Come, come, this will never do!' manner is ludicrous to those who know the facts, and will, perhaps, some day be ludicrous to himself."

In the same issue of the "Sunday Times" is an article by Mr. A. P. Sinnett, entitled "Our Touch with 'the other Side,'" which contains some useful hints to inquirers, mentioning the library at this office as an example of the vast literature of Spiritualism and Psychical Research. As Mr. Sinnett well remarks, this literature is strange to many people, because "like Rip Van Winkle, they have been asleep, unconscious of the progress of the waking world."

A NEW EDITION of Sir William Barrett's book, "On the Threshold of the Unseen," has just made its appearance. The work has met with a gratifying measure of success by reason not only of the high intellectual standing of its author, but of the clear and capable way in which it handles the problems of psychical inquiry.

ERRATUM.—Four omitted words are necessary to the complete accuracy of a sentence near the end of the article "Sir Oliver Lodge and Dr. Mercier" (p. 307). The sentence should read . . . an infinitely graver indictment on the lines could be preferred against any science or any religion the argument would include, indeed, any thing and every thing

THE HUMANITY OF THE UNIVERSE.

MR. A. P. SINNETT'S ARTICLE IN THE "NINETEENTH CENTURY."

Mr. A. P. Sinnett calls his article in the current "Nineteenth Century" "Religion under Repair." Many of his readers will think it might be better entitled "A New Religion for the Old," for, in their view, his aim will appear to be not so much to repair the old lamp as (like the magician in the Arabian Nights) to offer in its place a new one.

He begins by recalling the statement of a writer in the "Times" last April that the conventional religion of the Churches and all their creeds are hopelessly out of date, that thinking people are convinced that religion must be rediscovered from the beginning, and that the Church "must not be content any longer to talk pious nonsense in the hope that it will seem sense because it is pious." Not only, in Mr. Sinnett's opinion, has the discovery here demanded been anticipated, but there are "already a considerable number of people who have profited during the last thirty years from the wide publicity given to super-physical knowledge reserved at one time for a peculiarly favoured few." He proceeds to give us some idea of the scope and character of this knowledge:—

While the idea of God, Divinity, the Divine principle—whatever phrase we prefer—expands into regions beyond the range of understanding, we do find that in so far as this world is concerned—in so far, indeed, as the solar system is concerned—occultism presents us with an intelligible conception of the Divine hierarchy, also clearly illuminating the mysteries of human origin and destiny, the course and conditions of evolution and the manner in which Divine justice can be reconciled with the terrible irregularities of life in the physical world. It puts us in a position of intimate familiarity with the life on supra-physical worlds surrounding our globe to which all pass after the change described as death. It enlarges our view of human destiny to that extent that we see life on other planets linked with that of the earth and the whole solar system resolve itself into a Divine enterprise, with an origin and purpose vaguely appreciable though in touch with the mysteries of infinitude and eternity Incidentally occult science forecasts the future progress in various directions of physical science, and in some cases those forecasts made ten or fifteen years have been overtaken by practical results. Proof of that statement is definitely available, as many of the conclusions arising from the discovery of radium are clearly set forth in a book entitled "Occult Chemistry," published many years before Mme. Curie's luminous contribution to plain physical science. Indeed, laboratory research has as yet only partly overtaken the occult discoveries, though confirming them as far as it has gone.

"Whatever is, is, has been, and will be human." This phrase, borrowed, he believes, from some oriental scripture, is quoted by Mr. Sinnett as profoundly significant, covering the whole sweep of thought concerning the origin and destinies of man, the meaning of creation and the essence of all religion. "That this thought accounts for all lower conditions of life and the earlier conditions of this world is relatively uninteresting. It accounts for the divine hierarchy. That upward growth that we can trace from lower to higher forms of human life is nowhere arrested." He states that, in most cases, each planet is part of an (apparently) independent scheme of evolution. There is no final perdition for the failures of each planetary system in turn. They pass on to the next scheme! In short, as he goes on to explain in some detail, the whole solar system is a coherent organism.

