

# Light:

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

"LIGHT! MORE LIGHT!"—Gothie.

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

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## NOTES BY THE WAY.

Many of us read with interest and profit the writings of Mr. Arthur Machen, who is by some authorities regarded as one of the greatest of living stylists. Mr. Machen has been discoursing high philosophy in the "Evening News" lately in a series of papers on "God and the War." But one of the latest of these gave us a rude shock, for referring to Sir Arthur Conan Doyle's account of what he regarded as a curiously significant message which "came through" at a recent séance, Mr. Machen (who is contemptuous of the matter) writes:—

Then it would appear Sir Arthur Conan Doyle . . . was convinced of the spiritual life and of the life of the world to come.

Mr. Machen does himself an injustice here (to say nothing of the person whom he thus criticises). We have only to cite Sir Arthur's own statement in an article contributed to *LIGHT* of November 4th, 1916, and widely quoted at the time:—

If anyone were to look up the list of subscribers to *LIGHT* for the year 1887, I think that he would find my name. I am also one of the oldest members of the Psychical Research Society. Therefore if, *after thirty years of thought*, I venture to respond to the editor's invitation to say a few words upon spirit intercourse I cannot be accused of having sprung hastily to my conclusions.

The italics are ours, and we leave the two passages to speak for themselves. We have others than Mr. Machen in mind—people of lesser fame whose numbers alone make their views worth noticing. These persons refer to Sir Arthur's advocacy of our subject as the doubtful outcome of his later thinking. The passage we quote is a sufficient answer.

\* \* \*

"From the Watch Tower; or Spiritual Discernment," by Sydney T. Klein, F.L.S., F.R.A.S., is a valuable contribution to the Science of Life, in which the meaning and purpose of human existence are considered from many standpoints. To the average reader it is really a liberal education on some of the later conclusions of modern Science; and we are quite at one with the author in his remarks on the very limited scope of the intellect in pronouncing on the deeper questions of life. The mysteries which belong to the Infinite cannot, as the author points out, be explained by Intellection. None the less we think that Mr. Klein can hardly have applied his teaching very thoroughly in the case of his remarks on page 255 where he expresses the view that the degraded creatures of the slums of earth are not likely to survive the loss of the physical body, because no spiritual self has been awakened

in such cases. That is an intellectual concept, an application of natural law to the spiritual world which is not justified by anything but an appeal to the lower analogies of Nature. Immortality we regard as a birthright of the individual soul, and one guaranteed by Universal Principles. There is no question of chance about it. It is not gained by any kind of "knowledge" as the author suggests. Tennyson saw this, trusting

That nothing walks with aimless feet;  
That not one life shall be destroyed,  
Or cast as rubbish to the void,  
When He hath made the pile complete.

All the same we read the book with deep interest, allowing for a quality of Idealism conditioned in places by intellectual standards. It is published by Methuen & Co., Limited, at 5s. *net*.

The reflections aroused by a consideration of the argument for immortality in the previous Note make appropriate some remarks of Andrew Jackson Davis. We quote, not from the original work, but from the admirable Digest, "The Harmonial Philosophy," by "A Doctor of Hermetic Science" (a pseudonym which thinly veils the identity of a well-known writer on mystical subjects). In the chapter on "Evidences of Immortality" we read:—

It is no part of the Harmonial Philosophy to depend solely on outward evidence—perception and testimony; on the contrary, its students are referred to the fixed principles of universal Nature. Now the physical organisation of man is designed by the system of Nature to manufacture the form and structure of the spiritual principle—or, in other words, man's spirit is a product of his organisation.

We pause at this point to answer an objection of the editor of the work, who in a footnote remarks that "the statement that spirit is a product of organisation is . . . categorically reversed elsewhere" in Davis's writings. In the first place Davis did not speak of Spirit but of man's spirit, *i.e.* the individualisation of the spiritual principle. Apart from this, every truth has two sides apparently contradictory, and it is not less true to say that man's spirit is a product of his organisation than that man's organisation was spiritually produced.

But to proceed with the quotation:—

Man's body is the fruition of all organic Nature, and the spirit body is formed by the outer body. The physical body is the focal concentration of all substances; the spirit is the organic combination of all forces.

\* \* \*

Elsewhere in the chapter quoted above, Davis's teachings are thus summarised:—

If it be asked how much positive intellectual evidence we have on the question of immortality, we shall be surprised at the small amount. . . . Clairvoyance itself is at best but an inferential evidence because it is not a matter of universal human experience. As much may be said respecting spiritual [psychical?] manifestations: they are local, special and mostly private, albeit those who have received such evidence can affirm that immortality is proved. Now it is possible for all men and women, after coming under spirit culture, to feel through a

their being the sublime truth that the perfected human soul can never be extinguished, but the evidences which are worth anything are not outside. Man's immortality, to be of any practical service, must be felt in his religious nature, not merely understood by his intellectual faculties.

Those are wise words. They illustrate the point continually made by the most advanced students of Spiritualism that immortality is not a question of time or space. It is quite outside all physical considerations. It is allowable for those who have proved that the soul survives the shock of physical death to argue that this is an evidence of immortality. But it is not the final and central evidence; that resides in the spirit itself, and is outside the purview of intellect which can know nothing but that which relates to the finite order.

## FURTHER EXPERIMENTS AT THE GOLIGHER CIRCLE.

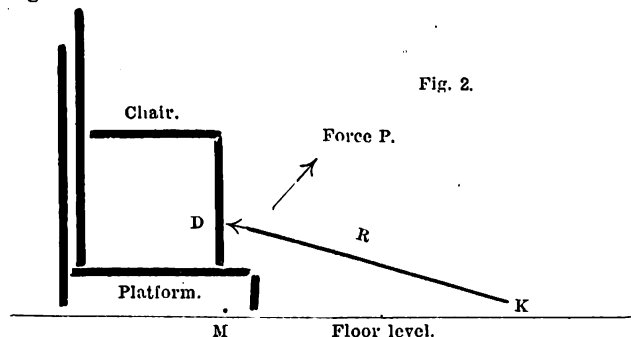
THE PSYCHIC MECHANISM EMPLOYED WHEN THE MEDIUM AND THE CHAIR ON WHICH SHE IS SITTING ARE BODILY MOVED ABOUT THE FLOOR OF THE SEANCE ROOM.

[SECOND ARTICLE.]

BY W. J. CRAWFORD, D.Sc.

In my first article I showed that when the medium and her chair are moved bodily along the floor of the seance chamber, the force which causes the motion is applied to the front legs of the chair near the foot; also that about two feet in front of the medium there is a great downward force on the floor, and that something strongly grips the floor there. Arguing by analogy from the results of previous work, I supposed that a rigid psychic rod exists between the floor and each leg of the chair, which rod grips the floor at one end and pushes telescopically on the chair leg at the other. The rod is "fed" from the ankle of the medium.

