

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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## NOTES BY THE WAY.

Many times have the students of the works of Andrew Jackson Davis expressed the wish that the twenty-seven large volumes in which they are contained could be presented in a compendious form. And now the work is done by one of the ablest writers on mystical and psychical subjects, an author whose identity on this occasion is veiled under the description, "A Doctor of Hermetic Science." From a brief inspection of the book, which is published by Rider & Son, Ltd. (price 10s. 6d. net), we think that he has done the work with conspicuous skill and impartiality. In his Preface the editor of the volume remarks:—

As regards all that is incorporated and all that is excluded [the book] represents, of course, the personal views of the editor in respect of presumptive values, and he makes no claim to the possession of a final criterion. The work has been done with sincerity; nothing has been inserted because it appeals to him personally, apart from other considerations; nothing has been omitted because it opposes his views.

We are glad to think that the editor's claim is a just one, although it is clear from other parts of the Preface that he is not in entire sympathy with the Davis writings. We hope to deal more fully with the book, which is full of importance, in later issues.

In the meantime we take from the chapter on "The Spiritual Body" the following summary of some of Davis's teachings, since they have an intimate bearing on questions addressed to us recently, and which we sometimes hear discussed.

Physiologists know that there are organs in man's body—like certain caecal appendages to the intestines—which do not perform any important offices. They are remnants of a lower stage through which mankind has passed; and a time will come when—by operations of evolutionary law—such parts of the human form will cease to be. In the Summer Land certain organs which are now vital are no longer needed, and do not appear within the spiritual body. There are no fluids requiring kidneys, no broken-down blood demanding pulmonary air cavities, no physical digestion involving stomach, liver and intestines, no propagation involving external organs of generation. Male and female, however, the spiritual body appears—preserving all the symmetry and intrinsic elegance of our most perfect human form.

That certain organs may atrophy and disappear in the future life of the individual is quite harmonious with what we know of natural law in the physical world. It shows the consistency and continuity of universal laws.

Mr. E. Kay Robinson, the well-known naturalist, who has been a contributor to our pages, is conducting a little

monthly publication, entitled "The Meaning of Life," a copy of which (for August) came into our hands recently. We found in it a reply to a correspondent who wished for an explanation of those cases in which people seem to remember their "former lives." "Ancestral memory," this correspondent thought, could not account for children correctly remembering things which not only happened before their birth, but in circumstances quite unconnected with their own families. In the course of his reply, Mr. Robinson cited illustrations from the animal kingdom:—

When we know that a wasp comes into the world with ready-made knowledge of the way in which to supply the needs of children that it can never see, and that a young moorhen, even before it has left the egg, knows how to obey the warning voice of the parent whom it has never seen, we find no difficulty in believing that human beings can have similar inherited knowledge of unseen things. Indeed, as a matter of fact, these glimpses of things unseen, which human beings get through ancestral memory, shed a valuable light upon the origin and growth of the wonderful instincts by which animals exhibit knowledge that could not have been learned by experience. For these glimpses of memory are, in truth, abortive beginnings of instincts. Something in our environment strikes a responsive chord in one of the numerous threads of ancestry which are interwoven in each one of us, and a message is transmitted to the brain; but, even at the moment of receipt, it is obliterated by the records of actual fact transmitted by the united threads of life. So the aberrant flash of ancestral memory dies away as quickly as it came, leaving in the brain only an evasive sense of knowledge of the unknown.

\* \* \* \*

Proceeding, Mr. Kay Robinson points out that these flashes of memory are commoner in the young because in youth the mind is more plastic and sensitive, and the combined threads of life are less consolidated, as it were, into a single rope through constant use in unison. He does not regard these flashes of memory as evidence that "there is an individual life apart from, though at the same time part of, the great life":—

Rather is it evidence of the fact that life in each one of us always works for the best, through the combined threads of ancestry which constitute our being, in spite of occasional momentary aberrations on the part of one or more of them.

And he meets the point as to children's recollections relating to things, not only before their birth, but unconnected with their own families, by citing the well-known fact that each union of unrelated parents doubles the number of threads of ancestry. Twenty of such unions alone multiply them more than a million times. The threads reach out and take in every quarter of the globe, every stratum of society. We doubt, however, whether Mr. Robinson's theory adequately covers all cases of that pre-natal memory which is sometimes attributed to reïmbodiment.

\* \* \* \*

F. C. C., in a letter referring to a recent passage of arms in LIGHT on the subject of psychic science, remarks on the tendency of critics to confuse evidence with proof. And he writes:—

For instance, I personally accept the evidence towards proof that the world is flat and the sun moves round it as very

strong. But as, unfortunately, there is stronger evidence extant against the theory, I do not accept the theory because the evidence for it is very strong :—

"So I have heard on Afric's sunny shore  
Another lion give a louder roar,  
And the first lion thought the last a bore."

Mr. Ellis Roberts says the evidence for Spiritualism is very strong, but he says also that his mind is open to stronger evidence from those who oppose Spiritualism. The anti-Spiritualist offers no opposing evidence—unless inane abuse, witless humour and dogmatic assertion be treated as evidence. What some of our critics really ask is to be convinced against their will and—even then—to be allowed to remain of the same opinion still.

### A MESSAGE AND A FULFILLED PREDICTION.

L. M. B. sends us a further case of evidential automatism as follows :—

The automatist was writing for several strangers, amongst whom was a Colonel Taylor.

December 2nd, 1916.—On this date an unknown name broke in as follows, "Taunot."

December 6th, 1916.—"Tauntn' [phonetically correct], feeling sad about 'Em—y'."

Note (from letter): "Emily before the war was in charge of nuns in a convent in Belgium . . . She has never been heard of since." (1917.)

December 8th, 1916.—"Taunot' . . . I will verify my statement . . . 'Taunot.' . . . Taylor will stop mother going. . . I am afraid she will meet trouble on the way."

Note (from letter): "Mrs. Taunton (wife of communicator, referred to as 'mother') left England about the beginning of December for South Africa. . . She had a very good voyage, but on her journey up country she was in a bad railway accident. Owing to floods the railway bank subsided. The whole carriage turned over, and she was flung into the mud and water, and strained her leg."

December 10th, 1916.—"Tauntn . . . want my mother . . . Taun . . . Em . . . y . . . Taun . . ."

December 12th, 1916.—"Taunnot." . . .

March 11th, 1917.—"Sophie found dead in France."

Note.—This statement appears to refer to Emily, mentioned above, as no other daughter was in France or Belgium, but the name here was given wrong.

March 11th, 1917.—"You must find a way, news to Lyd . . . get . . . Martin."

Note.—Lydia was another daughter. Martin was a friend of the communicator.

March 11th, 1917.—"Adel—Taunton . . . to confess for Lent."

Note.—Taunton became a Roman Catholic and married a Roman Catholic wife, her name was Adelaide.