Mr. Sinnett affirms that we are now at an important turning point in the world's history; the supra-physical powers, good and evil, are engaged in the fiercest struggle for supremacy ever waged in the whole history of the solar system. But the issue is not in doubt. Beyond the horrors of the final crisis there stretches the assured vision of a beautiful future. The defeat of the Satanic power once accomplished, the world's progress will proceed with a rapidity for which no previous experience has prepared us.

A CHEERFUL and glad spirit attains to perfection much more readily than a melancholy spirit.—S. PHILIP NERI.

TELEPATHY RULED OUT.

AN EXPERIENCE.

"Convinced," a Bromley reader, sends us the following piece of homely but striking evidence, which he rightly thinks will interest those who are in doubt as to the reality of spirit intercourse:—

A few weeks ago I went to stay with friends, some 130 miles from my home, one of whom is a powerful medium. During one of our sittings, at which the medium gets messages by placing her hand on a small table which spells out the letters of the alphabet, the following conversation took place with my wife, who passed over some three years ago.

Addressing me by name she wrote:—

"I hope you have plenty of vegetables for the winter. You will want them then. I heard H— [my gardener] talking to a friend a fortnight ago about a new process of preserving beans by placing them in muslin bags and drying them in the sun. Ask him when you go home. His friend is a gardener, and knows all about it."

On my return home I said to my gardener, "H—, have we plenty of vegetables for the winter?" He replied, "Oh yes, sir, lots that will keep all right. I was talking to a friend the other day, and he told me about a new way of preserving beans by drying them in the sun in muslin bags."

Now, can any of our sceptical friends explain this one out of many proofs I have had that our friends from "the other side" can communicate with us?

I might mention that the lady through whom the message came did not even know the name of my gardener, and I certainly had no previous knowledge of the conversation he had with his friend, so it could not be so-called sub-conscious thought.

THE REVIVAL OF MYSTICISM.

A tendency prophetic of much—oh, so much—in scientific quest, social ministry, and Christian fellowship is the rediscovery of the inner life. Julian of Norwich was wont to say that the inner world is so vast that the earth seems no larger than a hazel nut. Alas, it has seemed just the other way in recent times, owing to the clutter and clatter of Things; but a new dawn is slowly, surely coming. Few words are more frequently used in our time, and none more sadly abused, than the word mysticism. But even in its abuse it describes a profound and passionate movement in the direction of a more satisfying sense of Eternal Realities. Deeply disillusioned with respect to a materialistic civilisation, distrustful of a barren intellectualism, and dissatisfied with Churches which have none but claims of external authority to put forward, men are seeking after God, if haply they may find Him, "according to the power that worketh in us." The late Father Tyrrell may not have been right in his prophecy that the religion of the future will be a blend of "mysticism and charity," but the revival of mysticism in our day gives promise of a deepening life of the spirit within the Church—and, let us hope, another race of great preachers to comfort and command.

—REV. J. FORT NEWTON in the "Christian Commonwealth."

THE PETERS TESTIMONIAL FUND.

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

	£	s.	d.
Mr. and Mrs. Hickley	1	1	0
Mrs. Leigh-Lye	1	1	0
Mrs. Niccoll-Searancke	0	5	0
Mr. J. J. Vango	1	1	0

At the beginning of my investigations, my prejudices and wishes were opposed to the conclusions which the facts gradually forced upon me. If I am now biased in favour of the belief in personal life after death, it is objective fact, not subjective preference, that has brought it about. And my judgments have not been hasty. I have worked at the subject for over eleven years.—"Psychical Investigations," by J. ARTHUR HILL.

MORE STORIES OF THE BORDERLAND.