I wish now to consider the results obtained with the weighing machine.



In Fig. 2 the rod R is shown, fixed to the floor at K, and inclining upwards to the leg of the chair (resting on the platform of the weighing machine) at D. The force P is exerted in the direction of the arrow. The height of D from the floor is about 9 in. (The platform and board, the latter not shown on the diagram, are together 7½ in. in height, and 1½ in. are allowed for the rod to obtain sufficient clearance. I showed in the last article that the pushing force on the leg is applied only an inch or two from its foot.) The distance M K is about 24 in., M being the projection of D on the floor. The pushing force P at D can be resolved into two components, a vertical and a horizontal one. With the distances as given the vertical component is 9.24 times the horizontal, and the horizontal component is the one which overcomes the friction and moves machine and load slowly along the floor.

By direct experiment I found that with Mr. Morrison sitting on the machine, the horizontal force required to move machine, &c., slowly along the floor was 28 lb. (of course the force varied somewhat, but that was the maximum value while the machine was moving slowly along; the starting force was about 32 lb.). Now the medium weighs about a stone less than Mr. Morrison, so that if we say the horizontal force required is 28 lb., we are on the safe side,

The vertical component of the pushing force P, being 9.24ths of the horizontal component, works out at  $9.24 \times 28 = 10\frac{1}{2}$  lb.

Now the vertical component of P decreases the weight of the medium. While the machine, &c., are moving slowly back the medium's weight should therefore decrease by about 10½ lb. Even if M K be supposed equal to M D (Fig. 2), the very limit conceivable, the medium's weight should only decrease by 28 lb. (These values are maximum and do not take account of decrease of friction due to the upward component of P.)

But we find that while the machine, medium, &c., are being pushed back steadily and slowly, the medium really loses 48 lb. in weight (Article 1).

It follows, I think, that her loss of weight is not wholly accounted for by the vertical component of the force P. How, then, can it be accounted for? Most probably by the fact that the psychic rod R contains matter removed from the medium's body, i.e., that an integral part of the rod is matter from the medium's body.

I think, also, that this experiment indicates that the operating entity in this case works from outside the medium's body.

## FREEDOM.

THE CONCLUSIONS OF AN OPTIMIST.

BY RICHARD HOPE.

Few problems have been more debated than that of Free Will, and few problems give less promise of solution. Indeed, to many, discussions of Free Will, like discussions on the parallel postulate, will appear profitless, save for their educational value.

Freedom, however, is a more practical problem, and since every personal problem is ultimately a question of Freedom, upon no subject is it so necessary to have clear and definite ideas.

Like all words of deep meaning, it lends itself readily to paradox, the more so perhaps for two reasons. First, so far as human beings are concerned, Freedom is apparently relative, i.e. Absolute Freedom is unattainable. Second, Freedom is indissolubly linked with three other concepts: Love, Wisdom and Power.

If we take Love as the Absolute, as Deity, then we find that Wisdom, Freedom and Power are its three first attributes, and the three are interdependent. Thus, to state things as simply as possible:—

Without Wisdom, Power and Freedom are dangerous and short-lived.

Without Power, Wisdom is helpless and Freedom non-existent.

Without Freedom, Wisdom and Power are impotent.

So also, to trace the Trinity back to their Unity in Love is simple. Therefore, if paradox is to be avoided, these facts must constantly be borne in mind.

Perhaps the simplest and most correct definition of Freedom is the non-existence of restraint, and its simplest measurement is in terms of Power and Wisdom.

Now our actions are subject to two kinds of restraint—Inward and Outward. And if we agree to ignore the constant factors of ignorance and impotence, we find that the Inward Restraint is due to a "Force" which we call Conscience; and the Outward Restraint is due to physical laws and human laws, the latter taking two forms, viz., the law of the land, and the law of public opinion.

The two latter are obviously portions of the Conscience of a nation, arranged, stereotyped and very stale. Where the former, physical law, is concerned, I do not see that we have any right to assert that it springs from a different source from Conscience, and, indeed, we have many reasons for supposing that Gravity and Love are closely related, as are also the laws of "chemical affinity" and Love.

It would therefore appear that the greater part, possibly the whole, of both the Inward and the Outward Restraints which stand between us and Freedom springs from the same

source as Freedom—Love. One part becomes physical law, and the other Conscience, which in its turn coalesces into human law.

To examine Love needs many books, indeed most books centre round it in one form or another; I will therefore confine myself to Conscience.

Perhaps the best simile that we can utilise in order to visualise Conscience is that of the Sun. If we take the Sun as the Source, then the light which the Sun throws through us upon past or future actions, is what we call Conscience, and its shade of colour or tone is Right or Wrong. Whether the future action is performed or not depends upon the strength of its attraction, the strength of the Ego's character and body, and the strength of the Inward and Outward Restraints, acting upon the Ego's character and body. And it is possible that all these have their source in the Sun.

Now if the Ego thinks about the said action, the colour cast by the Ego will possibly change. This change is brought about by the interplay of past experience, which, in some mysterious way, has been retained, either in the concrete form of Character, or else in the diffused form of Knowledge.

But it is only through Freedom that experience is possible, and experience teaches us that knowledge develops through experience towards the Absolute form of knowledge which we call Wisdom. Experience further teaches us that Wisdom unlocks the secret of Power. And we have every reason to suppose that if we can continue to accumulate experience, the Ego will continue to increase in Wisdom, until eventually the Light of the Sun will in no way be discoloured, the action will be seen in its true light, and the Ego's ideas of Right and Wrong will be correct. So soon as this happens, if the Ego's character is the active side of this clarified and accumulated experience, it is obvious that since the Ego will always act correctly, it will be safe and just that it should taste the full fruit of Wisdom, which is Power, and that it should be Absolutely Free.

Thus, if we take a minute particle of Mind, give it a minute particle of Matter as its habitation, grant to it a minute portion of Freedom with which to fulfil its minute Desires, and add to its endowment the Elixir of Life—Immortality—it is possible that we shall have started a snowball upon a journey which may end in Absolute Wisdom, Power and Freedom; which of course is no end at all.

It is undoubtedly possible that it may get side-tracked and end its career as a dog, because it preferred walking to climbing trees, or as a bird because it preferred the air to the earth; but that is by the way.

However, this fascinating "chemical" experiment unfortunately lies considerably outside the range of our present powers, and whether it is "automatically" taking place amongst the atoms lies beyond the scope of our Wisdom to discover, and possibly will continue to do so until we get free from Time and also from Space as we at present know it.

Nevertheless we can safely assert that there is every reason to suppose that Freedom is essential to progress, and, indeed, perhaps as good a definition as any of Progress would be "more Freedom," and herein it is possible that we may find the explanation of the marvellous results which have been achieved by teachers who have given a measure of Freedom to the children under their charge.

