

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Gothic.

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

No. 1,922.—VOL. XXXVII. [Registered as] SATURDAY, NOVEMBER 10, 1917. [a Newspaper.] PRICE TWOPENCE.
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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings on Thursday, all of which are held at the rooms occupied at the above address.

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* Subscriptions should be made payable to the Hon. Treasurer, Henry Witthall, and are due in advance on January 1st in each year.

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

D. ROGERS, Hon. Secretary.

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NOTES BY THE WAY.

The story of what the "Star" describes as "ghost flowers" on a grave in the Protestant cemetery at Rome, to which we referred last week, first appeared in the "Spectator" on June 7th, 1913. It was related by the Rev. J. C. Winslow, of St. Augustine's College, Canterbury, as a personal experience. He and his sister, while walking in the cemetery, came upon a grave thickly covered with violet leaves. As they stood over it they both noticed a delicious smell of violets, and looking down they saw the flowers peeping out here and there deep down amongst the leaves. The next moment, however, they "noticed that there were no violets actually tangible, for as soon as one tried to fix one's gaze on one it had vanished and was seen to be like an optical illusion." These phantom violets kept appearing and disappearing in all parts of the grave for the space of three or four minutes after the beholders had "grown quite critical about them" and the odour of the flowers persisted for the same period. They had "the exact appearance of the ordinary English violets although of course shadowy and fleeting." We noticed the story first in *LIGHT* of June 14th, 1913.

There is something very charming about this episode of the "phantom violets," and it must have been a fairly substantial illusion, for there were two observers, and the spectacle, as well as the scent, of the flowers persisted even after they had become critically inquisitive about it. The tale could be matched by several similar examples in psychical experience. Somehow these are not the things which arouse the ire and contempt of the educated critic. He is a little indulgent to them: they belong to the poetry of life. The matters which irritate him in psychic experience are those which he regards as commonplace and trivial, and which, on that ground alone apparently, are waved out of existence with a Podsnapian gesture. Well, one has a respect for these æsthetic prejudices. We want all that relates to the unseen world to be dignified and beautiful, but why should we expect that a matter which relates so closely to human life and its activities shall be so independent of them as to escape any of their results? That expectation seems to be an aftermath of the hoary heresy which taught that consequences could be miraculously evaded by an act of faith. It is a lesson that has to be unlearned with much travail of soul.

"Current Opinion" (New York), discussing Herbert Spencer as a "fallen idol" (and it is, of course, true that as a philosopher he is regarded nowadays as rather "out of date"), refers to the fact that Spencer abandoned his aggressive agnosticism as he grew older. "Sympathy," he said, "commands silence towards all those who, suffering under the ills of life, derive comfort from their creed." To quote from our New York contemporary:—

Perhaps the reversal of opinion on the part of Spencer most disturbing for his disciples was that expressed in the last chapter of "Facts and Comments." In it he wrote: "Could we penetrate the mysteries of existence, there would remain still more transcendent mysteries." Space eternal, self-existent, uncreated, infinite in duration and extension, assumptions required by Spencer's previous mode of thinking, now seemed to him staggering. The last sentence of his book was: "Of late years the consciousness that without origin or cause infinite space has ever existed and must ever exist produces in me a feeling from which I shrink."

It is pathetic to recall these great glimpses which came to Herbert Spencer in later life, too late to infuse vitality and generative quality into his system of thought. And yet his work was great and massive in itself. It has helped forward the march of Intelligence. If he lacked the deeper vision it was doubtless because for the particular work he had to do he was better without it.

* * * *

Under the title of "The Elements of Theology" a translation of a work by Proclus, the Platonist, has been issued by the translator, Mr. A. C. Ionides. It is obviously a study for the few to whom the deeper—one might almost say the mystic—side of mathematics has an attraction. Mr. Ionides has done his work carefully and furnished another demonstration of the pure quality of reason in the mind of the old Greek philosopher. Proclus discourses of unity and plurality, recognising that one is the first of every series and the last of every synthesis. He finds, too, that every plurality in some manner partakes of the quality of unity, and again that "all plurality consists either of things that are united or of units." From considerations of Unity and Plurality, Proclus proceeds to develop the idea that the One and the Good are identical—the Good is identical with Oneness. This is a deeper aspect of the idea involved in the evil of "scattered and separated" things: "the Good fashions into one and comprehends in unity those amongst whom it is present." We are reminded here of Emerson's "resolution of all into the Ever-blessed One." Proclus' sayings are deep, more to be apprehended by the spirit than by the intellect. To the illuminated mind the teaching will come charged with truth and significance, and as a demonstration of divine meanings in a science which few connect with divinity. The book is published by Mr. A. C. Ionides at 34, Porchester-terrace, London, W. (15s. 6d. net, post free).

I VERILY believe that if an angel should come to chant the chorus of the moral law he would eat too much gingerbread or take liberties with private letters or do some precious atrocity.—EMERSON.

FURTHER EXPERIMENTS AT THE GOLIGHER CIRCLE.

THE PSYCHIC MECHANISM EMPLOYED WHEN THE MEDIUM AND THE CHAIR ON WHICH SHE IS SITTING ARE BODILY MOVED ABOUT THE FLOOR OF THE SEANCE ROOM.

By W. J. CRAWFORD, D.Sc.

Some readers may remember that I propounded the problem several months ago in *LIGHT* as to the method employed by the operators at the Goligher circle in sliding the medium and the chair on which she is sitting about the floor of the room. I asked for an indication likely to lead to a solution of the mystery, but none reached me, and I am not surprised. I was never able myself to form a satisfactory conception as to how the thing was done.

The solution of this problem, in addition to the knowledge of psychic things which it gives us, throws some light on what the operators are able to tell us concerning the *modus operandi* of their phenomena. For this is one of the few cases in which they have informed me *beforehand* of certain definite facts. Their statement was a little vague, but was correct in its main points, as I will show later.

The following is the explanation of the operators, obtained from them after a deal of questioning and cross-examination: The medium is sitting on her chair. From each of her ankles there issues a psychic rod which inclines downwards gradually to the floor within the circle. It grips the floor at the place of contact. Out of this inclined rod there issues a branch rod or arm which pushes backwards on a front leg of the medium's chair. There are two inclined rods—one from each ankle of the medium—and therefore two projecting arms which together exert sufficient force on the front legs of the chair to push it bodily along the floor.

The Experiment.—I obtained four little metal gliders, and hammered them into the feet of the medium's chair, so that it could slide more easily and uniformly along the floor than was the case without them. The only other apparatus was a piece of fairly stiff pasteboard about twelve inches long by eight inches wide. I informed the operators that I would first see if there was any downward force on the floor in front of the medium while the medium and her chair were being moved backwards. Accordingly I placed the piece of pasteboard flat on the floor beneath the table (which was standing within the circle), holding the end of it remote from the medium in my fingers. I could thus easily tell if any downward force was being exerted on the pasteboard by the difficulty I would experience in endeavouring to lift it from the floor. I asked the operators to proceed with the test.

Nothing happened for a considerable time, and I was beginning to think that the explanation of the operators was incorrect when they informed me, by raps, that an aura from my hand, holding the end of the pasteboard, was interfering with the phenomenon. On asking if I should put on gloves, they answered in the affirmative, and I accordingly did so. In a short time the chair and medium began to slide slowly backwards along the floor.