Mrs. Katharine Tynan Hinkson's article in the "Star," from which we gave quotations in last week's LIGHT, has prompted a correspondent of that journal to recall a few more examples of mysterious happenings of the borderland between the natural and the supernatural. He writes:—

In a famous artist's family is a pathetic story of a dead mother's warning to her loved ones. They were playing in a long dark room when they saw their mother at one end. The children ran to tell their father that "Mother has come back." Where they had seen her was a deep unguarded cistern or well into which they must have fallen and been drowned but for the vision.

The cases of bird-warnings related by Mrs. Hinkson included a dream of two birds being caught in a net and one escaping, followed by news of the illness of two brothers, one of whom died and the other recovered. This reminds the correspondent of a story told of a boy's experience at a public school.

One morning he looked ill and frightened, and on a sympathetic master inquiring the matter, said he had had a bad dream. An old woman came into the dormitory with a bag of nails and a hammer. She stopped before certain sleepers, wavered a little, and then passed on; into the heads of some she hammered a nail. The master asked the lad if he could remember the boys by whose beds the woman stopped, and he made a list of their names. Fever attacked all noticed by the woman; those she hesitated over recovered, but those into whose heads she drove a nail died.

Finally, we are given the following true incident connected with the war, as an illustration of the belief entertained by many people that dogs sometimes have a knowledge denied to human beings:—

Early one morning the strange behaviour of a favourite dog alarmed a household: it ran about barking and in extreme terror, then sought refuge on the bed of one to whom it was most attached, who was, however, in Flanders. For some days it was quiet and subdued. Subsequently news came from the front that the dog's favourite had fallen in action, at, so far as could be ascertained, exactly the time it showed such terror.

MEDIUMS AND THE LAW.

In the September number of "The Leaflet," a small magazine issued in connection with the Church of St. Ethelburga, Bishopsgate Within, the rector, Dr. W. F. Cobb, expresses himself in terms of unstinted condemnation regarding the curious campaign against mediums to which the London police have recently been stirred up, especially the gross injustice which he holds to have been perpetrated in the cases of Olive Starl and Madame Claire—"two women of good standing and unstained character," the former of whom was given a savage sentence of three months' imprisonment and the latter mulcted in £35. He indignantly asks:—

Why have irresponsible chatterers egged on the police to take blind action when more important things should engage the police and do not? The reason for these things lies in the readiness of the unthinking—halfpenny newspapers, their readers, magistrates and police alike—to take refuge under law instead of doing some thinking on their own account.

And the ludicrous side of this persecution of inoffensive mediums lies in the fact that the existing law is based on pure ignorance of facts. . . . That law goes on the presumption that psychic phenomena do not happen. It is useless for any medium to offer to give evidence that she possesses psychic powers, for the magistrate as such retorts that the law says they do not exist, and, therefore, no medium possesses them. She may "pretend or profess" but she cannot possess. . . . Surely, officials by this time should know that psychic phenomena *do* happen whatever the law may say, and that great and distinguished men in every walk of life have publicly testified to their actuality. Where, then, is the sense, the humanity or the justice, either of indiscriminate prosecution of mediums or of such needlessly harsh sentences as some magistrates have not been ashamed to pass?

The practical point of our indictment is the necessity either of allowing the Act of George IV. to become abrogated by non-user, or to repeal it, which, perhaps, would be best, but just now is least likely. Anyhow, those who care for British justice are bound to raise their protest against the cruelty and stupidity of the recent prosecution of mediums to which, as it seems, a materialistic and self-seeking Press has unfortunately instigated the police.

THE CREDULITY OF THE CRITICS.

BY J. STODDART (OF FALKIRK).

In the language of most of our adverse critics we find the complacent assumption that they subject the evidence of psychic research to a severer test than Spiritualists are wont to do. My observation leads me to quite the opposite conclusion. Many find it possible to dismiss the evidence simply because they do not realise what its rejection involves. Take, for example, the evidence of the Committee of the Dialectical Society. Here is a body of highly intelligent men and women, after many personal experiments, testifying that certain phenomena occurred. We may reject their testimony, may deny the reality of the phenomena, but we cannot deny the reality of their report. There it is before us, a veritable fact, and a fact for which we must find a *rational* explanation. We find ourselves confronted with three theories and compelled to decide which one of the three to adopt—either:—

1. That the phenomena actually occurred as reported; or,
2. That the witnesses were incompetent observers and the victims of self-deception; or,
3. That they were dishonest, and conspired to deceive others by issuing a false report.