Man's recognition of this Truth upon the physical plane is apparent in his inventions. Aeroplanes, motor-cars, wireless telegraphy, &c., are all triumphs over Space, and the amount of experience that we can get into the limited time at our disposal is increased by them. The concentrated form of energy which we call Wealth purchases these accessories to Freedom, and so men show their love of Freedom by scrambling for wealth.

But if we consider the relative Freedom of the slave Epictetus and a modern millionaire, we are led to conclude that Freedom on the Spiritual plane is more efficacious and valuable than Freedom upon the physical plane, and to realise that to scramble for the latter to the detriment of the former betrays ignorance. And this ignorance inevitably brings its own correction.

Our only knowledge of compassion comes through man, and a Law which, save through man, knows no compassion, decrees

that error and ignorance shall bring their own correction, and thus, automatically, through its own Freedom, the Ignorance which abuses Freedom, passes to knowledge. The misuse of Freedom is always followed by a loss of Freedom; its proper use by a gain. But both loss and gain result in experience, knowledge, and therefore an added Freedom, in a clearer colour thrown by Conscience, and finally in wiser and better laws, that is to say in laws which increase Freedom.

Therefore we have every reason to be optimists, and the more that we study Life, the deeper and more satisfying should our Faith become.

As the wise man, when confronted with disaster, seeks for the cause of it within himself and his environment, thus profiting therefrom, so also it is to be hoped that we shall seek within ourselves and our environment for the causes which have led to the present disaster. Whatever the end of the war may bring, we are certain to profit both inwardly and outwardly from both the war and its ending; and however great our tribulation, we shall have the satisfaction of knowing that we brought it upon ourselves and that Humanity will eventually profit therefrom.

For the causes of the present war we have not got far to seek. We are told that we are waging war for the sake of Freedom—the Germans and their allies will affirm the same.

But how can a nation be free if the politicians who rule it are slaves?

How can a nation be free if the only free man in it is its head? These and other questions suggest themselves, and they will have to be answered. But the bigger the problem, the harder the task, the greater the joy. Whichever way we look, optimism is the inevitable conclusion, there is no escape from it. The bitterest tribulation only serves to increase our knowledge and our strength, the cruellest buffetings of Fate only serve to bind us into a closer and truer brotherhood.

And so, whatsoever may betide us, we can look steadfastly towards a future in which Conscience, made pure, will stand evident in laws made wisely, a future in which Peace and Goodwill, that supreme Law of Love, from which Freedom, Wisdom, Power and we ourselves spring, will reign not only within us, but without.

And in those days we can look to see the eventual disappearance of human law, for Law implies a penalty. Organisation will take its place. Socialism and Anarchism, those twin offspring of the same ideal—Freedom, will find themselves united, Democracy will come into its own, and we shall no longer profess Christianity, instead we shall be Christians, that is to say, we shall "love one another."

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#### A MESSAGE OF ENCOURAGEMENT.

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It may help you sometimes when the burden is heavy to know that we are working in the same fashion and manner that you are, except that we have added to our group men who ally themselves with the cause of Truth without a thought of recognition. . . . We strive to be patient, and wait the day when the soul thirsts for knowledge as the stomach craves for food. . . . Desire is the open door always. Create desires for the noble, the good, the true, and the world is saved. That is all our lesson now, but so often we look at you working and striving to open the eyes and hearts of men, and we feel such a unity of purpose that we desired to make you acquainted with our appreciation of the situation and of you.

American "Proceedings," Vol. VI., p. 527.

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NEW BOOKS.—Lady Glenconner has published a little volume, "Sayings of My Children" (B. H. Blackwell), which will be welcome to all who love the quaint and sometimes deep utterances of the child mind. Another book from the pen of an authoress well known to our readers is "Mountain Meditations, and some Subjects of the Day and the War," by Miss L. Lind-af-Hageby, to appear shortly (Allen and Unwin). Yet another book whose authorship at least will be of especial interest to our readers is "The Wheat Problem," by Sir William Crookes, with an introduction by Lord Rhonda (Longmans).



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## SCIENCE AND THE SUPERNORMAL: A POLTERGEIST CASE.

The Supernormal has been knocking very loudly at the doors of official Science of late, and has succeeded in some instances in getting a hearing. The appeal comes not only in the shape of the reports of systematic experiments, as in the case of Dr. Crawford, but also in outbreaks of spontaneous phenomena.

We received a visit a few days ago from Mr. Thomas Hesketh, the electrical engineer of Folkestone, who had a strange story to tell concerning an outbreak of what is known as "poltergeist" phenomena during the construction of a dug-out in his neighbourhood. From the beginning of the work the contractor, a Mr. Rolfe, an ex-member of the Cheriton U.D.C., who, owing to labour troubles, had to be his own bricklayer, was assailed by stones, sand, and other missiles, apparently hurled by unseen hands, for no visible agency could be detected. This has been going on for several weeks with scarcely a day's intermission, and his stories of the matter, when related to those who were not eye-witnesses, were treated with the usual incredulity, and in one instance at least referred to the effect of intoxicants! Mr. Rolfe himself, being a thoughtful man, did not at once attribute the manifestations to the "supernatural" but thought they might have some electrical explanation. He therefore called upon Mr. Hesketh as an electrical authority and laid the case before him. Mr. Hesketh, although suspecting it to be a case of strained nerves due to the war, was broad-minded enough to see the possibilities of other causes, and paid a visit to the dug-out to investigate for himself. He then found that the man's report was quite true. Things *did* fly about in a mysterious way, making Rolfe their target to a degree that resulted in his being often badly bruised and cut. It was, as Mr. Hesketh remarked, as though some invisible agency strongly resented the digging, and vented its annoyance on the luckless Rolfe, who, with great pluck, kept doggedly on day after day, wearing improvised armour for his head and back, to shield him against the assaults of the Invisible Foe.

These are in bare outline the main facts of a remarkable story. There are many details which would make it even more interesting, but the full account will be published in due time. We told Mr. Hesketh that the case was far from unique in the annals of psychical research, and referred him to some of the leading authorities on the subject. These gentlemen have now taken up the inquiry, and have impressed Mr. Hesketh as their local representative to collect

the facts of the case with a view to its fullest investigation. Mr. Hesketh, it may be added, is not a Spiritualist in the commonly accepted interpretation of the word, but is a scientist who cannot close his eyes to the duality of human existence.

Meanwhile we may venture a few remarks on the subject of hauntings and disorderly phenomena of the kind reported. As we observed in a recent article, it is not safe to limit psychical phenomena to a single explanation. There is good reason to believe that some entirely meaningless and chaotic disturbances of physical objects are referable to obscure electrical conditions having no intelligent agency behind them. But the great majority seem to be purposeful, the outcome of the more or less blind and even frantic activities of a human spirit, the victim of some tragedy the truth of which has never come to light.