March 11th, 1917.—"Emily will meet me soon. Emily will be found dead. Adelaide has a deep sorrow on her mind. . . . Janet believes Ada alive."

Note.—Names appear again to be wrong.

March 19th, 1917.—"John is with daughter."

Note.—John (deceased) was intimately connected with the Taunton family.

Explanation.—The automatist, before December 2nd, 1916, had no knowledge of the existence of the Taunton family, and was only able to verify the above allusions after many months. . . . The friend Martin, mentioned above, was, curiously enough, introduced by letter to her, as he was interested in Spiritualism. She had then no knowledge of his link with the Taunton family, but this transpired later.

(Pseudonyms are used throughout in the above account.)

### A DAY OF REMEMBRANCE.

Mr. H. T. Pemberton, of Summerville, York-road, Kingstown, Ireland, writes :—

It occurs to me that Spiritualists should have one day in the year set apart as their special "Day." It might be either All Hallows' Eve or All Saints'.

To us either of these dates has a very deep significance; in fact, that applies also to the whole nation. We should lead the way by bringing into our conversations, thoughts and prayers all those who have passed on to the wider life, and in particular our arisen heroes and those personally dear to us. Also, where opportunity offers, a portion of the day might be devoted to the sending and receiving of messages of love and comfort along the lines of communication open,

## SPIRITUALISM AND CHRISTIANITY.

### THE AUTHORITY OF MOSAIC LAW.

Sir Arthur Conan Doyle recently addressed a vast audience at Bradford on the subject of Spiritualism, and the Rev. G. Gilbert Muir, of Eastbrook Hall, at which the address was delivered, took the opportunity on a recent Sunday of delivering a reply to what he erroneously conceived to be an attack on the Christian faith. (In his use of the word "Christianity" Sir Arthur was doubtless thinking of modern perversions of the teachings of Jesus—a matter deplored by many of the finest spirits in the Church to-day.) Quite naturally Mr. Muir fell back on Old Testament prohibitions, and referred also to the monk Rasputin, which elicited the following rejoinder from Mr. J. Arthur Hill in the "Yorkshire Observer." It is to be hoped, by the way, that Mr. Muir will not remain under the illusion that phenomenal Spiritualism is any substitute for Religion in the pure sense of that word. It merely brings the confirmation of external fact to the reality of interior experience.

Mr. Muir quotes Leviticus xix. 31 as a prohibition of Spiritualism. But the same chapter, v. 19, prohibits the wearing of garments "of two kinds of stuff mingled together," also the reaping of field-corners, the eating of sacrificial meat three days old, and so forth. It is therefore clear that all those who wear cotton-and-wool garments are convicted of sin along with Sir A. C. Doyle. I fear that very few Eastbrookers—nay, very few Bradfordians or West Europeans—will be found guiltless. The simple truth is, of course, that a prohibition which may have been wise and right in Syria several thousand years ago is not necessarily wise and right here and now. Moreover, the prohibition of Spiritualism was really a prohibition of resort to unaccredited seers; the clairvoyance of Samuel—the accredited seer—was all right.

As to Rasputin, the monk, there seems to be no good evidence that he had anything to do with Spiritualism at all. John Wesley was keenly interested in psychical things, and in a recent study of his experiences—for the purpose of writing an introduction to a book which will appear shortly—I found myself precisely in accord with his attitude. It would be well for some of his "followers" to acquaint themselves with it; for, without knowing it, they differ widely from him. On this subject I am a much better Wesleyan than Mr. Muir is!

### THE ILLUSION OF FEELING.

One often meets with instances of persons who, having lost a limb, retain some of the sensations which attended its possession, but the case of the soldier who sends the following narrative to the "Manchester Guardian" is surely unique :—

I had the misfortune to lose my left hand on the Messines Ridge last June, and all the pain I have suffered from the wound has been in the hand which I no longer possess. Now the peculiar part of it all is that on alternate days the fingers of the missing hand open and close: that is to say, yesterday they were closed; to-day they are open. To-morrow they will be closed again. This change takes place during sleep, and once or twice, on restless nights, I have actually felt the change taking place. I was left-handed, and during the attack I carried my revolver in the missing hand. When the fingers are closed they are exactly in the same position as if they were still grasping the revolver. The only explanation I can offer is that what remained of the hand after I was wounded was amputated exactly twenty-four hours later. Also, I was wounded somewhere about four o'clock in the morning, and was operated on about the same time the following morning, and the opening and closing of the fingers takes place about this time.

We quote the case because, as Miss Dallas has pointed out, such experiences enable us to understand how after death a spirit may at first be conscious of sensations belonging purely to the physical state.

MRS. MARY DAVIES.—The result of the appeal in the King's Bench Division, before Justices Darling, Avory and Sankey last week, has been successful. Mr. Justice Sankey, in giving judgment, referred to the case of Regina v. Entwistle, as regarded the necessity of proving intention to deceive. In his view the magistrate in the present case had acted wrongly in refusing the evidence tendered to him, and the appeal should be allowed. The case was accordingly remitted to the magistrate to hear the evidence.

## SIR ARTHUR CONAN DOYLE AT SUFFOLK STREET.

The aerial dangers did not prevent the assembling of a large audience at the Salon of the Royal Society of British Artists on Thursday evening, October 25th, when, with Sir Oliver Lodge in the chair, Sir Arthur Conan Doyle delivered an address, entitled "The New Revelation." Indeed, so packed was the hall that it was clear that had the times been normal many would have been unable to obtain admission.

The Acting-President of the Alliance (MR. HENRY WITHALL) explained, on opening the meeting, that when Sir Arthur consented to address the Alliance it occurred to him that it would be a good thing to ask Sir Oliver Lodge to preside, and he was kind enough to agree to do so. That was how it was they had the pleasure of his company with them that evening.

SIR OLIVER LODGE said: It was with pleasure I agreed to take the chair for my friend, Sir Arthur Conan Doyle. It is a mistake for a chairman to give any part of the lecture. (Laughter.) The title is "The New Revelation," and I shall leave him to open it as he chooses, but I am sure you will wish me to welcome in your name a man whose services to this country are well known. We remember with pride his work in South Africa. We think of his mission there and of his writings on that at one time hostile but now friendly and co-operative dominion; and we hope that his influence has contributed in some measure to bring about the excellent understanding of which we are now so heartily proud. (Applause.)

SIR ARTHUR CONAN DOYLE then delivered the address of the evening. He spoke for considerably over an hour and was heard with close attention throughout, some of his more effective points being frequently greeted with applause. There are reasons why a verbatim report of the address cannot appear just now, but we hope to give a full summary in the next and succeeding issues of *LIGHT*, together with a report of Sir Oliver Lodge's remarks at the close.

Owing to the circumstances under which the meeting was held, it was deemed advisable to bring the proceedings to a close as early as possible, so that there was no discussion; but Dr. Abraham Wallace expressed the thanks of the meeting to the chairman and the lecturer, and added a pleasant little reminiscence of his Edinburgh University days when, as he mentioned, he had narrowly escaped having Sir A. Conan Doyle under his tuition.