The last theory may be dismissed because inconsistent with the known veracity of the witnesses. The second is equally inconsistent with the proved capacity of the witnesses. It asks us to believe that in the case of all the members of that committee, specially selected for their power of exact observation, that power failed, not in a few cases, but in every case, and that at the same time and in regard to the same subject, and not once nor twice only, but over thirty times in succession. The theory makes too great a demand upon our credulity. In short, if I reject the conclusions of the committee, I am compelled to the view that they were either fools or knaves. The strictest application of logic and reason requires us to accept the first theory—that the phenomena did occur—as the correct one because it alone does not conflict with other known facts. Will Dr. Mercier or Mr. Clodd tell us whether the second or third theory is theirs, or whether they have any other theory to offer?

"Dogmatising negatively on a basis of personal ignorance" cannot take the place of patient investigation, nor can cheap ridicule long serve as a substitute for exact reasoning.

EVERYTHING is beautiful seen from the point of the intellect, or as truth. But all is sour if seen as experience. Details are melancholy; the plan is seemly and noble. In the actual world—the painful kingdom of time and place—dwell care and canker and fear. With thought, with the ideal, is immortal hilarity, the rose of joy. Round it all the Muses sing. But grief cleaves to names, and persons, and the partial interests of to-day and yesterday.—EMERSON.

THE LATE ALAN LEO.—The stress and terror of the time is doubtless accountable for the fact that we did not hear of the decease of Mr. Alan Leo until nearly a month after the event, and then only by a casual allusion to him. We had a letter from him a short time before his passing over in which he expressed the view that predictions of future events by astrology or otherwise should be abandoned. Even if the practice were made legally permissible, he argued, it opened the door to roguery, imposture, and all the train of evils that flow from fortune-telling. Whatever may be thought of astrology (and we have found in it much that is valuable and suggestive) Mr. Leo achieved a great amount of conscientious work in connection with it. He was a man of high character and attainments and we heard of his passing with real regret.

PSYCHICAL EXPERIENCE.—While psychical experience is giving man success, psychological science is receiving with contempt all it asserts as truth. The wings the psychically experienced man has received, the scientific psychologist is attempting to clip. The psychically experienced man has to wage war with psychological science, that it may not altogether block his course. All the phenomena the scientific psychologist looks upon as beyond the comprehension of the intellect, the divinely experienced psychist feels to be already within his grasp. He *is* what the other cannot believe possible. The psychist may feel painfully the psychologist's assertion that any effort on his part to reduce psychical experiences to consistent theory will prove futile, yet he continues his attempts at arranging them, and doubts not the success promised.—J. PIERREPONT GREAVES, "Gems from the Moral East."

WITCHCRAFT ACT AMENDMENT PARLIAMENTARY FUND.

The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of subscriptions received for the above fund :—

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PREDICTIONS FULFILLED.

"Answers" recently printed the following letter received by the editor from a sergeant in Salonica :—

When I was a young soldier, having only four years' service, I was stationed in a place called Kirkee, in India. One day a native came to the bungalow professing to foretell the future. I, in common with others, got him to tell my future, and the following are a few of the facts as told by the native. He told me that I should not marry the girl I was then courting, and gave me a pretty accurate description of the girl I should marry, and, sure enough, it came true. He then told me that I should leave India and go home, but that I would come out East again and be in a hilly country, and, sure enough, that has come true, as this is East and the country around here is nothing but hills. He also told me that I should cross the water several times, which I have. He said that a boat by which I should be travelling would meet with an accident, and it happened. He then told me I should hold a position under Government, and I am the only sergeant in my battery. But the crowning forecast is one the fulfilment of which I am now looking forward to—that I should not stay out here long. I have only been here ten months, and am now waiting to go home on leave, owing to being time-expired.