We once heard it stated that a person dying in circumstances of tragedy will, if he be of a highly mediumistic type, throw off from his body a subtle psychic fluid doubtless akin to what is known as "psychoplasm," and that this will float round the scene of the tragedy for ages afterwards (very much as carbonic acid will for years hang about the stagnant air of sunless rooms) and afford a link between the spirit and the physical world. In the area of this fluid the spirit may, and often does, quite unconsciously at times produce queer reactions on the material side of things.

In the case of the seaside dug-out, we think it not improbable that some circumstances may be discovered which will afford ground for a reasonable hypothesis if not for a scientific explanation.

## A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 10TH, 1887.)

Canon Liddon is bold enough to say, "Men have asked how if our Saviour really rose from the dead and was seen by a great many persons, it was possible for the Jews and others to reject His claims as they did. Our experience shows that when the human will is strongly disposed to ignore the practical consequences of a fact, it has a subtle and almost unlimited power of blinding the intellect, even to the most elementary laws of evidence," a fact with significant bearing on our investigations.

—From Jottings.

The Persian Minister was bemoaning the other day . . . that we did not send some men of ability to preach a liberal Christian doctrine without all the dogmas with which it is now weighted. "Dogma," he said, energetically, "is your curse." And not, I may add, the only one. We have improved Christ's simplicity of teaching from off the face of the earth, and have forgotten His most cherished precepts.

—From "Notes" by "M.A.(Oxon.)."

A DREAM PROBLEM.—In *LIGHT* of November 20th, 1915 we alluded to a curious problem raised by the editor of the Indian journal "Practical Medicine" relating to an odd dream experience which had been brought to his attention. The dreamer almost every night found himself addressing an assembly of persons most of whom were his friends and acquaintances. In the course of his speech he explained to them that he was only dreaming and that they were merely the creatures of his dream, a statement for which they naturally demanded some proof. How, it was asked, was the dreamer to convince the creatures of his dream that it was a dream. This query being sent out far and wide elicited a host of replies, a selection of which is now published under the title "The Dream Problem," Vol. I. ("Practical Medicine," Delhi, India). Some of the writers see nothing but absurdity in the question. Others (especially the Indian contributors) it starts on elaborate disquisitions on the philosophy of dreams, of a depth so profound that only the most patient readers can hope to fathom it. The book is a good illustration of the many and widely different points of view from which a seemingly simple subject may be approached.

## MAN, THE MICROCOSM.

ADDRESS BY THE REV. W. F. COBB, D.D. (RECTOR OF ST. ETHELBURGA'S, BISHOPSGATE).

(Continued from page 382.)

"All this," it might be objected, "does not take us far. It does not give us what you say it does." But they would find that it did, if they asked themselves what the origin of this extraordinary power was. There was something more in each stage of evolution than in the preceding stage: it grew as it went along. There was something in man that was not in the animal, something in the animal that was not in the vegetable, and he would suggest that in this fact lay the promise and potency of man's persistence beyond physical dissolution—because while closed in by Nature, while rooted in Nature, he was engaged all the time in transmuting the powers of Nature into something higher.

That was his first point. His second was that man was also rooted in God. When he (Dr. Cobb) was educated for holy orders he was indoctrinated with the deistic view of God which was then predominant, but that view, which separated God and man by a vast gulf, no longer existed. It might still be preached in obscure coteries, but it was practically dead, and with it had gone everything that might be adduced against the persistence of man. His (the doctor's) father had no doubt that the fragments of the mortal body would, at some distant date, by the wonderful power of God be collected and restored to life, but he did not suppose for a moment that his father held that belief now. He was sure that his father could see now that the resurrection was over, and there was no need for the collecting of fragments. What was the reason of the change? It was not the result of "new theology." The explanation was that most of them had come to hold as a reasoned conviction, as a truth which was the highest of all truths, that man was organic to God—that man was a spirit-being of such lofty sublimity, so near to God that he was as necessary to God as God to him. The speaker could not conceive of there ever having been a time when God and man were not two aspects of the same one coherent indivisible Whole.

He would take an illustration from the electric light. A man switched it on. The source of the light was the current, which met with resistance; the light was the event. In the same way God was the Power. He had made the current. Man was the focal centre. That was what he meant by saying that man was organic to God. The fact that he was rooted in Nature need not worry him, seeing that he was still more deeply rooted in God Himself. They might claim that they were in a literal sense sons of God.

Dr. Cobb here quoted a striking passage from Swinburne enforcing the same thought; also the declaration of St. Paul—"who, after all, knew more than some of us"—that "neither height, nor depth, nor any other creature can separate us from the love of God." "If it be true," said the speaker, "then I am not locked up in the processes of Nature. I am not a phenomenon of the material order, not merely what the sight is to the eye or the ripple to the sea. I am not merely the boat; I am the rower in the boat; not merely the tune, but the player. The boat may perish, the tune may cease, but rower and player remain."

If man were rooted in Nature alone, then he was a transitory being, for Nature was transitory, always changing. All change meant the breaking up of some combination into its elements. Taking a man's sensations, ideas, thoughts, &c., could they split up the man and have these things remaining apart from the man himself? One could separate water into its elements, but one could not separate the thoughts and sensations of a man from the man himself. They were the man, and because he was complex he was not in his essential self fully subject to the process we called change. So on all grounds there was something about him of a mystical and transcendent character which guaranteed that he did not disappear with the break-up of the physical body. No one of those present would dream of identifying himself with his body. Though intimately

connected with the man, it was not the man: it was merely a kind of overall which he would ultimately put off. Man was becoming more and more convinced of his ultimate independence of the body.

A further point. We had another side to our nature and that was the love of ideals. The man devoid of ideals was no man. Our most real self was to be found in those few moments when we were prepared to stake all we had on a certain ideal. "Though the whole race perish," said Plato, "truth, beauty and goodness still persist." The story of human progress was the story of how man had been endeavouring to grasp more of the eternal truth, beauty and goodness. Those ideals were eternal, and, being properties of persons, they made their possessors eternal also.

That last remark went to show that something more than mere survival awaited us. One could conceive of man being like a clock wound up to run for a hundred years or so in some universe or other. But no, there was something about him, with his wonderful powers of clinging to the ideal, of living and dying for the ideal, which spoke of immortality, an immortality not only waiting for him on the other side, but already in his possession. Many a young soldier was offering his life because somehow he had got it into his head that the freedom and the glory of England was an ideal; he was fighting for the incarnation of an ideal in the hope that by his sacrifice it would be brought nearer to embodiment; and he (Dr. Cobb) could never doubt that a young man with that spirit had the secret of immortality already within him.