## THE REALITY OF THE UNSEEN.

ADDRESS BY SIR OLIVER LODGE.

At the Eastbrook Brotherhood, Bradford, on the 21st ult., Sir Oliver Lodge delivered an address, in the course of which he made an allusion to the fact that Sir Arthur Conan Doyle had on a previous Sunday addressed the Brotherhood on "A New Revelation." We quote from the "Bradford Observer" of the 22nd ult.

Going on to speak of some revelations of science, Sir Oliver remarked that he had been told that something about revelations had been heard lately in that hall. (Laughter.) Well, he had nothing to do with any controversy, if there was a controversy. The main point he wished to bring out was the reality of the unseen, as revealed by science in its phases of gradual development. The phrase "the starry heavens" meant something vastly more to us than to the ancients. Yet, although we saw the stars, as the ancients never saw them, there must be a multitude of things we did not see. The magnitude of the material universe was something that was overwhelming. He was never surprised (he stated) at men being materialistic—the material universe was worthy of our high admiration and reverence—so long as they adhered to what they knew, and did not deny everything else but what they had studied. Referring to his audience, he said that engaged as men were in everyday work, their minds might not be open. Fortunately people were waking up. The Workers' Educational Association and other movements were revealing a determination that education should not be the privilege of a few, and a consciousness that every member of society had a right to know what had been discovered by science, and should have sufficient leisure to live a rational life, to understand what had been

done and what kind of a universe we were living in. Men knew, more or less, what they were, but not what they would be. One great value of existence was that it did not come to an end; it existed permanently. That he believed to be the message of evolution. Having treated of atoms, nebulae and ether, Sir Oliver went on to say that while our senses informed us they also limited us, and it was no argument to say that because we did not see things therefore they did not exist. He must tell them that in his researches he had found evidence warranting him in stating clearly and definitely that we were not alone. To the eye of sense we seemed to be alone, but we were really surrounded by a host of witnesses and helpers. We had the help of the Highest. Powers were at work, not at a distance, but working in amongst us: we were learning what the destiny of man must be. It would be strange if this ghastly war simplified and improved the knowledge of Christ and aided in the perception of the beauty of His life and teaching. Yet stranger things had happened, and whatever the Churches might do, he believed that the call of Christ Himself would be heard and attended to by a large part of the community as it had never yet been attended to on earth. (Applause.) It was a time of spiritual outpouring. All the great times in history had been marked by great sacrifices, and there must be a great outcome of all the sacrifices of the present time. (Applause.)

## THE COMING WORLD-TEACHER.

A correspondent, E. S. (Oxford), referring to the many discussions concerning the coming of a New World-Teacher, writes:—

I am reminded of two verses in the Bhagavad Gita, one of the most sacred of Hindu scriptures:—

"Wherever there is decay of righteousness, and there is exaltation of unrighteousness, then I myself come forth;

"For the protection of the good, for the destruction of evil-doers, for the sake of firmly establishing righteousness, I am born from age to age."

Those who have studied this matter on all possible planes of thought and being have ascertained that the Master has appeared many times to teach and guide His people in the way most suited to them at the time of His coming. Under many guises He has appeared before, and has given out different parts of the truth each time. It is not His fault that humanity can only appreciate the beauty of one facet of this diamond at one time. None the less the diamond is there, and the man who can see several sides of it has a richer spiritual life than the man who can only see one. When we look round at the world to-day, we must understand that the time is again ripe for His coming. Now, if ever, we need a fresh manifestation of the truth.

As to the manner of His coming—and the particular truth that He will give out—who of us can say? To many of us it seems that He will deepen and vivify that particular side of the truth which each one is trying to express. The Christian will be a better Christian, the Mohammedan a better Mohammedan, the Hindu a better Hindu as the result of the immense spiritual stimulus which His presence will give.

Already a band of servers is welded together to help Him at His coming in the near future. They seek to come spiritually into touch with Him now, and to show forth in their own lives the qualities of devotion, steadfastness and gentleness, and to recognise and reverence greatness in whomsoever shown. At His last coming the multitude understood only miracles, signs and wonders, and even the disciples were often hindered by their own limitations, many of them being offended by His sayings. We at the present time must so prepare our vehicles of thought and intuition that we may understand much more of His teaching than any of the disciples did at the previous coming.

## A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 5TH, 1887.)

HYPNOTISM IN PARIS.—The amphitheatre of the Charité Hospital was yesterday [October 28th] crowded with people who had been invited to witness the experiments of hypnotism made by Dr. Luys, member of the Academy of Medicine and doctor at the Salpêtrière.—A PARIS CORRESPONDENT.

Mr. Gerald Massey seems to think that we are the exponents of Christian Spiritualism. He is mistaken. Another correspondent thinks we run risk of being anti-Christian. He is mistaken, too. We advocate no extremes and our correspondence shows that we are in that safest spot, *in medio*.—From "Jottings."



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
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## OF PROPHECY, PREVISION AND OTHER MATTERS.

On casting about for a topic for the present leader we find ourselves confronted with a number of themes arising out of recent discussions or articles. Some of them have given rise to questions from readers, and it may be useful on this occasion to deal with them instead of considering a single subject.

First, then, let us take the question concerning the nature of Time, to which we made a glancing allusion in a recent Note, which has provoked some correspondence from readers. The subject, of course, has a close connection with the question of prophecy, and that in itself is a difficult one. Many years ago a spirit communicator explained to us that prophecy was a question of the tracing out of a chain of sequences, a logical process although doubtless performed with facility by minds specially gifted. We could see that this covered a large part of the question, but it seemed to us insufficient to account for some of the facts of prevision where the things accurately foreseen involved minute details. It is not necessary to exemplify. Everyone who has studied the question at all—especially as regards the many authentic cases of Highland Second Sight—will appreciate the point. Nevertheless, however small the detail, the chain of sequences must be there, and the difficulty we feel about the tracing of these in any precise fashion might vanish if we could watch the process from some very high plane of consciousness. We know how instantaneously intuition will arrive at results which the inductive process can only achieve by slow and laborious steps. Vision, sensation and thought may be merely different aspects of the same activity of consciousness. This would lend colour to the saying of Fechner, whose ideas on the subject of life after death reveal the mind of one who was not only a thinker but a seer:—

In the next world what will take place in the future in this world will appear to us as if it were really there in the present.

One conclusion seems reasonably certain. There are many things the true meaning of which we shall never gain until we have passed beyond the world of physical laws. We can only interpret these things crudely by the aid of material forms of thought—sometimes even the physical analogy is wanting. There, for the present, we must leave the question. "Oh for a life of sensations

rather than of thoughts!" said John Keats, and we can, in part at least, enter into his meaning.