During the whole period of the movement there was a great downward force on the pasteboard—so great, in fact, that I was quite unable to raise it from the floor, although I tried my hardest. I carried out the experiment again with a like result. The medium's chair slid back altogether a foot or so, but the location of the downward force did not seem to change, *i.e.*, to recede with the chair. It thus appeared that the first part of the operators' statement that a rod issuing from the medium inclines downwards to the floor in front of her, where it presses on and grips the floor strongly, has some basis in fact.

I then went over beside the medium and placed the piece of pasteboard vertically against one of the front legs of her chair, resting the lower edge on the floor. While the medium and her chair were being slowly moved backwards along the floor I found that there was a great horizontal force exerted on the pasteboard and through the pasteboard on to the leg of the chair. So great was the force that, while it was being

exerted, I was quite unable, although I tried several times, to remove the pasteboard from its position against the leg of the chair. The force appeared to be exerted horizontally on the leg quite low down—not more than an inch or two above the floor. It thus seemed that the second part of the operators' statement, that pressure is exerted directly on the front legs of the chair, is correct.

I next placed the medium's chair on the top of a drawing-board resting on the platform of a weighing machine. After some futile attempts the operators succeeded in sliding machine, board, chair and medium quite easily along the floor. The motion at my request was made slow and prolonged.

READINGS.

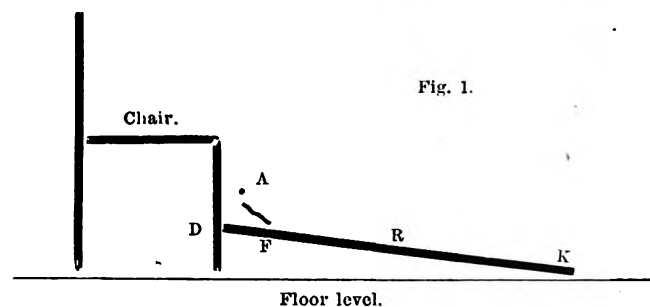
Initial weight of medium + chair + board = 9st. 7lb.

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The pushing force was exerted on the chair and not on the front of the weighing machine because the chair was several times pushed off the platform during the preliminary attempts, and on the successful occasions it always moved back of itself until it was against the backrail of the machine.

Fig. 1 indicates what I consider a provisional deduction from the above facts.



R is a straight psychic rod which grips firmly the floor at K and pushes directly on the chair leg at D. The rod is "fed" at F by a "feeder" proceeding from the ankle A of the medium.

It is pretty obvious that the inclined rod R grips the floor at K, and does not merely rest upon it, for in the latter case it would inevitably be pushed along the floor while pressure was exerted on the chair leg. I have stated that the downward force was so great on the pasteboard when it was on the floor at K that I could not raise it the merest fraction of an inch from the floor; and further, the force seemed to be exerted at the far end of the pasteboard (with reference to my position)—*i.e.*, the psychic rod was evidently not only pressing on the pasteboard, but was gripping the floor round about the edge of it as well.

The fact that the inclined rod at its floor end actually grips and does not merely rest on the floor was audibly demonstrated. Several times during the preliminary attempts to move the weighing machine and medium, the end at K was evidently torn from its hold on the floor, for a sharp, shuffling noise was heard on two occasions resembling the noise likely to be made by the forcible pulling from its grip of a plastic gripping material. And this occurred at moments when I was just expecting the machine to move.

I will deal further with the problem in a second article.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions: Mrs. F. W. Watson, 10s.; Mrs. Chubb, 3s.

THE "Christian Commonwealth" for the 31st ult. contains a portrait of and interview with Mr. George Russell ("A. E."), the Irish poet and philosopher, in which reference is made to the "Celtic Renaissance" as having been started by Lady Gregory, Mr. W. B. Yeats, Katharine Tynan and Mr. Russell himself. Mr. Padraic Colum, of whom mention is also made, must have been a little surprised at finding himself set down as two persons, *i.e.*, "Padraic, Colin." There is a short account also of Sir A. Conan Doyle's address at Suffolk-street, in which the startling statement is made, "He (Sir A. Conan Doyle) looked upon Spiritualism as the greatest nonsense." The word "had" after "hq" is needed to make the sentence accurate,

THE LATER ÆSOP.

A FABLE FOR THE TIMES.

At a time when the altar-fires burned low, and the Oracles spake no more in the groves, word came that the Gods had sent their messengers to the Isle of Chios (then known as Æthalia) and that new Temples had been erected, the Gods speaking once more through the mouths of Sibyls and Prophets. And many who journeyed to the Isle to behold these things brought back tales both false and true. But the Sophists (who were against the Gods), disdaining to inquire into the matter, made a mock of it, and as it increased in strength, sought to restrain the believers by fines and imprisonment. Moreover, the priests of the older temples joined in the outcry, egging on the archons or magistrates, and applauding the sayings of the Sophists. Whereat the Sophists laughed consumedly amongst themselves, and bade the priests "keep the ball rolling," since superstition (they said) was man's worst enemy. But soon it became clear that the followers of the priests were confused about the matter, for in the agora and other public places the Gods became a scoff. And one would say: "He hath seen a God, ha, ha!" and another, "This fellow be weak in his intellects: he believeth in Gods."

Now this was not exactly what the priests desired. So they proclaimed to the multitude that there were Gods and Gods. The ancient Gods were the only true ones and those of Æthalia monstrous superstitions. Furthermore that they alone were true priests, the priests of the Isle being impostors and their followers rogues and vagabonds where they were not merely deluded. Thereupon a rough fellow in the crowd cried out that for his part he thought they were all *much of a muchness*, which became a saying in Athens when any philosopher tried to show that he and his philosophy were in some way essentially different from other men and other philosophies. Then the priests became troubled in their minds, for (said they) "We cannot destroy the Gods of Æthalia without injuring our own. These Sophists have played a game on us!" And some of them journeyed to Æthalia. But those who remained behind strove alternately to retain their hold on their followers, and at the same time to "keep in with" the Sophists, until by the wear and tear of their minds they were like to have lost their reason. At last the people, growing weary, cried out both on the priests and the Sophists, saying, "A plague on both your houses!" **MORAL:** When your own lamp has gone out it is dangerous to try and extinguish the lamps of others.

D. G.

SPIRITUALISM IN THE PRESS.

In the "Sunday Times" of the 4th inst. the Right Rev Bishop Welldon writes generally in support of the idea of communication with spirits:—

Spiritualism, however subject it may be to delusion, however liable to error, is the eternal fact of human nature; and they are the truest as they are the humblest votaries of God, who will not and cannot believe that He has yet spoken His last word of revelation. . . .

In the correspondence on the subject in the same journal is a letter from Mr. Hubert Wales, who, at the risk of being considered eccentric, boldly avows that he has long had the experience of hearing voices and of carrying on conversations "and sometimes rather acrimonious arguments with invisible beings." These experiences, he says, have not convinced him of personal survival of death, but they have led him to attach importance to that hypothesis.