There was, then, no need to be sceptical. If man was rooted in Nature and in God, man was not merely an appearance, but an aspect of God Himself. The Chairman had referred to anthropomorphic conceptions of God, but the word "anthropomorphic" had a true sense as well as a false one. We were bound to interpret God by the only standard we had—man's own personality. It was the highest thing we were aware of. The mistake was that some people interpreted God by a bad anthropomorphism. If we interpreted Him by the highest we could conceive of, that was the best we could do. If man was the consummation of all the processes of Nature, if God was manifesting Himself through man, then it was through man we had to interpret God. If we took the idealistic view of man's true nature and being, we had in God what we had in our own self.

Man had two qualities which appeared on the surface to be mutually contradictory. We found in him identity and diversity. He (the speaker) was conscious of being the same individual that he was twenty years ago and yet he was changed. In the same way identity in the Divine Being was consistent with the existence of an element in His nature which belonged to change. Further than that we could not go. Fixity and change were both true. In our own experience they harmonised perfectly, neither got in the way of the other, and there was no reason why we should not say of the Deity Himself that He had a double side. The root principle of life was duality, and that was not the whole of the truth. There was no love without the lover and the beloved, and the relationship between the two. Every duality was a manifestation of an eternal trinity, whatever Mr. Wells might say. They knew the vitriolic scorn which that clever writer had thrown on Athanasius as having invented the Trinity. Athanasius did nothing of the kind. The trinity was in Nature and man. If only they could get into the general folk-mind the idea that this life was but one fragment of a much larger life, that we had been here—or somewhere—before and might be here again; that we lived many lives and that each of those lives was lived in some one of the many mansions of our Father's House, we should solve the problem of Death and the social problem as well. If people once got into their minds the idea that man was essentially spiritual, like the world in which he was rooted, like God whose son he was, they would have solved one of the great problems which had puzzled our philosophers and politicians for ages.

Thus on the question of man's persistence through death the *onus probandi* rested not on the Spiritualists but on their opponents. But the whole argument went to show that this

life was but a fragment of a very large, very beautiful and in the end an eternal human existence. (Applause).

On the chairman's proposal a hearty vote of thanks was passed to Dr. Cobb for his interesting and deeply thoughtful address.

\*.\* Dr. Cobb delivered an address under the same title as the above at the residence of Lord and Lady Glenconner on Thursday, the 22nd ult., which was much on the lines of the one here reported.

## RACHEL COMFORTED.

THE CONVERSATIONS OF A MOTHER WITH THE CHILD SHE, AT ONE TIME, THOUGHT SHE HAD LOST.

BY "RACHEL."

There are many mothers, during these heart-breaking times who, like myself, lost one child, perhaps years ago, and now, since the war, have lost another, or even two or three more. These will, I believe, share with me a bewildered sense of surprise, and added sorrow, because they find themselves mourning the child recently removed more than they now mourn the other darling who passed on earlier. They may ask themselves, as I have done since my second boy's "death," why nearly all the grief and tears now are for the child newly gone, while one's heart was long since more or less comforted about the other child. And perhaps, as with me, this thought will intensify the whole anguish, for fear that the first child who passed on may imagine, "Oh! Mother doesn't love me now as much as she once did. Her tears are now all for my brother."

With a woman's intuition that hundreds are thus grieving, I would tell them *why* they now mourn so bitterly the recent loss, while the earlier pain is eased.

My Sunny's conversations, together with the nightly education which I am aware I am receiving somewhere (though I can bring hardly any recollection of it through) have told me the answer to what appears puzzling in this matter. One knows that one's love and devotion to the earlier-vanished darling have not abated one jot with the lapse of years! One longs just as passionately for a sight of the loved face and the sound of the dear voice as when the pain was one day old. So what does it mean—the comparative calm of that once tempestuous sorrow as against the new agony of the more recent one?

This is what it means, and only this. One has simply become aware that that child is not dead at all. And over the later, newer loss, that knowledge is at present choked out by blinding anguish and therefore cannot at once penetrate one's physical consciousness, nor will do so while we mourn the loss of the physical body so dear to us, which is, of course, the only thing we really have to mourn. The boy himself is as much alive as he ever was, and all that has happened in the case of his brother, mother, sister or father is that we have learnt to *know* that this is so.

You may ask, poor bereaved ones, "Then why does not that same knowledge comfort me afresh now?"

Well, it does, little as you may be aware of it. Your physical self is grieving for that other physical form. Your spirit is not mourning his spirit, though you may think it is. We are all spirits in the one and same world, so what is there to mourn? We have never been parted for a moment, could we but realise it. All that has been parted is the material part of us—and of them.

But while the loss is new, while agonising reflections concerning the dear garment we loved and knew (mistaking it, in the blind past, for the wearer) overwhelm our outlook, we naturally can see and realise but little else. The great truth is hidden in our own tears and in our own darkness.

I take it that when the day comes, as it does come, sooner or later, when you can bear to think, and even speak, of "him" or "her," it is simply because you have really learnt to know, beyond all manner of doubt, that he, or she, *never died at all*.

This must be the case. The love has never altered. I "lost" my Sunny seventeen years ago. If I could love him more to-day than I did then, I do. I know that if someone told me, "If you will walk across the world bare-foot, encountering every pain, privation, danger and hardship known to humanity, you shall at the other end find your child Sunny," I would do it to-day as eagerly and assiduously as I would have done it then—fearing nothing, minding nothing, in my great love and longing to clasp him once more in these arms. I have gone hungry for him all these seventeen years. Yet when his brother, my darling Yoric, lost his life in this war, the agony was chiefly for him, not for Sunny—and why?

Simply because I have learnt to realise that the one child is not dead at all, while the physical loss of the second boy has temporarily overpowered me, in spite (I am almost ashamed to say it) of all the blessed comforting given me by my lost, and found again, Sunny.

Slowly, but surely, that same knowledge is reaching my wounded spirit again—about the second boy.

So do not grieve over this thing, mothers and wives. It does not mean that the other love is any less. It means only that you have grown wise over him, and are still in deep waters about your second loss. Soon you will know that he, too, is more alive than ever he was here. You may have no manifestation of it. All the same, the knowledge will grow, and grow, and grow. You will unconsciously be learning it in your sleep (when you visit the unseen world, just the same as you will do at "death," and there find those you love so dearly and so faithfully). You probably will remember nothing of it on awaking. Never mind! The memory and knowledge lie there, deep down in the chambers of your true self, your soul. And thus comfort comes at last.

Often has Sunny written (since his "death," be it understood) in his joyous way, racing across the paper (too excited even to attend if I called out "Stop! stop! What's that last word?" or some question of the sort), "Surely, mother, you haven't forgotten *last night* already?" Then I would ask, "What? Do tell me, darling, what you mean."

And he would write, "Why! You were so happy! You did my curls, brushed them, and twisted them round your finger. Then you went with me in the garden and we went to see Towzer in his stable. You can't have forgotten, mother?"