NEARLY thirty years ago there appeared in LIGHT an article headed "A Conversation with a Moral," in which some of the deepest problems engaging the attention of religious minds were treated with a simplicity and directness which must have commended it to many readers. The author, B. S. Reynolds (of New Zealand), has now reprinted it as a neat twopenny pamphlet, published by the Order of the Golden Age (153, 155, Brompton-road, S.W.), under the new title "Stepping Stones for Life's Great Crossing." We note that one of the first points made by the writer is that if any of the miracles imputed to Christ actually occurred there is no reason why they should not occur to-day—if a sick man was healed or the dead raised, it was done by the knowledge of forces which must still be in existence and which, if we knew how, we could use at any time.

SOCIETY WORK ON SUNDAY, SEPT. 30th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W. 1.—Mr. Horace Leaf, excellent address.—77, New Oxford-street, W.C. 1.—24th ult., Mrs. Mary Davies, clairvoyance. Mr. Leigh Hunt presided at both meetings. For Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. G. Prior, "The Larger Vision"; Mr. R. Boddington, "Fear Not." For Sunday next, see front page.—I. R. CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Sunday next, at 11, service and circle; at 6.30, Mr. P. Scholey.

WIMBLEDON SPIRITUALIST MISSION.—Interesting address by Mrs. Jennie Walker. For prospective announcements, see front page.—R. A. B.

RICHMOND.—14, PARKSHOT (OPPOSITE PUBLIC BATHS).—Sunday next, Mr. Maskell, trance address. Wednesday, public circle.—B. S.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Mr. Symons gave a good address. Sunday next, 11 a.m., public circle; 7 p.m., Harvest Festival. Thursday, 8 p.m., public meeting.—M. S.

READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.—Services, 11.30 a.m. and 6.45 p.m., addresses by Mr. George Craze. Sunday next, Mr. H. Boddington.—T. W. L.

TOTTENHAM.—684, HIGH-ROAD.—No service was held last Sunday evening. Sunday next, at 7 p.m., Mrs. Mary Gordon, address and clairvoyance.—D. H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning service, Mr. Brown, Mrs. Ball and members; evening, Mr. H. Ernest Hunt, helpful address. Sunday next, 11 a.m., Mrs. Mary Gordon; 6.30 p.m., Mrs. Alice Jamrach.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Sunday next, 11 a.m. and 7 p.m., Mrs. Neville, addresses and descriptions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Evening, interesting address by Mr. Smyth. Sunday next, 6.30, Mrs. A. Boddington. Monday, 3 p.m., ladies' meeting. Wednesday, 7.30, Mr. Wright.—E. M.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Sunday next, 11.15 a.m., questions invited; 7 p.m., Mr. H. Wright. Friday, at 8, public meeting. 14th, Mrs. Annie Boddington.—M. C.

BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Good morning circle; evening, Mr. Wright gave address and clairvoyance. Sunday next, Harvest Festival: 11.15, circle service; 3, Lyceum; 6.30, Mr. Olman Todd. 11th, 8.15, Mr. Wright.—N. B.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Harvest Festival. Excellent addresses: morning, Mrs. Adams; evening, Mr. W. J. Parry. Mr. and Mrs. Clegg took part in evening service, and Mrs. Pulham gave descriptions. Sunday next, 11.15, Mr. T. O. Todd, "Victory through Love and Service"; 3 p.m., Lyceum (all welcome); 7, Mr. and Mrs. Pulham. Wednesday, Mr. Todd, address, proceeds for tea and entertainment to wounded soldiers and sailors.—R. E.

MARYLEBONE SPIRITUALIST ASSOCIATION.—We are asked to call attention to the fact that during the winter months the evening meetings at Steinway Hall will commence at 6.30; also that Mr. A. Vout Peters will occupy the platform next Sunday.

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