Another question connected with this matter of prophecy arises out of a letter from a correspondent. Some time ago we quoted from an article in the "Star" on Omens and Apparitions, by Katharine Tynan, the Irish novelist (LIGHT, September 29th). This was followed by some similar stories by a correspondent of that journal, some of which we reproduced in the following issue. There was, for instance, the vision of a sleeping schoolboy who saw an old woman come into his dormitory with a bag of nails and a hammer. She stopped before certain sleeping boys, wavered a little, and then passed on, but into the heads of some she hammered a nail. Fever attacked all the boys by whose beds the woman had stopped. Those she hesitated over recovered; but those into whose heads she drove a nail died of the disease.

We put aside here the question of some "malevolent agency"—in any personal guise at least. We imagine that the boy's mind was of the visualising type and cast his general impressions into an objective form. Some minds instinctively personify things. It is an old trick of the poetic faculty and sometimes becomes tedious by repetition, especially when Love, Ambition, Pleasure, and the passions generally are all forced into human shapes. Allegory is a speedy vehicle for some forms of thought, and perhaps the same sensitiveness to impressions of coming events is instrumental in putting them into objective forms, but it is probably an elementary faculty, for the savage resorts to it instinctively in omen and symbol. The thinker who is advanced enough to grasp ideas and principles at first hand rarely resorts to it. He realises the presence of positive and negative forces in Nature but is not reduced to thinking of them as gods or demons. They are "beings," of course, in the philosophic sense, but not human, super-human, or sub-human individualities.

On the question of the light seen issuing from the fingers of persons at table sittings, a lady reader informs us that she has noticed this phenomenon frequently but observed that some of the other sitters present were unable to see it. That raises the question to which we alluded (p. 334) as to whether the seeing is clairvoyant, and it also suggests that there is a point at which things discernible to the eyes of the clairvoyant become sufficiently objective to be seen by the normal sight. There is an interesting speculation here. Is materialisation merely a process of *clothing a form* with matter sufficiently dense to make it visible, or is it the presentation of a *form* as the external side of something interior of which the mind, working through a physical brain, can form no clear conception? The mind, we are told, is an "image maker" (a point which connects with the question of symbols and allegories referred to above). Here is a question on which some of our friends may like to offer an opinion. We were once taken to task by an enthusiastic psychic photographer for questioning his theory that a "spirit photograph" was literally the photograph of a spirit. It was not that we had any prejudice in favour of abstractions as opposed to concrete facts. We merely felt that it is possible to be too literal in describing the realities of the next world. Material forms of speech may not truly represent them. The eye of the artist discerns in a picture something which in itself is independent of canvas and pigments. These are only its instruments of expression, and it is not limited to them. This may be equally the case with spiritual realities, which reach us, perhaps, through an intermediary and very plastic stage—the psychic realm—in which they may assume hybrid forms, neither truly physical nor truly spiritual but partaking in a wavering fashion of each.

## A PLACE PREPARED.

THE HOME OF THE SPIRIT.

BY H. A. DALLAS.

"I go to prepare a place for you," said Christ; and this suggests that there will be no strangeness, that we shall, so to speak, fit into our surroundings. In our home above we shall fill just the place to which we are suited; it is a place to which we shall be called when—and not until—it is ready for us; and yet the word "place" does not express the full idea. The word "abiding-place" which Christ used to denote the future dwelling prepared for us implies rest; rest is a condition, it must not be dwarfed into the conception merely of locality. "I go to prepare a place for you," He said, "that where I am there ye may be also." Where was He when He said those words? He was in the upper room at Jerusalem, but He was also, and always, "in the bosom of the Father." Renan, in his book, "*La Vie de Jésus*," wrote: "He lived in the bosom of God by a communication of every moment. . . The highest consciousness of God which humanity has ever experienced was that of Jesus."

In close association with the promise of a place prepared for His friends, He said, "I will receive you unto myself."

Just as He lived in conscious communion with God, so should His friends live with Him. By implication we may conclude that Heaven will be a state of abiding consciousness of God and that in the deep repose of that consciousness we shall find ourselves in such relationship with our surroundings as will best suit the capacities which have been developed in us individually. We shall be in an environment fitted and prepared for the exercise of our faculties. But for those who have developed their spiritual and affectional nature the only restful environment must be spiritual, it must be one of fellowship with spirits.

Infinite joy in infinite service and a place prepared in human hearts for each of us; this is our destined heaven.

No locality, however beautiful, could be home for us unless there were this place prepared in human hearts. The great Friend of man said, "I will receive you unto *myself*," and in so saying He bore witness to the truth for all who know what true love and friendship mean. Each true-hearted friend will keep that place always ready in the heart for those who are faithful in life and in death. Each one who has gone up higher will, like the great type of true humanity, say to the friends who pass through death into that upper world, "I will receive you unto *myself*." It may comfort and encourage the many who are feeling the emptiness of bereavement if they will realise that the discipline which they are undergoing, and the training which those they love are also experiencing in this critical time are *part of the process* of preparation by which the abiding-places in the hearts of each are being made capable of receiving forever those who love each other with a love stronger than death.

As I close, I am reminded by a friend of some of the sayings of a great scientist and thinker on this question of the home of the Spirit—I mean Fechner, who, in his work on "*Life after Death*," wrote:—

There would be no more difficulties for our belief could we only make up our minds to take the word that has been a fine saying for a thousand years and more, that "in God we live and move and have our being" for more than a word or a rhetorical phrase. In that case our belief in God and in our eternal life would be one; we should look upon our own life as part of God's eternal life and should consider the height of our future life above this present life as a higher step within God, from that lower step where we are placed in Him now. . . Then there would be no dead world for us but a living world out of which every human being builds up his own future body, as a new house built up within the house of God.

THE case of a dying or dead man appearing in phantasm to a living friend, which is a telepathic effect of such intensity that the consciousness of a presence realises itself in an act of visual sense, seems to me to be of the same order as the appearances of Jesus to His disciples.—THE REV. J. H. SKRINE, D.D. (in "*The Hibbert Journal*").

## IS THE SPIRIT THEORY THE ONLY SOLUTION?

THE DIFFICULTIES OF AN INQUIRER.

We have received the following letter from Sir Oliver Lodge enclosing copy of a letter (subjoined) from one of his correspondents. Some of our readers may like to deal with the questions raised, which by the way involve the idea that it is really through the dramatising power of the subconscious mind that communications appearing to come from those in the next state are received:—

To the EDITOR OF LIGHT.

SIR,—Mr. Wilkinson's article in the October number of the "*London Magazine*" has excited such widespread interest that possibly the enclosed thoughtful letter from a philosophic critic—a lady not connected with the S.P.R.—may be worth reproducing in your columns, in order to show the kind of difficulties felt by those who give careful study to records without having much first-hand experience themselves.

There is so much rash and random criticism about, unworthy of attention, that anything like a thoughtful presentation of difficulties and alternative possibilities should not be ignored. Hence, although I myself have learnt largely to discount the explanations suggested in the letter, it is well to remember that there are real difficulties honestly felt, and that they are often such as we have had to encounter in our own persons at an earlier stage of investigation.