SPIRITUAL EVOLUTION.—We may conceive, then, that surviving human beings who communicate with us are still within the domain of God's normal or immanent consciousness, though even in that there will be many grades; and that eventually those souls, with our own and the values of the whole temporal order, may be sublimed into that transcendent portion which is beyond our comprehension.—"Psychical Investigations," by J. ARTHUR HILL.

FROM A SOLDIER'S NOTE-BOOK.

(Continued from page 352.)

Here on this line of continuous battle it is difficult to continue research into these matters; but there is nothing to hinder me relying on the truths I have already learned, and I do so to the full. If anyone should happen to read this who has started to follow the path indicated by the signpost I have referred to, let him not fail to follow it up with a serious and sympathetic belief, and he will marvel at the results. A few years ago it became borne in on my mind that there is a sacred attachment between us who still occupy physical bodies and those of our comrades who no longer inhabit this "muddy vesture of decay," but have gone to live in that wider, freer world, and that the more confidence we place in their friendship and power, the more are they able to exert that power in our behalf. In the course of a long and painstaking search I have come to know some of my friends in the spirit world; I have met them, seen them, and spoken to them sufficiently to claim them as personal living friends, much stronger and more alive than myself and endowed with powers drawn from that infinite Source of strength which is a sealed book to our finite minds. We all have such friends, and they are ever ready to prove the sincerity of their friendship by helping us in our time of need, but they can only do so when between us and them there is a bond of implicit faith. I have lived out here for nearly three years—practically the whole time within range of the enemy's shells and a goodly proportion of it in the front-line trenches. I have shared to the full in the dangers which these situations have to offer, but up to the present I enjoy good health and a whole skin.

A friend of mine at home and one of the foremost Spiritualists in England said that he thought I bore a "charmed life," and I believe it was his remark that has caused me to review my war experiences and really decide whether my "good luck" was due to chance or design. I have come to the conclusion that it is "design," that I do not bear a "charmed life" in the ordinary acceptation of the phrase, but that my spirit friends have exerted their influence and strength to preserve me from injury. I have not arrived at this conclusion hastily, but after much experience and thought. The war is not yet over and I am still at the front, and whether that preservation will continue I do not know nor do I seek to know, for that is a matter of the future, and the future is, and ought to be, a sealed book to all. Up to the present my spirit friends have assured me either by strong impression or a direct message given to a "sensitive" friend of mine and sent to me in writing, that they would see me safely through. It is impossible to say how greatly this knowledge has comforted and cheered me at times when I might have felt the last hope gone. Sometimes it has been a dream of surprise, and I doubt in some cases whether the ordinary man would believe what dangers I have escaped, and he would have had to have passed through some of the grinding phases of this war to realise what these dangers often are. I take no credit for it. What I wish to make clear is the fact that my spirit friends exist, and that the knowledge of this truth has enabled me to have strong faith in them, and it is they who say that the faith is the "strong line" by which they can help. It is not to be imagined that I abandon the use of my own intelligence altogether, and, so to speak, allow myself to be conducted blindly through any trying situation. Common sense impels me to take every reasonable precaution to preserve my body from injury, but when the occasion has arisen for running some specially grave risk, I have breathed a silent prayer to my spirit friends, and they have *never* failed me. But let no one imagine that I go through these experiences without a great amount of nerve-strain, for that is part of the human personality so long as it lives in the case of flesh and blood which cries out from every nerve when danger of damage to its structure threatens. And, indeed, this body of mine will not be sorry when the war has come to an end, and it is freed from that continuous tension which in time will wear out the strongest constitution. No doubt there exist many who are Spiritualists through a knowledge which has come to them in much the same fashion as mine has come to me. As to those who love to sneer at Spiritualism, and even, with the assistance of antiquated laws, go so far as to find amusement and pecuniary benefit in persecuting its followers, they will yet discover that truth, like matter and spirit, cannot be destroyed.

"IS THE SPIRIT THEORY THE ONLY SOLUTION?"—We have received several letters and articles answering the objections of Sir Oliver Lodge's correspondent and they will appear in subsequent issues.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, NOVEMBER 10TH, 1917.

Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 86 centimes.

Wholesale Agents: Messrs. Simpkin, Marshall, Hamilton, Kent and Co., Ltd., 31, Paternoster-row, London, E.C. 4, and LIGHT can be ordered through all Newsagents and Booksellers.

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REASON AND REVELATION.

That Sir Arthur Conan Doyle's address to the London Spiritualist Alliance was a notable event in the history of Spiritualism goes without saying. It was a fine, frank and courageous utterance, and the significance of it will not be missed, for it has already found echoes all over the globe, especially in the United States, whose journals, always alert followers and occasionally leaders of the world's thought, are giving it very full attention.

We do not propose at the moment to enter upon a consideration of any points in the address itself, but rather to deal with the general question, especially the effect of such a message upon public thought at the present time.

In the first place, while it will stir up innumerable minor questions, it will serve to awaken the interest of all intelligent minds in a subject which has for a generation been clouded with elements of doubt and confusion. Many of these minds will be gifted with powers of assimilation, critical judgment and clear perception which will be infinitely valuable in placing the subject on a sane and reasonable basis as part of the orderly life and thought of the new generation. We have never disguised our conviction that in its present aspect Spiritualism is a new growth, needing time to render it shapely and symmetrical. As Oliver Wendell Holmes wrote in "Wind Clouds and Star Drifts":—

Truth new-born

Looks a misshapen and untimely growth,
The terror of the household and its shame,
A monster coiling in its nurse's lap.
That some would strangle, some would only starve;
But still it breathes, and passed from hand to hand,
And suckled at a hundred half-clad breasts,
Comes slowly to its stature and its form,
Calms the rough ridges of its dragon-scales,
Changes to shining locks its snaky hair,
And moves transfigured into angel guise,
Welcomed by all that cursed its hour of birth,
And folded in the same encircling arms
That cast it like a serpent from their hold.

We could hardly have a finer or more concise description of the genesis of our particular truth in its modern presentation.

We have found it profitable, nay, essential, in our attitude towards the subject to concentrate as far as possible on the central and vital aspects. There are a multitude of minor propositions, some of them, to our thinking, highly unimportant and more than a little doubt-

ful. That they should emerge and in some instances endeavour to absorb an undue amount of attention to themselves is quite natural. That those who are mainly concerned with them should resent what may appear a somewhat cavalier treatment of their pet theories is also intelligible. We are for the fundamentals. When the central part of the construction is fixed firmly into its true position the rest of the pieces will fall naturally into their places—if *they belong to it*. We must never forget that we are dealing with a world of human life which, even if transferred to another sphere of evolution, is still imperfect, still capable of error and misdirection. Moreover, we are in touch with those whose voices we hear but faintly, and the possibility of occasional mistakes is ever present. We have great need not merely to "try the spirits," but to test our instruments of communication, to be continually making adjustments that we may get what we see into proper focus. (The simile of the telescope as recently applied to mediumship is an excellent one.) Some of those who have studied the question closely, while they do not dispute the fact that there are tricky and lying communicators (animated, it may be, either by pure wantonness or by a deliberate desire to discredit the subject), are yet of opinion that not sufficient consideration has been given to the psychology of mediumship. Not once but several times in our own investigations we have been able to trace fabrications and spurious matter to the medium's own mental content. Certain automatic powers of the mind, once stirred into action, will do a great deal of elaborate and often very ingenious fabrication on their own account without the necessity of postulating any conscious intelligent agency at the back of the work. The "personal equation" is a very important one. Some minds respond only to the impulse of truth and reality: others are "blown about by every wind of doctrine," and start off as readily on a false clue as a true one. Illustrations abound in the world around us. The question is not restricted to the mental phenomena of mediumship. For us the "New Revelation" is the unfolding of a vision of worlds of light, order and beauty beyond this war-racked earth, and of a new humanity with its old familiar virtues and weaknesses making it still akin to the old and very near to us by consequence. That last discovery comes as a shock (and a very healthy shock) to those who have become merged in artificialities and abstractions regarding all that relates to life after death—as though in a Universe of infinite variety this must needs be of all of one pattern.