Oh, but I had, entirely!

Once I asked him, "When I am with you at night, do I remember about your death? Do I cry?"

"Oh, no, of course not," he wrote. "Why should you cry when I'm there alive all the time?"

Sunny hated to see me wear black. Once he suddenly drew a grave, and wrote at the top, "Funeral of Mr. Black." I asked what on earth it meant. He said, "I want to see you in colours. The black makes a thick fog round you. I can't get so near to you. Do leave it off, mother darling."

Still I wore mourning. He then began, and at the end of nearly every day's conversation, wrote, "Good-bye, Mr. Black," until I ceased to wear it.

[For the preceding instalment of this series of articles, see LIGHT of September 22nd, p. 299.]

## "LIGHT" ADVERTISEMENT COMPENSATION AND MAINTENANCE FUND.

We have to acknowledge, with thanks, the following further donation to this fund:—

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Miss Duperly	...	...	...
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We have not been able to furnish our readers of late, as we should have liked to do, with even brief reports of the interesting addresses which are being given at the rooms of the Alliance. It must suffice to record the fact that on the 29th ult. Dr. W. J. Vanstone gave a most absorbing account of St. Francis and the monastic order of which he was the founder, and that on the 30th, "Morambo," the guide of Mrs. M. H. Wallis, dealt in his usual illuminating fashion with the question "How the Disadvantages of Premature Death are Overcome."



## "STARS IN THE DUST HEAP."

MR. BOOTH TARKINGTON ON PSYCHIC EVIDENCES.

In the course of a long article under the above title in the November issue of the "New York Metropolitan," Mr. Booth Tarkington, the well-known author and dramatist, deals with the question of life after death. He commences with an amusing sketch of a typical family, "the Smith family of Topeka" who never went out of their native State of Kansas, never wished to go and were suspicious of those who came from outside that State. Mr. Tarkington elaborates his parable with much humour, presenting a satiric picture of the state of mind exhibited by many people towards any world but this.

Next he reasons on the popular attitude towards death, pointing out that there are minds which wrap themselves with satisfaction about a confusion of words. "Death is negation," they say; but how can they know something about nothing? They do not even rise to the scientific height of a guess.

"In man," continues our author, "there is a profound physical distaste for death. . . . He lets his mystics and priests chant of it vaguely on ceremonial days, but he really does not wish to think about it at all. Therefore he is naturally inclined to throw discredit upon investigation and investigators." Moreover, some thinkers (in their own dislike of the subject) have claimed that this very distaste for death is the only basis of man's hope of survival.

And there are others who say that man got the notion that he had soul through his savage ancestor's dreams; the savage woke from slumber and said, "I have been in strange places, obviously far away from my sleeping body. Therefore there must be two of me—the me of my body, and the me that leaves my body and goes away. Hence, when my body dies, the me that dreamed may still be alive." The civilised man's dream of survival is only a savage's dream after all, these rationalists say.

Thus they claim to have demolished the theory of survival. But, plainly, they may be (for all they know) exactly like the rational argufiers who may have said, in the year 1491 Anno Domini: "The earth is flat. Columbus believes it is round because his grandfather had a passion for round fruit, such as oranges and apples: the love of rotundity is inherent in his blood." To imagine the origin of a desire or a conception is not to prove that the thing desired or conceived has no existence, as any hungry child will demonstrate to a doubter's satisfaction.

Next he deals in caustic fashion with those who despise psychic evidences on the ground that the kind of world foreshadowed is not what they consider they have a right to expect.

And there are the other credulous: those who have a strange notion that Nature necessarily works with a kind of snobbishness or aristocracy of gesture. They look for the dramatic and graceful in her, expecting her to show forth something Grecian in great matters; they respect a thirty-knot battleship and forget Watts and his tea-kettle; they would like to see Ajax defying the lightning, but cannot believe that Ajax might better have understood what he was about if he had begun by rubbing a cat's back in the dark of a woodshed. "What!" they cry. "Look for the high dead among 'mediums,' 'psychics,' slate-writers, rappers and trance babblers? Do you expect Moses to be rapping 'I'm all right' on a four-dollar table in a 'back-parlour' smelling of fried potatoes?" The seeker answers, "I do not expect Moses. I do not expect at all."

An inventor explained why the Wrights made an airplane that would fly. "They weren't graduates," he said. "They hadn't been conventionally educated in mechanics. They hadn't learned that certain things couldn't be done—so they did them!" This explains, incidentally, why genius usually comes from the country, and, pertinently, why it is scientific to keep an open mind.

It is a very long article, and we are the less reluctant to skip much of it because, excellently as it is written, it deals with many matters which are already old ground to most of us. We give the concluding portion as representing an attitude which is now a growing one amongst thoughtful observers towards the question of psychic evidences:—

Now, certain men have said that they have evidence of survival, and some of these men are scientists—even scientists by profession. If they have the evidence which they say they have,

then it is going to be possible to establish, before very long, the most important fact that can affect mankind. There is no doubt that these men believe the evidence; and their critics, unable to assail their sincerity, attack them upon the point of gullibility. But this leads a person of open mind to suspect the criticism of a gullibility of their own; that is, they may be gulled by their prejudices. They are, indeed, thus gulled if they declare Sir Oliver Lodge to be gullible because Sir Oliver claims to receive messages from a dead person. To show Sir Oliver gullible, the critics must prove the messages to be fraud or delusion. They prove only their own superstition who say, by implication: "But spirits do not do thus-and-so; they do not speak thus-and-so."

No doubt, serious investigators have been gulled; that means nothing of importance; secret service men have had bogus money passed "on" them. The question is, whether or not the investigators have ever found true metal—if it were even a centime! Most of them believe they have; and therein is a circumstance of such significance as may give us strangely to think, if we will take leisure to note it: of all the men professionally of science who have seriously and persistently investigated and studied the alleged phenomena of "Spiritualism," the overwhelming majority have drawn the conclusion, as a result of their patient researches, that there is personal survival of death.

Only levity sneers at them now—at these patient men who have sought truth in the dust heap. They have not yet failed: neither have they shown the truth—if they have found it—so that all men may see it and know that it is indeed truth. Their task is heavy, but it is the greatest one, for it is the task that must be done before civilisation can begin. To lift the burden of the unknown from the human soul—to destroy the great darkness; that is the work which engages them. Man cannot be sane in the daylight until the night becomes knowable.