Yours faithfully,

OLIVER LODGE.

*Copy of Letter regarding MR. WILKINSON'S Article in the October issue of the "London Magazine."*

I read the article, "The War has made me Think," with a good deal of interest, and thought that in some ways the results were more convincing than those told in "*Raymond*." But what worries me is not a disbelief in the facts, or a belief that such things must be impossible, but a dread that there is no proof to be found along these lines. Because our minds and their powers are still so unknown to us that we may be, and seem to me to be, only experimenting upon the make-up of our own minds.

I believe in the unconscious self, and I believe in telepathy. As to the first, it has often appeared to me that shock of grief in some way disintegrates the mind so that the unconscious side may become conscious and yet appear strange to our usual selves. It may in fact be a natural means of the mind to ensure sanity, and the uses of discipline seem to me to point in this direction. Telepathy is so powerful and in small ways so constant, being probably present even in simple conversation, that it is difficult to tell where it may end.

Therefore all this seems to me of huge interest; but not likely to lead to satisfactory proof, or rather proof that will stand after excitement has passed away, like reasoning and its results.

The criticisms that entered my mind in reading the article were rather on these lines:—

January, 1917, the sitting with Peters. The meeting of Roger with John, Elizabeth, William, and Edward: I noted that Mr. Wilkinson *has* heard of little Edward before, though apparently a long while ago; for he remembers enough to ask a definite question about it, and long ago may have consciously known the name. The medium may be only an interesting means of getting at the unconscious memory.

In the story of "Roger, Poger," I notice that the first name comes with such difficulty that the name is not out before the boy's father gives it, and having given it, and having received the suggestion clearly in *his* mind, the medium at once perceives the whole thing and gives the next development of the name. This looks like the sitter's mind acting on the medium's.

In the sitting with Mrs. Leonard I notice that the result of the first three sittings is produced with ease, and rapidly. As to the wife's letters, (1) her mind was full of the letters when she came into the room, (2) she had been going over the boy's things with this in her mind: he says that the disappointment was acute. This falls in with what I fear, and that is that the medium felt at once her mind on hers, and secondly gave utterance to the decision already come to in the mother's mind while turning over the boy's belongings, she herself not having yet realised her decision.

The "penny" seems to me, as far as the story goes, to be

outside these criticisms. Unless delayed telepathy is a fact. Myers mentions it.

Mrs. Brittain: The brother's idea of contesting the mother's will. This is to me one of a long train of facts which I have noticed in many of these experiments, and which suggest telepathy along the lines that Myers mentions in his "Personality and Survival." The mind of his brother is working on this subject, connected with them both, and he is anxious. The moment the medium opens the door to the telepathic force, his mind works in two ways upon his brother's. (1) It communicates his feeling, and (2) it suggests his own hope that his brother will check what he feels (at the bottom of his mind) to be an undesirable course.

All the information which follows about Geoffrey, Malcolm, and the deaths of his family are facts apparently known in detail to himself, and may easily be the working of his mind on the medium's.

The mother's vision of the boy seems to me to lie in quite a different and much higher range of experience, and to fall into line with the common experience of mankind and of prayer. It represents a state normal, up to a point, with all people in bereavement, though it may take different forms, and possibly is more often connected with the sense of touch than sight. It may be still derived *through* the unconscious self, but it does not to my mind suggest disintegration, but a normal connection between one mind and another.

But the remark of the medium, Mrs. Brittain, about the boy wishing his mother to know that the vision was real and no dream, seems to me at once to suggest her mind working on the sitter's. I cannot help noticing that whenever the sitter has a decided tendency in his mind, at the moment, that the medium then answers to it rapidly. The increasing ease with which they get into touch with the medium may be due only to a more practised access to the unconscious self.

Besides these criticisms, I notice that impressions made on the mind, and still more on the life or character or whatever it should be called, are permanent, and may produce themselves in very vivid ways.

I think the thing I chiefly fear is the use of the medium. I see no reason why we should not feel the dead near us, or why they should not feel us near them; but the medium, I cannot help feeling, may have nothing to do with this, unless it, being an awakener of the subconscious self, and so getting our own minds down into their own realities, may bring us to the fringe, or nearer the fringe, of contact than we could get by normal mental or spiritual effort.

### "GHOST-FLOWERS."

In connection with an appeal which has been made for funds to purchase the Protestant Cemetery at Rome, in which rest the ashes of Shelley and Keats, and the lease of which, held by Germany, expires next year, the "Star" recalls the following singular circumstances reported in the papers a few years ago:—

An English clergyman and his sister wandering round the quiet tombs came to a grave thickly covered with violet leaves. As they stood over it they noticed a delicious smell of violets, and, looking down, saw the little purple flowers peeping out here and there from deep among the leaves. Next moment they saw there were no violets. The flowers were not actually tangible—as soon as they tried to fix their gaze on a violet it vanished like an optical illusion.

The facts were curious enough. Both the people who saw the violets were normal. The grave was that of Elizabeth Wyckhoff, an American unknown by name or association to either, which disposes of the theory of auto-suggestion. Moreover, at least one other credible witness claimed at the same time to have seen violets growing on a grave near that of Keats, which is close to that of Elizabeth Wyckhoff.

This story about ghost-flowers, if so the fleeting violets of the Protestant Cemetery at Rome may be called, is not isolated. Several people have claimed similar experiences; and acting on the beautiful fancy that those who are gone were asking for gifts of the real flowers, they have planted these on their graves. Perhaps their fancy was the truth—who knows?

Stranger still is that story told some years ago about an ancient tree in a country town. Under it was once found the dead body of a woman clasping in her hand some wild thyme. Nobody knew her, and no wild thyme grew near. Yet afterwards a strong, unmistakable scent of wild thyme was often noticed under the tree. The scent haunted the spot; people wholly ignorant of the circumstances could smell it and would look for the plant which was not there.

## SPIRITUALISM IN THE PRESS.

In the "Sunday Times" of the 28th ult. Sir Arthur Conan Doyle writes of the "Phenomena and Religion of Spiritualism." As evidence of his long study of the subject he refers to the recent re-publication in *LIGHT* (under "A Generation Ago") of a letter from him which appeared in these columns thirty years ago. Making it clear that he is more interested in the religious than in the scientific side of the question, he refers to the great revelation which has come to us in the many thousands of communications from beyond the tomb. And in dealing with this part of the subject he writes:—

They all present a point of view which is not antagonistic to any existing scheme of religion or philosophy, save only materialism, but which greatly supplements any revelation which has yet been conveyed to the human race.