Our glass is but dim at present. It distorts some of the images. It may be with some of us as with the lady whose experiences we gave in LIGHT some time ago. She was haunted by a weird and terrifying shape that gave her no rest. At last she went to a well-known medium and found that the fearsome apparition was no goblin, but only a loved brother, killed at the Front, anxious to reveal his identity and give her a message that brought sunshine into her life. Many of us could tell of similar experiences. There are "adversaries" in the Beyond doubtless, but here or there there are no greater enemies than Fear and Ignorance.

TELEPATHY.—The intercourse between one human consciousness and another by some manner of communication which is not conveyed by any known action of the senses, such as language or physical signalling, has become an ascertained law of Nature. . . . The fact which we call at present by the inadequate names of telepathy and thought-transference must cause us to rethink our theologies and to re-write, at least for our own private use, the foundation of our doctrines.—THE REV. DR. SKRINE (in the "Hibbert Journal.")

THE NEW REVELATION.

Summary of an Address delivered by Sir Arthur Conan Doyle before the London Spiritualist Alliance at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall East, S.W., on Thursday, October 25th, 1917, Sir Oliver Lodge, F.R.S., presiding.

The speaker commenced his discourse by remarking that it dealt with a subject upon which he had thought more, and been slower to form an opinion, than upon any other subject whatever.

"I can claim," he continued, "to have spent more years in the serious study of the subject than some of our antagonists have spent hours. If I narrate some of my experiences and difficulties you will not, I hope, think it egotistical upon my part, but you will realise that it is the most graphic way in which I can sketch out the points which are likely to occur to any other inquirer."

When he finished his medical education he found himself a convinced materialist. But he was never an atheist, because it seemed to him that to say the Universe was made by immutable laws only put the question one degree further back as to who made the laws. Naturally he had no belief in an anthropomorphic Deity, but believed then, as he believed now, in an *intelligent* Force behind all Nature—a Power so infinitely vast and complex that a finite brain could do no more than conceive its existence. Right and wrong were clearly great obvious facts which needed no divine revelation. But as to the survival of human life beyond death, it seemed to him that every analogy in Nature contradicted the idea. With the burning out of the candle the light came to an end. With the breaking of the electric cell the current ceased. So when the body dissolved there was an end of the individual life. The idea that any form of personal life survived death seemed to him a delusion, but although convinced that death meant extinction of life he saw no reason why that should affect our duty towards humanity during our transitory existence.

That, briefly, was his attitude of mind when psychic phenomena first came under his notice. At first he regarded the subject as merely nonsensical. He heard of fraudulent mediums and wondered how any sane man could believe in the subject. However, meeting some friends who were interested in the matter, he sat with them, out of curiosity, for table manifestations. But although they obtained some coherent messages he regarded the results with suspicion. It seemed quite impossible that the messages were the result of chance, and the inference was that someone amongst the sitters manipulated the table. He was greatly perplexed over it. He could not easily imagine his friends to be cheating—and yet he could not see how the messages could come except by their agency.

About this time (1886) he came across a book called "The Reminiscences of Judge Edmonds." He was a judge of the Supreme Court of New York, and a man of high character and intelligence. The book gave an account of the death of the judge's wife, and how he had been able, for many years afterwards, to communicate with her. He read the book with interest, but absolute unbelief. It seemed to him to show how an otherwise sane man might have a defect in his mind, the result of some reaction against the hard facts of daily life. Where did this spirit exist of which he talked? An injury to the brain would change the whole character of a man, and a high nature might become a low one. With alcohol or opium, or many other drugs, one could apparently quite change a man's identity. The spirit, then, seemed to be abjectly dependent upon matter. These were the arguments which he employed in those days, not realising that it was not the spirit that was changed in such cases, but the body through which the spirit worked.

Nevertheless, he remained sufficiently interested to read such books on the subject as came in his way, and was surprised to observe how many men whose names were to the fore in science thoroughly believed that Spirit was independent of Matter and could survive it. When he found that Spiritualism

was endorsed by a man like Crookes, whom he knew to be the most rising British chemist; by Alfred Russel Wallace, the coadjutor of Darwin, and by Flammarion, the best known of astronomers, he felt he could not afford to dismiss it lightly. On the other hand, he had to consider the attitude of other great men, such as Darwin himself, Huxley, Tyndall and Herbert Spencer, who derided this new branch of knowledge. But when he realised that their scepticism was so profound that they would not even examine it, that Spencer had declared in so many words that he had decided against it on *a priori* grounds, while Huxley had said that it did not interest him, it seemed to him that, however great they were in science, their attitude in this respect was most unscientific and dogmatic. Clearly those who studied the phenomena and tried to discover the laws at work were following the true path which had given us all human advance and knowledge. But although weakened in this direction, his scepticism was somewhat reinforced by his own experiences as an investigator. He was working without a medium, which was like an astronomer working without a telescope. He had no psychical powers himself, and those who worked with him had little more. Among them they seemed to have just enough psychic power to get table movements, with their suspicious and often ridiculous messages. They were not always absolutely stupid. For example, on one occasion on his asking some test question, such as how many coins he had in his pocket, the table spelt out: "We are here to educate and to elevate, not to guess riddles," and then: "The religious frame of mind, not the critical, is what we wish to inculcate." No one could say that that was a puerile message. On the other hand, he was always haunted by the fear of unconscious agency on the part of the sitters. On one occasion long and detailed messages were received, purporting to come from a spirit who gave his name, stating that he was a commercial traveller who had lost his life in the burning of a theatre at Exeter. All the details were exact, and he implored the sitters to write to his family, who lived, he said, at a place called Slatenmere, in Cumberland. Sir Arthur accordingly wrote, but his letter was returned through the Dead Letter Office. He was so disgusted that his interest in the whole subject evaporated for a time.

He was residing in Southsea at this time and there met that well-known Spiritualist General Drayson, a man of very remarkable character, to whom he related his difficulties. The General made light of his criticisms of the foolish nature of many spirit messages. He said:—

You have not got the fundamental truth into your head. The fact is that every spirit in the flesh passes over to the next world exactly as it is, with no change whatever. This world is full of fools and knaves. So is the next. You need not mix with them, any more than you do in this world. One chooses one's companions. But suppose a man in this world who had lived in his house alone and never mixed with his fellows, was at last to put his head out of the window to see what sort of place it was, what would happen? Some naughty boy would probably say something rude. Anyhow, he would see nothing of the wisdom or greatness of the world. He would draw his head in, thinking it was a very poor place. That is just what you have done. In a mixed séance, with no definite aim, you have thrust your head into the next world and you have met some naughty boys. Go forward and try to reach something better.