## THE LATE MRS. J. J. MORSE.

To the brief record in our last issue of the transition on the 25th ult. of Mrs. J. J. Morse, the wife of the Editor of the "Two Worlds," we may now add a more extended notice. Mrs. Morse, who had passed her sixty-ninth birthday, had been a Spiritualist for over fifty years. A woman of strongly marked individuality, her Spiritualism was of a broad and liberal character, and in a quiet and unobtrusive way she did much for the cause she loved. Some twenty years ago she was one of the best known ladies in metropolitan Spiritualist circles by reason of the genial hospitality which she extended to workers from different parts of the country as well as from abroad, whenever they visited London. She accompanied her husband during his last journey round the world, visiting Australia, New Zealand, and the United States (the latter for the second time), and was his warm and faithful helper in all his public labours. Mr. Morse writes of her that she was "a good woman, a loving mother and a most excellent wife." Her long illness, during which she was nursed with unremitting care by her daughter, was the result of heart shock from an air raid in London on August 15th, 1915, when, with her husband, she was visiting some old friends at Clapton. The funeral, which took place at the Southern Cemetery, Manchester, on the 29th ult., was a quiet one, the attendants being a few personal friends, though many others, including representatives from the local Spiritualist societies, were present to show their respect and sympathy. Mr. A. W. Orr, at the special request of the deceased lady, conducted the services, and in the brief addresses which he gave at the house, in the cemetery chapel and by the graveside, he referred, with the warm appreciation of a friend of many years' standing, to her fine character and generous disposition. The floral tributes were many and beautiful. Mr. Morse asks us to add that the number of kindly letters and telegrams he has received has been so many that he cannot acknowledge them individually, and therefore takes this means of publicity to thank all concerned and to assure them that such widespread manifestations of sympathy have greatly cheered his daughter and himself.

L.S.A.—Dr. Ellis T. Powell has decided to change the subject of his address to be delivered at the Salon of the Royal Society of British Artists on Thursday, 13th inst. Instead of speaking on "The Imperial Keystone: A Study in the Psychic Evolution of the British Kingship," Dr. Powell will deliver an address on "Raymond Re-studied."

## WATER DIVINER WHO SAVED AN ARMY.

### SAPPER KELLEY'S MUNIFICENT REWARD.

In *LIGHT* of April 1st, 1916 (p. 106), we gave an account of the feat of Sapper Stephen Kelley, of the Australian Light Horse, in locating water by the methods of the dowser at Suvla Bay. The "Star" (whose expressed contempt for psychic powers is only equalled by the readiness with which it publishes accounts of supernormal phenomena) thus recalls the case in its issue of the 23rd ult. :—

Science still laughs at the "dowser," the water diviner who finds drink in the desert by the bending of a twig; but one such, at least, has justified his claim to be able to strike the rock and bring forth the precious fluid.

This is Mr. Stephen Kelley, lately senior wireless engineer of the 3rd Light Horse Brigade, Australian Engineers, with the rank and pay of a sapper; now a civilian with a temporary pension of 7s. 6d. a week.

In the darkest days of the Gallipoli campaign, when our soldiers on that sun-baked peninsula were dying of thirst, Sapper Kelley went out, wounded though he was, and indicated a dozen spots where water would be found. And found it was. Within a few hours borings were made, pumps rigged up, and Gurkhas, Anzacs, and English were drinking their fill and bathing in what was over.

"Our water supply used to come to us in tank barges," he told a "Star" man, "but in May, 1915, I told the authorities that there was plenty of water on the peninsula. They bored where I told them, and found it in abundance. Later I was asked to go to Suvla Bay and report on the probability of water there."

Then follows a thrilling account of Sapper Kelley's plucky adventure into the Turkish lines in quest of water, of which his strange gift discovered an abundance—sufficient to supply one hundred wells. In the course of his narrative he made the following interesting statement :—

"I do not use a twig as most diviners do, but a piece of copper, a penny, or a length of wire, or, as in this case, the copper driving band of a Turkish shell."

As a result of his expedition to Suvla Bay in August, 1915, wells were sunk according to his directions, and before long—

"every man of the 100,000 troops had his water bottle full, his thirst quenched, and many of them were bathing in buckets. During the next two days I located thirty-two springs, the deepest only 25ft. below the surface."

"A few days later I was invalided home, and thousands of troops, black and white, lined up to give me a cheer. And now I'm invalided out as unfit, and have had to fight the authorities to get my pension of 7s. 6d. a week, while my offers to go and find water on any front in the world have been rejected."

Mr. Kelley has been conscious of his peculiar gift since he was five years old, when he used to find water in the fields near his Australian home.

We wonder what Sir William Barrett thinks of it.

### MYSTICISM.

The ideas given below are summarised by a correspondent from an address recently delivered at the Academy of the Order of Ancient Wisdom, John Dalton-street, Manchester, by the President of the Order.

True mysticism is an exact science, and, contrary to many opinions, it is intensely practical, since true mystics, far from being dreamy, unpractical people, are invariably the most practical, clear-seeing of any.

The mystic path is no idle dreamy fancy, but an actuality, and life becomes real through the uniting of oneself with the interior life.

The effects of true mysticism on the various parts of our nature can be roughly outlined as follows :—

In the mind it is associated with reflection, research and the use of the understanding, and the endeavour to realise the Divine Immanence. Man is quite justified in using his speculative faculties and accepting certain working hypotheses as starting points, leading upwards. The mind of man has an innate consciousness of the Divine Immanence, and the endeavour to grasp this and interpret it finitely is what the mind is incessantly striving to do, hence mysticism and mystics. True mysticism is not mystification.

The influence of mysticism on the will is the joyful self-

surrender which is the marked characteristic of the lives of many mystics known to us through history.

The influence of mysticism upon the feelings is the pushing of religion to the highest point possible, when, in fact, it is no longer religion, but becomes mysticism itself, and we experience that sense of oneness which is caused by the conscious apprehension of the Divine Immanence in all beings.

In the soul, mysticism produces the highest form of contemplation, i.e., "the loving gaze of the soul upon truth; previously accepted by the mind, and aided by Divine grace." True contemplation is not severe and strained concentration, but rather should be easy and natural and quite a normal activity of the soul.

The influence of mysticism on the body is not necessarily, as some suppose, the production of a perfect body, free from all ailments. Experience has shown that some of the greatest mystics have had the feeblest of physical bodies, and that on their sick-beds, in the throes of physical agony, the sublimity and grandeur of their souls have arisen triumphant over all mundane trials.

Mystics may conveniently be divided into three classes, viz., the philosophic, the religious and the theurgic or Nature mystic. The first produces the sage, the second the saint, and the third the occultist and spiritual artist; they all may be great in their respective spheres. The keynote of the philosophic mystic is the use of the understanding and progressive speculation; that of the religious mystic devotion, prayer, worship and the love of religion for religion's sake and for the love of God. The Nature mystic traces the magical currents of life through all their countless manifestations, and in the heart of Nature herself endeavours to feel the presence of the One Reality pervading all things. The saint seeks this in its highest aspect—God; the sage seeks it in the pursuit of true knowledge.