The correspondence, under the heading "The Unseen World," includes a letter from Sir Oliver Lodge covering a communication he has received from the Rev. H. G. White, a chaplain at the Front, describing the look of ecstasy on the face of a dying soldier: "Just before he passed away . . . his face lit up with such a look of joy that one could hardly use any other word than ecstasy to describe it." The instance is recorded as a rejoinder to Dr. Mercier's suggestion that such things do not happen, since he has never seen them. But there are many examples of this ecstasy at death; some have been recorded in *LIGHT* and there are multitudes of people who can testify to the fact. Following Sir O. Lodge's letter are letters from Mr. P. J. McDonnell and Mr. Grant Richards questioning certain points in the Hugh Lane case. Mr. Edward Clodd apologises for his attempt to cast discredit on Dr. Crawford's scientific standing. There are, he points out, "certain Universities—happily not British—which grant degrees in Science, Philosophy and Divinity so readily that these distinctions are on a lower plane than a good many modern Knighthoods (!)." Mr. Clodd, having accepted the assurance that Dr. Crawford holds the diploma of the University of Glasgow, makes a graceful *amende*:—

I beg to apologise to Dr. Crawford for throwing any doubt on the distinction, and to express the satisfaction that my query has elicited the fact that he has won an envied honour.

*Vive la politesse!* Of course, it would have been better to inquire first and make the aspersion afterwards. "Jedburgh justice" is a little out of date.

Mr. J. Hector de Courcelles, M.A. (Oxon.), although not a Spiritualist, is able to testify to the reality of some of the phenomena occurring in the presence of Mrs. Fox-Jencken; and Mr. Nevil Maskelyne finds that the only people who are really competent to undertake an investigation [into psychic phenomena] are necessarily those who have a knowledge of at least the theory of modern magic. ("There is," as the tanner in the old classical story observed, "nothing like leather!") Mr. Maskelyne sees a strong significance in the fact that no communication has been received from his late father. It implies "that there is no communication between this world and the next."

In the "Weekly Dispatch," Mr. Max Pemberton writes with enthusiasm of Sir Arthur Conan Doyle's address at Suffolk-street, at which he was present. Perhaps it was a slip of the pen that caused him to write of a fakir as "she," and to refer to a "spirit" (it was really D. D. Home, the medium) as having "passed from one house [window?] to another at a height of seventy feet from the ground." If Pressmen, discussing our subject in the papers, made no more serious mistakes than these, we should have little cause for complaint. The fact is, of course, that while the great organs of public opinion employ specialists on most subjects, their utterances on psychic science have been hitherto mainly distilled from the inner consciousness of the writers detailed to "instruct" the public, with results that leave the initiated gasping with astonishment. The product of the German professor's attempt to evolve an idea of a camel from his imagination could not have been more ludicrous. We saw some time ago how certain journals, while bestowing benedictions on some of the distinguished minds amongst us, were at the same time grossly insulting them by



ignorant and malicious abuse of their faith as followers of psychic science. The journalists were probably quite unaware of the fact, just as they were unaware that the subject had a genuine and serious side, and was not entirely a question of Bond-street fortune-tellers and their credulous dupes. If the public had really wanted to know the truth in those days, it would have got it; but public ignorance and prejudice were too strong for a Press which (with some notable exceptions) dare not fly in its face. That there are now distinct signs of a change for the better is a cause for satisfaction. In this connection it is worth noting that Mr. Max Pemberton concludes his able summary of Sir A. Conan Doyle's address with the following words:—

Let us hear the churches upon a gospel so tremendous. Sir Arthur has no rope about his waist—but his voice cries in the wilderness of war and there are thousands waiting upon such words as he has learned to speak.

D. G.

### THE MIRACLES OF JESUS.

Dealing with this subject at the rooms of the Alliance on the 25th ult., Mr. W. J. Vanstone deprecated at the outset the idea that the divinity of Christ was necessarily either attacked or established by acceptance of the fact of spirit return. With regard to the miracles of Jesus, he fully accepted them—not, indeed, because they were recorded in the Bible, but because such incidents were not peculiar to the Bible narrative, but were found in association with other teachers and other religions. That they were never meant to be taken as evidences of Christ's divinity was evident from the fact that, in the case of the demoniac boy, the Master chided His disciples for the lack of faith which had prevented them from effecting the cure themselves. The miracles were not, Mr. Vanstone believed, a violation of natural laws, but a revelation of other super-laws which were not usually in operation. He did not consider such incidents were recorded to indicate what should be the normal condition of humanity in the ideal state when it had realised its oneness with the Deity as Jesus did. It would not, in his view, be well for the conditions there indicated as spasmodic ever to become normal. The instance of the woman with the issue of blood being healed by touching the hem of Christ's garment accorded with the theory of Mesmer—rejected by the Nancy school—that a subtle vital fluid was given out by the healer. Certainly in this case there was no evidence that the cure was wrought by suggestion. Christ's cures were worked by a conjunction of His own power with the current of force which the individual himself provided. In Capernaum "he could do no mighty works because of their unbelief."

### AN INSPIRING VISION.

The following from "The World's Advance-Thought" is worth quoting both for its high optimism and its noble diction:—

Plato's Republic, Sidney's Golden Dream,  
All social prophecies that ever fell  
From ancient seers of Palestine or Greece,  
Wrought out through centuries of cheerful toil,  
Shall grow into the concrete world of facts,  
And Liberty shall clothe Herself with Law,  
Not as the maniac girds himself with chains,  
But as the world adorns herself with flowers.

**HOSTESSES AS HEALERS.**—A new use for the special gifts of women is being developed by the Medico-Psychological Clinic which was recently opened in Brunswick-square, W.C., by a group of doctors interested in treatment by mental suggestion. "The ideal woman for giving mental treatment is of the 'good hostess' type," a "Daily News" representative was informed yesterday [24th ult.]. The good hostess puts all her guests instantly at their ease. She calms and at the same time interests, and is exquisitely tactful. Cases of shell-shock are being extensively treated in this way, and the clinic will shortly undergo great developments.—"Daily News."

### SPIRITUALISM AND ETHICS.

"T. C. D." writes:—

Since the publication of "Raymond" an avalanche of criticism has descended on us in the Press and from private sources. Many of the critics seem to consider their case is made out when they have stated that they do not like the character of the communications, that the atmosphere of the book does not appeal to them, and that they would be sorry to think of *their* dear ones, who have passed on, living in such conditions. Few appear to be interested in the veridical nature of the messages. So large a number of readers have concentrated on pages 197 and 198, that now, when anyone says "Raymond" to me, I at once beg, as a personal favour, that there will be no mention made of "cigars and whisky-sodas!"

We should have been glad had Sir Oliver Lodge given us more non-evidential matter, for we much need some convenient means of rebutting the charge that there is little spirituality in Spiritualism. In the current number of the "Hibbert Journal" an impartial reviewer of Sir William Barrett's "On the Threshold of the Unseen," writes: "Of anything like a new spiritual wisdom there is never a trace"; and proceeds to state that Spiritualism has entirely failed to give us "a ray of divine light," an "ethic based on a wider and profounder vision," or even a momentary sense of "communion with a love and a wisdom loftier than those of earth." We Spiritualists know these statements to be absolutely untrue; we learn much which is neither "cheap nor vulgar" about the conditions of the other life, and which does not emanate from the "religiosity of the medium." Through many controls comes most uplifting moral teaching, spiritual wisdom that is new and inspiring.