The explanation did not satisfy him. He remained a sceptic, although he had learned enough to know how valueless was the objection that Spiritualism was all fraud, or that a conjurer was needed to show it up. True, his own experiences had been unsatisfactory but his reading, which was continuous, showed him how deeply other men had gone into it, and that the testimony was so strong that no other religious movement in the world could put forward anything to compare with it. That did not prove it to be true, but at least it proved that it must be treated with respect and could not be brushed aside.

He still continued to hold table séances which sometimes gave no results, sometimes trivial ones, and sometimes rather surprising ones. He had the notes of these sittings, at which were received descriptions of life beyond the grave so improbable that they amused rather than edified him at the time.

To-day he found that they agreed very closely with the revelations in "Raymond" and in other later accounts, so that he now viewed them with different eyes.

Proceeding, Sir Arthur said:—

I am aware that all these accounts of life beyond the grave differ in detail, but in fundamentals there is a very great resemblance. Two communicators sent messages, the first of whom spelt out a name, "Dorothy Postlethwaite," unknown to any of us. She said she died at Melbourne five years before, at the age of sixteen, that she was now happy, that she had work to do, and that she had been at the same school as one of the two ladies who made up the circle. On my asking that lady to raise her hands and give a succession of names the table tilted at the correct name of the headmistress of the school. This seemed in the nature of a test. She went on to say that the sphere she inhabited was all round the earth; that she knew about the planets; that Mars was inhabited by a race more advanced than we, and that the canals were artificial; there was no bodily pain in her sphere, but there could be mental anxiety; they were governed; they took nourishment; she had been a Catholic and was still a Catholic, but had not fared better than the Protestants; there were Buddhists and Mohammedans in her sphere, but all fared alike; she had never seen Christ and knew no more about Him than on earth, but believed in His influence; spirits prayed and they died in their new sphere before entering another; they had pleasures—music was among them. It was a place of light and of laughter. She added that they had no rich or poor.

Later there came a more vigorous influence, which dashed the table about violently. The communicator claimed to be one who might be called Dodd (that was not the real name). He was a cricketer of some note—a man whom in his life Sir Arthur had met in Cairo before he went up the Nile, where he met his death in the Dongola Expedition. "Dodd" was not known to either of the ladies present. Sir Arthur put several questions, and the answers came back with great speed and decision. The communicator said that he was happy, that he did not wish to return to earth. He had been a free-thinker, but had not actually suffered in the next life for that reason. Prayer, however, was a good thing, as keeping us in touch with the spiritual world. If he had prayed more he would have been higher in the spirit world. His death had been painless. He had work to do. He remembered their conversation in Cairo. Duration of life in the next sphere was shorter than on earth—(both spirits said that). He had not seen General Gordon nor any famous spirit. Spirits lived in families and in communities. Married people did not necessarily meet again. But those who loved each other did meet again.

This message was a very favourable specimen, both for length and for coherence. It showed that it was untrue to say, as many sceptics did, that nothing but folly came through. On the other hand, what proof was there that these statements were true? He (the speaker) could see no such proof; they simply left him bewildered. Now, with a larger experience, in which he found that the same sort of information had come to very many people independently in many countries, it was clear that the agreement of the witnesses did, as in all cases of evidence, constitute some argument for their truth.

Still, the descriptions of the next world were not convincing, and he continued to read books upon the subject. One of these was a book by Monsieur Jacolliot upon occult phenomena in India. Jacolliot was the Chief Judge of the French Colony of Chandragore, with a very judicial mind and rather biassed against Spiritualism. He conducted a series of experiments with native fakirs, who gave him their confidence because he was a sympathetic man and spoke their language. M. Jacolliot found among them every phenomenon known in European mediumship, everything which Home, for example, had ever done. He got levitation of the body, the handling of fire, movement of articles at a distance, rapid growth of plants, raising of tables. The natives' explanation of these phenomena was that they were done by the *Pitris* or spirits of ancestors. They claimed that these powers were handed down from time immemorial and traced back to the Chaldees.

Some time before this, about 1891, Sir Arthur joined the Psychical Research Society and had the advantage of reading all their reports. The world, he considered, owed a great deal to the unwearied diligence of the Society, and to its sobriety

of statement, although he felt that in its desire to avoid sensationalism it discouraged the world from knowing and using the splendid work which it was doing. Its semi-scientific terminology also choked off the ordinary reader. But in spite of these little peculiarities, those who had wanted light in the darkness had found it by the methodical, never-tiring work of the Society. Its influence became one of the powers which helped him to shape his thoughts. There was another, however, which made a deep impression upon him, and that was Myers' wonderful book, "Human Personality," a great root book from which a whole tree of knowledge would grow. While unable to get any formula which covered all the phenomena called "spiritual," Myers so completely proved that action of mind upon mind which he himself called telepathy, that, save for those who were wilfully blind to the evidence, it took its place henceforth as a scientific fact. This was an enormous advance. If mind could act upon mind at a distance, then there were some human powers which were quite different from matter as we had always understood it. The ground was cut from under the feet of the materialist, and Sir Arthur found that his old position had been destroyed. He had said that the flame could not exist when the candle was gone. But here was the flame a long way off the candle, acting upon its own. The analogy was clearly a false analogy. If the mind, the spirit, the intelligence of man could operate at a distance from the body, then it was a thing separate from the body. Why, then, should it not continue to exist when the body was destroyed? Not only did impressions come from a distance from those who were just dead, but the evidences showed that actual appearances of the dead person came with them, showing that the impressions were carried by something which was exactly like the body, and yet acted independently and survived the death of the body. The chain of evidence between the simplest cases of thought-reading at one end, and the actual manifestation of the spirit independently of the body at the other, was single and unbroken, each phase leading to the other, and this fact seemed to the speaker to bring the first signs of systematic science and order into what had been a mere collection of bewildering and unrelated facts.

About this time he had an interesting experience, for he was one of three delegates sent by the Psychical Research Society to sit up in a haunted house in Dorsetshire. It was one of these poltergeist cases, where noises and foolish tricks had gone on for some years, very much like the classical case of John Wesley's family at Epworth in 1726, or the case of the Fox family at Hyldeville, near Rochester, in 1847, which was the starting-point of Modern Spiritualism. Nothing sensational came of their visit, and yet it was not entirely barren. On the first night nothing occurred. On the second, there were tremendous noises, sounds like someone beating a table with a stick. They had taken every precaution, and could not explain the noises, but at the same time they could not swear that some ingenious practical joke had not been played upon them. There the matter ended for the time. Some years afterwards, however, he learned from a member of the family who occupied the house that after their visit the bones of a child, evidently long buried, had been dug up in the garden. This was certainly remarkable. Haunted houses were rare, and it was to be hoped that houses with human remains buried in their gardens were rare also. That they should have both united in one house was surely some argument for the truth of the phenomena. It was interesting to remember that in the case of the Fox family there was also some allusion to human bones and to evidences of murder being found in the cellar. He had little doubt that if the Wesley family could have got upon speaking terms with their persecutors, they would also have come upon some motive for the persecution. It almost seemed as if a life cut suddenly and violently short had some store of unspent vitality which could still manifest itself in a strange, mischievous fashion.

(To be continued.)

LIFE is our opportunity for service; not as little as we dare, but as much as we can.—WESTCOTT.

THE GREAT TEACHING ANGELS.

When some time ago "Morambo," the guide of Mrs. M. H. Wallis, was asked a question on the subject of reincarnation, he made allusion to certain high spirits whose influence flowing into individual minds on earth might give rise to some of the experiences attributed to reïmbodiment. He spoke of them as "the great Teaching Angels," and on Friday, the 2nd inst., at the Alliance Rooms, gave an address on these exalted souls and their ministry.

He commenced by saying that the chain of life was an unbroken one from the lowest spheres to the highest. The relationship was continually maintained, although for the higher influences actively to affect the lower it was necessary that there should be some degree of response. When that response was made by the awakening in dormant souls of the realisation of their latent possibilities, there was an ever-increasing expression of the influence radiated from the higher planes of life. These exalted influences, however, were not apt to take the form of direct and personal guidance of individuals, although when the degree of responsiveness was great, there might be experiences interpreted by those who received them as something in the nature of special guidance. There were, of course, varying degrees of consciousness in these matters. Some would respond unconsciously to influences which brought into their lives hints and monitions towards better things; others with a greater degree of conscious rapport would be able to trace these things to a spiritual source, although their ideas of its true nature might be erroneous. Who are these great Teaching Angels? was a question sometimes asked. The reply was that they were mainly those who on earth had shown some great unfolding of mind and life which made them active workers for humanity. Some had, by the greatness of their gifts as reformers, leaders, seers, and thinkers, risen to fame on earth, but there were others who, although of true royalty of soul, had made their earth pilgrimage, for the most part, unknown and unnoticed, their physical environment giving them no full scope for the powers they possessed. In the Beyond these powers found fruition and they entered on the career they loved as ministers and servants of humanity. They radiated great impersonal influences which inspired, encouraged and guided those whose minds were in any degree of harmony with their own. There were "medium spirits" as well as "spirit mediums," and it was through the mediating agency of such spirits that the influences of those in higher states were transmitted to the lower, reaching them in forms appropriately graduated to the benefit of each. The only barrier to the reception of these influences was the barrier of unfitness, consequent on lack of development, lack of power to respond to them.

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.
A. Z.	1	0	0
Mrs. A. Gibson	0	10	0
The Misses Morgan	0	10	0

"BIBBY'S ANNUAL."—It is surely one of life's little ironies that in the torrent of pamphlets and periodicals that even in these days still pour into our office one of the best of them should, so far, have escaped attention. "Bibby's Annual" for 1917 is as beautiful a production as ever, full of illustrations, several in colour and artistic in every sense. Amongst the articles are "The Art of Living," by Professor James Long; "The Re-marriage of Matter and Spirit," by Mr. J. Arthur Hill; "Reincarnation's Answer to Life's Problems," "India After the War," and "The Power of Thought," by Clara M. Codd; "The Hope of the World," by Lady Margaret Sackville; "Sir Edward Burne-Jones, Bart.," by Sir Philip Burne-Jones (his son). This is to enumerate but a few of many excellent features of varied interest, which, as will be noted, include matters that touch closely on our own subject. The price of the Annual is but 1s. 3d., or 1s. 8d. post free from Messrs. Bibby and Sons, Ltd., King Edward-street, Liverpool. It is edited by Mr. Joseph Bibby, who contributes an article, "Your Part in Poverty," an incisive criticism of "the Socialist method of producing a millennium," as set out in a book by Mr. George Lansbury, the Labour leader.

STRANGE EXPERIENCES WITH MR. BERT REESE.

Mrs. F. Arnold, of Primrose Hill, Bath, writes:—

The article on Bert Reese (p. 330) has carried me back to my own experience with him, and I feel that it would be of interest to your readers to hear of it.

Some years ago I was returning to California from a trip to Europe. On a very hot July day I entered the express train in New York. The porter was placing my things in my seat, previously engaged, when a strange man spoke to me, and said, "If you will come with me, you can have a seat on the end car, the coolest place to be in, this hot weather." I followed, not knowing why, with a sense of curiosity as to what place it was. I found the last car was called the Observation car. On the extreme end were placed five very comfortable reclining chairs. The stranger seated himself next to me and began a conversation by saying he could tell me where I had purchased the gown I wore and what I had paid for it. I was very much annoyed with the man, and tried to discourage him. He noticed that I did not like it, and said, "I do not intend to annoy you, but I feel so interested in you that I would like to tell you many things which would help you." Then evidently to interest me, he said, "I will tell you your mother's name and all the names of your brothers and sisters and their birthdays," which he did.

We had a twenty-four hours' journey before us before reaching Chicago, and I can safely say I spent all but eight hours of it listening to the most remarkable things. He advised me upon many matters, told me of something I was about to undertake and said he would prove to me in a few days that the person for whom I was doing it was quite unworthy. This turned out quite true.

He said, "When we reach Chicago, you will find that the sleeping berth which was reserved for you has been given to a man with very defective eyes and black hair. He is going through to California. He is a very bad man and you must not allow him to speak to you. However, I will have the Company give you the berth." When we arrived at Chicago things were exactly as he had said. Bert Reese insisted that I be given the berth as I had arranged and the man was given the one opposite.

To convince me that he had powers which could be used to help others he wrote out an investment he wished me to make, but added "You won't do it." He advised me to purchase on a certain date some shares of cotton, sell them in three days, and buy some "Calls of Option," stating that by so doing I would clear a large sum of money. When I arrived in California I gave the paper to my husband to read. When he had finished it his only comment was, "What rot!"

The next day at breakfast he said, "I have been thinking over that man's figures and can see that if there is a cotton famine it is possible to make some money, so I wish you would take this money (double the amount Reese had said), go to our broker, and do as Reese directs." I saw the broker, who was a friend. He was most amused and declared that no one but the greatest gambler would touch the thing. As it was my first attempt at investment I went home with the money safe in my pocket, and felt very happy to have it there. I left the papers with the broker. The next day he phoned me and said "I am sorry that I advised you as I did yesterday. After re-reading the notes I am inclined to go for it, and wish you would." I retorted "A fool and his money!" On the dates mentioned in September we were most interested to find that the quotations in the papers were exactly as Reese had said they would be, and my friend made a million dollars.

I think it would be of great interest to the readers of LIGHT to get from Mr. Reese a history of his early life, showing when this great power was manifested, for I remember how it interested me, and the longing I had to hear more.

I have never met Bert Reese since that day, but have met many persons who have known him, and from one and all I have heard how his big heart is always open to those who need his help. And I am still living in the hope of some day meeting this man again.

THE MOTIVES FOR WAR.—At bottom the motives for war, and for the militarism that makes provision and preparation for war, are never derived from a spiritual interpretation of the universe; always from a partial and superficial materialistic view got through the bodily senses and through the intellect which is just the bodily senses developed into reason. The struggle between nations which is carried on with material weapons is, even at best, the old jungle-struggle simply lifted up on to the plane of self-consciousness, of sentiment, and of scientific organisation.—J. BRUCE WALLACE, in "Brotherhood,"

THE SPIRIT'S ACTIVITY DURING SLEEP.