I write in the hope that a little volume might be compiled with penetrative extracts from such books as "Speaking Across the Borderline," Stainton Moses' "Spirit Teachings," "After Death," by Julia: "A Wanderer in Spirit-Lands," &c. This would supply a felt want, and help us, who have our cause at heart, to silence those who argue that, even if messages can come from the other side, they contain nothing of value, and demonstrate that modern Spiritualism is supported by a literature elevated, original and intellectual in tone and tendency.

### THE PETERS TESTIMONIAL FUND.

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

Mrs. Rashleigh ... .. 0 5 0

It is said that the difference of the real and the spiritual to us is one of time. I say it is one of *perception* only; so it cannot depend on bodily death, which is an affair of time, but must depend on some change in us not material. *We being the same* must still be bodily; death is only a change, not a ceasing of the bodily conditions. The material can cease to us only by a change in us which is not material. What a strange misconception to think that by a change merely material (such as we know death is) we can be delivered from matter! It needs a change much greater, deeper, truer than this to set us free from matter.—JAMES HINTON'S MS.

**QUESTIONS WITHOUT THOUGHT.**—The sceptics' questions have been so long utilised that they are universally familiar, viz.: Why do these phenomena occur in the dark? Why don't they occur in a well-lighted room, or in daylight, anywhere, at any time, whether there is a medium or not? The inference sought to be established is that darkness is preferred to enable deception to be practised. Well and profitably might the sceptical questioners take time to reflect, to ascertain whether it may not be, and probably is, a fact that darkness contributes most advantageously to conditions favouring the operation of natural laws; and that this is almost, if not quite, universally true in Nature. With a multiplicity of human experiences in the darkness and in the light, with every known precaution against fraud, by the clear-headed, cautious, intelligent investigators, to prevent fraud, to discover truth, the most wonderful phenomena continue to be recorded from time to time; and still the sceptic inquires: "Why can't these phenomena be produced without the presence of a medium?" Our answer is, for the same reason that electricity cannot be utilised without suitable conditions and a medium; or the heat and light from the sun cannot be received and appropriated by our earth except there be essential conditions and a medium of communication; or the daily events of the civilised world cannot be collated and spread before our eyes in the daily newspaper without a variety of essential conditions, and a medium—the printing press.—From "Dawn of the Awakened Mind," by DR. JOHN S. KING.

## SITTINGS WITH MRS. ROBERTS JOHNSON.

"Medicus," a Birmingham correspondent, whose profession is indicated by his *nom de plume*, sends the following:—

I have been greatly interested in reading the experiences of some of those fortunate enough to get remarkable evidences of survival of those "passed on," and I should like to make public some personal experiences of my sittings with that truly wonderful medium for the direct voice, Mrs. Roberts Johnson.

I have been present at a score or more sésances, and only on three occasions have there been poor results and never was there an absolute failure. Flowers and "mascots" have been given to sitters, and relatives and friends (many long passed over and, indeed, forgotten) have spoken and brought themselves to recollection by most convincing statements, often of a very intimate nature.

Here are a few of the remarkable incidents which occurred: A voice gave the name J— A—. The speaker was quite unknown to any of the sitters, but he said, "Send word to my mother and tell her I have been here. She lives at —. I was in the S.A.R. and was killed in Africa." The night following the same voice came through and asked, "Have you done it? Has anyone done it?" The following day one of the sitters wrote to the name at the address given, simply asking verification, and after a time a reply was received stating that the particulars given were quite correct.

At another sitting, a lady present (an Army matron) was addressed by a spirit giving the name T—s, which was not recognised. The voice then said, "I was under your care whilst you were a nurse in hospital at E—, and at the time I was in very great trouble. You were very good to me, and the boys and myself are looking after you. After leaving the hospital I sent you a prayer-book and Bible from Egypt." The matron at once recognised the identity of the spirit, and the statement was quite true. It was eighteen years since the events alluded to occurred.

At still another sitting a voice said, "I am M—." The name being very indistinct the speaker was asked if it was "Mary." The spirit seemed to become very excited at such a suggestion and banged the trumpet furiously on the floor, exclaiming, "No, M—!" He told us he was taken prisoner at Vimy Ridge, and was an officer in the C.L.H.

The curious part of this is that a son of mine who was present at the sitting, being home on leave from France, said this was his officer who was missing after the Vimy Ridge charge, and nothing had been heard from him. The next morning, whilst looking over the "Times" casualty list, we found amongst the names "Lieutenant M—, died a prisoner in the hands of the Germans."

These three incidents are surely proof of survival and communication.

At Mrs. Johnson's sésances we have had singing by different spirits—my son in spirit life who, when here, had a fine voice, joining in many of our songs and, as tests, singing various exercises known to myself alone and completing pieces which could not have been known to anyone else present. On one occasion one of the sitters joined her brother (passed over) in a French duet.

At all sésances violent vibrations of the floor have been felt, there has been whistling and humming, and the drumming of the military tattoo in the trumpet, accompanied by the distinct marching of many feet, felt and heard by all present; peculiar sounds of a carpenter at his work, and many other extraordinary things have occurred.

Most sitters have been touched by the trumpet, and on many occasions it has "embraced" sitters by going round and round their necks, and then touched their faces, the sound of kissing being distinctly heard by all.

We have received great comfort from our communications with those who have "crossed the border." From being a doubter of these spiritual truths I now *know* that I have talked with and heard the voices of some of my departed friends.

**THE WILL AND THE DREAM.**—In connection with a will case in the Scottish Court at Edinburgh, which was partly heard on the 24th ult. but not concluded, one of the sons of the testator stated that his father appeared to him in a dream and indicated that there was something in the pocket of his clothes. These were searched, with the result, according to the witness, that the present will was discovered. The counsel for the defence quoted passages from the Book of Daniel, explaining, however, that he did so to distinguish the son's vision from a supernatural visitation and place it in the category of ordinary dreams. The plaintiff's counsel, on the other hand, denounced the whole story as incredible and of the nature of a dramatic hoax.

## FROM A SOLDIER'S NOTE-BOOK.

We welcome another long and gossip article from our former contributor "M. E.," engineer and sapper at the Front, where his services under circumstances of great peril and difficulty have won for him the coveted distinction of D.S.O.