By "PAX."

One night in 1911 I could not sleep, a most unusual condition, and at 1 a.m. heard unexpectedly a foreign friend's voice say "*Je meurs, je souffre*" ("I die, I suffer"). As I had not been thinking of her, nor was in any anxiety about her, I asked my "guides" what was the matter, and they answered that Mme. de P— was ill, and that I must heal her. She lived then in the West-Central district, and I had never seen her room, but I at once concentrated my thought on her. On mentally opening the door of her chamber I was conscious of an empty bed on the right hand, and a thick mist all over the room. Thinking that I was mistaken, the hour being too late for my friend not to be in bed, I gave up concentration of thought for prayer on her behalf and fell asleep. The next morning I went off at once to her lodgings, to find her absent and quite well, according to the servant. I wrote to her then, narrating my experience. In her answer, Mme. de P— told me I had not been misled, that she was working on a lecture at 1 a.m., and feeling very ill, she called out to me, wishing I were there to help her, and believed she used the words I heard. As the fire was out, and she was "icy cold," she got into bed, thinking what a terrible night lay before her, and full of anxiety about the lecture to be delivered at 11.30. Still, no sooner had she lain down than she felt as if soft arms were placed over and round her, and a sense of well-being and perfect health stole over her. When she awoke at 8.30, she was quite well, and able to go about her duties without any difficulty.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 12TH, 1887.)

We regret to notice the decease of the veteran American Spiritualist, Allen Putnam, at the ripe age of eighty-five.

Professor Huxley has some candid words on a sermon [by a Bishop] which are very diverting. He will have it, this Bishop, that Christianity is "essentially miraculous, and falls to the ground if miracles are impossible." Whereupon the Professor goes after his Lordship (or can it be his Grace?) in this wise: "Well, warning for warning, I venture to warn this preacher and those who with him persist in identifying Christianity with the miraculous, that such forms of Christianity are not only doomed to fall to the ground, but that within the last half century they have been driving that way with continually accelerated velocity."

—From "Notes by the Way."

A FOOTNOTE TO CRITICISM.

"Lunacy on the Decrease" is the title of a paragraph in the "Evening News" of the 5th inst. That journal states that there were 134,029 lunatics under control in England and Wales at the beginning of the year, according to the report of the Board of Control issued on that date. "This," says our contemporary, "shows a decrease of 3,159 on the figures of the previous year, although in 1915 there was a decline of 3,278 cases. These are the only occasions since 1859 when the lunacy returns have failed to show a rise." We do not suggest that the consolation afforded by Spiritualism to those whose minds might otherwise have been unhinged by grief and terror has any connection with the decrease in insanity. We only cite the report as a comment on those temperate and truthful critics who loudly assert that the lunacy statistics are rising and that Spiritualism is "filling the asylums."

THE OPENING DOOR.—It is certain that as the knowledge of the facts of Spiritualism spreads . . . the door between the seen and the unseen will open much wider. Despite the learned caution that abounds, it is impossible to keep the people outside the doors of spiritual communion and reunion any longer. And one of the most pleasing signs of the times is that the great movement of Spiritualism is so democratic that the poorest may have this knowledge at their own fireside.—From "Constructive Spiritualism," by W. H. EVANS.

LETTERS TO THE EDITOR.

Mrs. Mary Davies.

SIR,—Our friends will have been delighted to read in the newspapers of the 26th ult. that Mrs. Mary Davies has won her appeal, and that her case has been returned to the Marlborough Police Court for retrial. This is an event of very great importance. Let all the churches pray that she may be equally successful at the rehearing.

It seems to me this is an opportunity which could be made the starting point of our agitation for the repeal of the Witchcraft Acts, or at all events for obtaining a legal recognition of genuine mediumship. Mrs. Mary Davies is a refined and educated medium, has a considerable reputation and a good record of efficient, clean and honest work. The worst that can be and was said about the charges made by the police is that her clairvoyance on those particular occasions was inaccurate and that she was unable to detect fraud on the part of her clients. Here is a good case to take, if necessary, to the House of Lords. She must therefore be provided with sufficient money for the purpose. I think it would be legitimate and agreeable to the subscribers to use the funds the Spiritualist National Union are collecting for the amendment of the Witchcraft Acts, and I feel sure that with some definite scheme of action immediately operative and supported by the organs of our movement much more money could be collected. I throw this out as a suggestion. Prompt response is necessary.

—Yours, &c.,

Holt, Morden, Surrey.

RICHARD A. BUSH.

The Demand for Absolute Proof.

SIR,—A remarkable confirmation of what you state in your "Notes by the Way" (page 337) on "absolute proofs" is afforded in the subjoined passage, quoted from Wordsworth's "Prelude," Book 11, 301-305:—

. . . demanding formal proof,
And seeking it in everything, I lost
All feeling of conviction, and, in fine,
Sick, wearied out with contrarieties,
Yielded up moral questions in despair.

—Yours, &c.,

St. Cuthbert's, Bathampton.

MORRIS HUDSON.

"Sudden Death."

SIR,—I see the petition in the Litany, "from sudden death, good Lord, deliver us," is again quoted in LIGHT (October 27th). May I point out that "sudden" means merely *unprepared* in the Prayer-book. The same phrase is found in the first Ember prayer that "the Bishops may lay hands *suddenly* on no man, but faithfully and wisely make choice." In view of the incalculable spiritual benefits often gathered during a last illness, when many for the first time have leisure to examine themselves and their true position before God, we might well pray against a sudden death in the ordinary meaning of the word. But a sudden death, for example on the battlefield, is not necessarily an unprepared death, and it is this latter that one is to fear. "Oh, spare me a little," says the penitent sinner, "that I may recover my strength before I go hence and am no more seen."

—Yours, &c.,

F. FIELDING-OULD.

Miracles.

SIR,—It seems almost certain that the idea of miracles does not answer to our present view. What are miracles, and what are they intended to convey? It is extremely doubtful whether the Scripture writers meant an infraction, or superseding by special intervention, of the laws of Nature. Their conception of Nature and its relation to God differed from ours, and, perhaps, rightly. How do we know that a change in the men did not constitute the *miracle*? Miracles must be subjective—spiritual. Emerson speaks of them as affording the only example of man's real relation to Nature. Christ was truly man; consequently the winds and the waves obeyed Him.—Yours, &c.,

Sutton.

E. P. PRENTICE.

"OUR LIVING DEAD."—We learn that a thousand copies of this latest work by Miss E. Katharine Bates have been purchased for New York. This is but one of several instances in which great numbers of recent books on psychic subjects have been taken by the United States, where the appetite of readers for literature of this class seems to grow by what it feeds on.

SOCIETY WORK ON SUNDAY, NOV. 4th, &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.*—Powerful address, "Spiritualism, the only Religion after the War," by the Rev. A. J. Waldron. Large and appreciative audience. Exquisite solos, "The Lord is my Shepherd," with 'cello obligato; and "The Unseen Companion" (Margaret Meredith, written under control), by Mr. Eric Godley, accompanied on the piano by Monsieur Kochs. Inspiring 'cello selection by Madame Kufferath. Mr. A. Clegg at the organ.—77, *New Oxford-street, W.C. 1.*—29th ult., convincing clairvoyance by Mrs. Cannock, including messages of encouragement from a former sub-editor of LIGHT. For Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mrs. Mary Gordon, inspiring address; Mr. E. W. Beard, "The Growth of Spiritualism." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning, service for our fallen heroes; evening, Mrs. Fairclough Smith gave some of her spiritual experiences. For Sunday next, see front page.

WIMBLEDON SPIRITUALIST MISSION.—Very fine address by Mr. H. Ernest Hunt. For prospective announcements see front page.—R. A. B.

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

READING.—SPIRITUAL MISSION, 16, *BLAGRAVE-STREET.*—Services 11.30 a.m. and 6.45 p.m. Excellent addresses by Mr. A. Punter. Sunday next, Miss Felicia Scatterd.—T. W. L.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Addresses by the President. Sunday next, 11 a.m., service and circle; 5.15 p.m., organ recital; 5.30, Mr. H. Ernest Hunt.

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

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, excellent address by Mr. H. E. Hunt; evening, Mrs. Annie Boddington, address and clairvoyance. Sunday next, 11 a.m. and 6.30 p.m., Mr. Horace Leaf.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., and 7 p.m., Mr. F. T. Blake (President, S.C.U.), addresses and descriptions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

FOREST GATE, E.—EARLHAM HALL, *EARLHAM GROVE.*—Union of London Spiritualists' Alliance: Address by Mrs. Ensor, and short address and clairvoyance by Mrs. Moore. Sunday next, 6.30, Mr. Lund.—E. S.

MANOR PARK, E.—THIRD AVENUE, *CHURCH-ROAD.*—Mrs. de Beaupaire, uplifting address and clairvoyance. Sunday next, 6.30, Mrs. Marriott, address and clairvoyance. Monday, 12th, 3 p.m. (ladies), Mrs. Self, clairvoyance. Wednesday, 7.30, address and clairvoyance.—E. M.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD, S.W.*—Sunday next, at 11 a.m., public circle; 3.30, Mrs. Podmore. Friday, at 8, service. Opening of new hall adjoining Reform Club, St. Luke's-road, High-street, Clapham, at 7 p.m. Speakers, Mrs. Neville, Mrs. Boddington, Mr. Williams; soloist, Miss Nelly Dimmick.—M. C.

HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).—Morning, Mr. T. O. Todd, on "Spiritualism from the Poets"; evening, address by Mr. Todd, in place of Mr. H. Carpenter. Splendid attendances. Saturday, 10th, at 8 p.m., special séance; Sunday, 11th, 11.15 and 7 p.m., address; Monday, 12th, 2.45 p.m., special séance, Mrs. L. Harvey (Southampton).

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Good morning circle; evening, address by Mr. Percy Smyth. Sunday next, 11.15, circle service. Afternoon and evening, Lyceum anniversary; 6.30, Mrs. Fiedler; soloist, Miss Greenman. Thursday, 15th, 8.15, Mrs. George. Sunday, 25th, 3 p.m., first monthly meeting of Study Group: visitors welcomed.—N. B.

On Thursday, the 1st inst., in the Alliance rooms, Mr. W. J. Vanstone gave the first of a series of lectures on "The Origin of the Monastic and Mystical Orders," his special subject being "Anthony and the Egyptian Hermits" which he treated in an erudite and interesting fashion, much to the appreciation of a large audience.

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 list of subscriptions to the above fund, received since those acknowledged in LIGHT of October 6th:—

	£	s.	d.
Brought forward	372	11	10
Mr. Hy. Edge, Nottingham	1	0	0
Mr. C. R. Hannington, Nottingham	1	0	0
Mrs. Jane Outhwaite	0	1	0
Horwich Society (per Mr. Hibbert)	0	5	0
Mrs. Mayo, Bootle	0	10	0
No. 1 Study Group, Daulby Hall	0	10	0
Mrs. Ludford, Derby	1	1	0
Mrs. Wade, Derby	1	11	2
Strund Street Society, Grimsby	1	1	0
Keighley Lyceum (per Mr. Hudson)	0	6	0
Midland District Union:—			
Coventry Progressive Spiritualists' Society	1	0	0
Per Mrs. Bull, Northampton	1	2	0
Per Mr. Mallin, Handsworth	1	2	0
Per Mr. Sharpe, Small Heath	2	3	1
Per Mr. J. T. Wood, Aston Spiritualists' Society	3	0	0
"White Star" (per Mr. J. J. Morse)	0	2	6
Baillee Street Temple, Rochdale (collection)	0	15	0
Swadlincote Spiritualists' Society, per Mr. Jno. Haggett (collection)	0	5	0
Glasgow Southern Spiritualist Alliance (per Mr. J. MacLachlan)	0	5	0
Per Mr. J. H. Mountain, Leeds Psycho	3	1	0
Per Mrs. A. Jamrach, Manor Park	0	5	6
Per Mrs. M. Stewart, Edinburgh	1	5	0
Attercliffe Spiritual Church, Sheffield	2	4	0
Shipley Spiritual Society (per Mrs. A. Pickersgill)	0	5	0
Six Bells Spiritual Society, Abertillery: per Mrs. C. Phillips, 10s.; per Mrs. G. Parker, 2s. 10d.; per Mrs. Eastwood, 3s. 4d.	0	16	2
Hyde Society	5	0	0
Heeley Spiritual Evidence Society (per Mr. R. Stewart)	2	0	0
Mr. G. E. Terry, London (per Mr. D. Gow)	1	1	0
Bentincote Road Spiritual Church, Notts. (per Mr. G. Bates)	2	10	0
Roxburgh Road Spiritual Hall, Leeds (per Mr. Butler)	1	0	0
Mrs. Bull, Northampton	0	10	0
Battersea Society	0	9	3
Earby (per Mrs. Brotherton)	1	10	0
Wm. Jeffrey, Esq. (per Rothesay Circle)	1	1	0
Colonel Macdonald (per Rothesay Circle)	2	0	0
Nelson Society	0	16	9
Mrs. Earle, Birmingham	0	5	0
Spiritualist Society, Ramsden-st., Huddersfield	5	0	0
Mrs. Harrison, " "	0	5	0
Mr. and Mrs. Buckley, " "	0	10	0
Per Mr. Thos. E. Davies—			
Barry Society (Mr. Copeland)	1	16	2
Caerau Society (Mr. Bale)	6	0	0
Newport Society (Mr. Jeffries)	0	8	0
Treforest Society (Mrs. Tims)	0	1	0
Mrs. Cicely Street, Reading	4	0	0
Reading Society (per Mrs. C. Street)	4	4	0
Mr. Chapman (per Mrs. Bull)	0	5	0
	£438	0	5

The subscription of £1 acknowledged in LIGHT of October 6th as from "Prof. Coates, Rothesay," should be credited to "John Auld, Esq. (per Rothesay Circle)."

AN ASPIRATION.

In that grey shadow-land where sad souls weep
Should I awake some dreary field to reap,
I will arise and through the gloom proclaim
The love of God, and call aloud His Name
With words of praise.

And some shall wonder and forget their woe,
From that dread harvest turn again to sow,
Call back the childish days, dead mem'ries wake,
Till through the night at last the dawn shall break
In golden rays.

—F. F. O.

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