A great storm has just blown itself out, the sky has cleared and the sun shines once more; but there is a strong touch of autumn in the air, although it is still August. For eighteen hours it blew half a hurricane and rained in torrents, which made one feel a bit depressed. For it must be remembered that the weather is everything to us out here, especially in —, where a few spots of rain turn hard, dry ground into slippery and slimy mud. Everyone at home has read of this mud, but it must be experienced to be understood: it is a horror and a nightmare to those who are compelled to endure it in the trenches, and I could fill pages with descriptions of its unpleasant effects; but that is not what I started to write about. During the early days of the war each newspaper had its own military "expert," who used to write columns regarding the situation and foretelling what sort of a phase was created by the events taking place on the front. Some of these "military experts" were pretty well paid for their prophecies, but by degrees it dawned upon the general public that they knew absolutely nothing about their subject, and gradually they ceased to exist so far as newspapers were concerned. The war lasted too long for them; they were all "found out."

Of recent months another "expert" has come before the public, namely, the "expert" at exposing the "hollow fraud" called Spiritualism. Once upon a time I almost became guilty of being one of these "experts" myself—mind I say "almost"—but that was when I was a follower of Mr. Clodd and a member of the Rationalist Press Association and knew absolutely nothing about Spiritualism. Curiously enough, it was through closely studying the literature published by that association that I turned my attention to the continuance of life after death. The grand total or sum of thought produced on my mind by their publications was that *destruction was impossible, that existence never ended* and only change took place. That seemed quite reasonable and I felt in entire agreement, but their teaching stopped there. Now I know that I possessed a life within me, and was it unreasonable if I applied the same conclusions and argued that my life was indestructible? As a matter of fact, that was the sign-post which pointed the road I followed on my journey in search of truth, and readers of LIGHT will not be surprised when I say that the knowledge of Spiritualism which I have since gained is now the governing influence of my life. Death has no terrors for me, for whilst it is a pleasure to live here and do one's little best it is also a pleasure to look forward to the fuller life which I know the next state offers, for I have learned and proved to my own satisfaction that life is not disintegrated to nothingness by the falling away of the physical husk; it is only changed. I do not think I could have written thus had I not been taking part in this great war and on more than one occasion found "Death" staring me in the face. As a child I used to try to picture this grim monster called Death. He first came my way when he took from me a little companion and sister, and the horror of such a monster haunted me for a long time—it takes a long time to grow out of child impressions, if one ever does so, and this impression never entirely left me until I learned the truth which Spiritualism has to teach. There are those who look upon Spiritualism as a religion. Personally, I cannot so regard it. I may be wrong, but I think all religions are based on the same foundation, namely, the worship of the great fundamental Power which is the source of all life and matter and movement. I know that there is such a Power, and the more I contemplate it the more awe-inspiring it becomes—far beyond the comprehension of my finite mind—and there I feel I am forced to leave it.

But though I realise that my intelligence is limited to a certain radius, I cannot see why I should not make the utmost search within the scope of my limitation, and I do so on every available opportunity. There are those who teach certain religions who say it is wicked to investigate the occult, but I cannot find my conscience smite me for doing so, and, after all, one's conscience is the safest moral guide.

(To be continued.)

FAITH is a living and therefore a dying thing. It is not a stone cut to shape, insoluble, imperishable, and holding its ground because it is indigestible. It must grow and develop or disappear; and its growth must be by the accretion of kindred elements.—MOZLEY.

**SOCIETY WORK ON SUNDAY, OCT. 28th, &c.**

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Inspiring address and clairvoyance by Mr. A. Vout Peters. Mr. Douglas Neal presided.—77, *New Oxford-street, W.C. 1.*—22nd ult., clairvoyance by Mr. Peters. Mr. G. Craze presided. Sunday next, 6.30, Rev. A. J. Waldron.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. Peckham, normal address, "Religion and Theology." Mr. P. E. Beard, answers to spoken questions. For Sunday next see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Addresses by Mrs. Fairclough Smith: morning subject, "God Within"; evening, "Colour and its Significance." For Sunday next see front page.

**WIMBLEDON SPIRITUALIST MISSION.**—Delightful address by Mr. George Prior. For prospective announcements see front page.—R. A. B.

**TOTTENHAM.**—684, *HIGH-ROAD.*—Mrs. Marriott spoke on "The Power Within," and gave clairvoyant descriptions. Sunday next, 2.30, Lyceum; 4 p.m., Mrs. Maunder.—D. H.

**READING.**—*SPIRITUAL MISSION, 16, BLAUGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. E. B. Deadman. Sunday next, Mr. A. Punter.—T. W. L.

**CLAPHAM.**—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Sunday next, at 11 a.m., questions invited; 3.30, Mr. and Mrs. Symons. Friday, at 8, public meeting. Removing to new hall shortly.—M. C.

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

**CROYDON.**—*GYMNASIUM HALL, HIGH-STREET.*—Impressive morning and evening services. Sunday next, 11 a.m., service and circle; 5 p.m., Mr. Percy Scholey. Gifts of flowers sent to Soldiers' Hospital.

**CAMBERWELL NEW-ROAD.**—*SURREY MASONIC HALL.*—Morning, church circle; evening, splendid address by Mrs. A. de Beaupaire. Sunday next, 11 a.m., Mr. H. Ernest Hunt; 6.30 p.m., Mrs. Annie Boddington.

**FOREST GATE, E.**—*EARLHAM HALL, EARLHAM GROVE.*—Mrs. Bryceson, excellent address and answers to questions. Sunday next, 6.30, Union of London Spiritualists' conference speakers: Mr. Gwinn, Mrs. B. Moore, and Mrs. Ensor.—E. S.

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

**BATTERSEA.**—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Good morning circle; evening, Mrs. Podmore, address and clairvoyance. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. P. Smyth. November 8th, 8.15, psychometry.—N. B.

**MANOR PARK, E.**—*THIRD AVENUE, CHURCH-ROAD.*—Mrs. Briggs, address and clairvoyance. Sunday next, 6.30, Mrs. de Beaupaire, address and clairvoyance. Monday, 3 p.m. (ladies), Mrs. Goode. Wednesday, 7.30, Mr. Hannaford. Thursday, 6.30, Mrs. Marriott.—E. M.

**HOLLOWAY.**—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Excellent addresses: Morning, Mr. and Mrs. Jones; evening, Mrs. Jamrach (with clairvoyance). Our president (Miss Hall) presided over both meetings. Sunday next, 11.15, Mr. T. O. Todd, "Spiritualism from the Poets"; 3 p.m., Lyceum; 7 p.m., Mr. Harold Carpenter. Wednesday, Mr. T. O. Todd, concluding part of "Love's Pilgrimage to Paradise."

**NEW PUBLICATIONS RECEIVED.**

"Ideas of God." By A. L. WAREHAM, 1s. 2d. net. C. Maurice Dobson, 146, Kensington Warehouse, St. W.

"The Dream Problem," Vol. I. By DR. R. V. KHEDKAR. Edited and Compiled by Ram Narayan, L.M.S. Published by "Practical Medicine," Delhi (India).

"The Harmonial Philosophy." A Compendium and Digest of the Works of Andrew Jackson Davis, 10s. 6d. net. William Rider and Sons, Ltd., London.

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