## LETTERS TO THE EDITOR.

### The New Revelation.

SIR,—I shall feel obliged if you will give me space in your columns to correct a slight mistake in that part of Sir Arthur Conan Doyle's recent address, in which, speaking of the origin of the new religious revelation, he is reported to have said: "Whence did it come? It came in the main through automatic writing, where the hand of the human medium was controlled either by an alleged dead human being, as in the case of Miss Julia Ames, or by an alleged angel, as in that of Mr. Stainton Moses" (p. 365). I presume that the angel referred to was the control "Imperator," who was so closely associated with William Stainton Moses, and I wish to point out that this control always represented himself as having been at one time incarnate on this planet, and that he never controlled his medium for automatic writing, but employed as his amanuensis a control called "Rector." "Imperator" did, however, give trance addresses through his medium, and many written messages were followed by a cross and the initial letters of his name and designation—*Imperator Servus Dei*.

The controls of Stainton Moses were many and varied, and at times communications proceeded from a company of associated controls who used their amanuensis for the purpose of their message; but they all, with possibly one exception, alleged that they had once lived as human beings and some of them claimed historic names. Among the "Spirit Teachings" published by Stainton Moses there is a communication which deals with the influence of music, and in reference to this he states on page 211 that it was signed with the autographs (exact facsimiles) of two well-known composers, as well as by some other names known to him. I will add that as a psychical researcher of more than fifty years' experience I welcome most heartily Sir Arthur Conan Doyle's admirable address, and I venture to offer him my congratulations on his escape from the trammels of Materialism, and on his acceptance of a body of doctrine which is, I believe, destined to revolutionise the religious thought of the age.—Yours, &c.,

F. W. PERCIVAL.

1, Chesham-street, S.W. 1.  
Nov. 24th, 1917.

THE essence of intellectual living does not reside in extent of science or in perfection of expression, but in a constant preference for higher thoughts over lower thoughts. Here is the true secret of that fascination which belongs to intellectual pursuits, that they reveal to us a little more, and yet a little more, of the eternal order of the Universe, establishing us so firmly in what is known that we acquire an unshakable confidence in the laws which govern what is not, and never can be, known.—PHILIP GILBERT HAMERTON,

## SOCIETY WORK ON SUNDAY, DEC. 2nd, &c.

*Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 8d. for every additional ten words.*

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Mrs. M. H. Wallis's inspirers gave instructive answers to written questions. This was preceded by a heartfelt resolution of sympathy with Mr. and Miss Morse, in which reference was made to Mrs. Morse's "open-hearted friendship and untiring efforts in helping forward the noble truths of Spiritualism by her loving co-operation with her esteemed husband and daughter."—77, *New Oxford-street, W.C. 1.*—On November 26th, excellent clairvoyance by Mrs. E. A. Cannock. For Sunday next see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Baywater, W.*—Mr. Peckham, on "Human Personality"; Mr. G. Prior, on "The Inspiration of Fellowship." For Sunday next see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cannon-dish-square, W.*—The services were conducted by Mrs. Fairclough Smith; the morning meeting being devoted to "Our Fallen Heroes"; the evening a fine inspirational address. Sunday next, morning, Mrs. Fairclough Smith; evening, Mr. Machbeth Bain.

**WIMBLEDON SPIRITUALIST MISSION.**—Very instructive address through Mme. de Beaurepaire. For prospective announcements see front page.—R. A. B.

**READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Services 11.30 a.m. and 6.45 p.m. Addresses by Mr. Howard Mundy. Sunday next, Mr. E. Deadman—T. W. L.

**FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.**—Excellent address by Mr. Conner, on "Spiritualism." Sunday next, Mr. Halls, 6.30, No. 13 Room.

**TOTTENHAM.—684, HIGH-ROAD.**—Mr. Pulham spoke on "The Handwriting on the Wall," and Mrs. Pulham gave clairvoyance. Sunday next, 2.30, Lyceum; 4 p.m., Mr. G. R. Symons.—D. H.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Morning, circle, conducted by the members; evening, excellent address and clairvoyance by Mrs. A. Jamrach. Sunday next, 11 a.m., church service; 6.30 p.m., Mrs. Cannock.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Mr. H. Wright, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Sergt. Newton, address and clairvoyance.—J. M. P.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Interesting address by Mr. Elliott. Sunday next, 3 p.m., Lyceum; 6.30, address and clairvoyance by Mrs. Marriott. Monday, 3 p.m. (ladies), Mrs. Self, clairvoyance. Wednesday, 7.30, address and clairvoyance.—E. M.

**BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.**—Good morning circle; evening, thoughtful address by Mr. Hepburn. Sunday next, 11.15, circle service; 3, Lyceum, and Study Group; 6.30, Mr. F. J. Miles. Thursday, 8.15, clairvoyance.—N. B.

**HACKNEY.—240A, AMHURST-ROAD, N.**—Mrs. E. Marriott, address on "Self Culture," and well-recognized descriptions. Sunday next, 6.30 p.m., Mr. R. Boddington. Saturday, 8th, 6 p.m., Miss Cowley and Miss Cochrane. Monday, 8 p.m., Mrs. Brookman.—N. R.

**BRIGHTON SPIRITUALIST BROTHERHOOD.—OLD STEINE HALL, 52A, OLD STEINE.**—Excellent address by Mrs. Jennie Walker. Sunday next, 11.30 and 7 p.m., Mrs. Walker; Lyceum at 3. Monday, 7.45, farewell meeting to Mrs. Walker. Tuesday 7.45, Thursday 7.45, meetings for inquirers.—J. J. G.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET** (close to Clock Tower).—Morning, circle; evening, Mrs. Curry, address and descriptions. Sunday next, 11 and 7, Mrs. A. Boddington, addresses and descriptions; also during the week at Windsor Hall. (See special paragraph in next column.)

**CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.**—Sunday next, 11 a.m., public circle; 7 p.m., lecture by Khwaja Kamal-ud-Din, B.A., LL.B.; a second lecture on the 16th at 7 p.m. Friday, at 8 p.m., public meeting.—M. C.

**HOLLOWAY.—GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. T. O. Todd, on "Life's Colorifics"; evening, Mr. R. Boddington, inspiring address. Sunday next, 11.15 a.m., Mrs. Agnes Smallman; 3, Lyceum; 7 p.m., Mr. Forsythe (President of L.L.D.C.) and others. Wednesday, special lecture by Mr. T. O. Todd in aid of Lyceum Christmas Treat. Thursday, treat to fifty wounded soldiers, 2.30 to 7, then till 10 o'clock Social. Free to members and friends. Collection. Gifts will be thankfully received.

**WITCHCRAFT ACT AMENDMENT FUND.**—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us a statement showing the amount subscribed to the fund to the end of November as £503 2s. 8d. Of the subscriptions received during the month, we have only space this week to acknowledge the following:—Southampton Society, £7; Central Society, Newcastle-on-Tyne (second donation), £2 10s.; Sion-street, Radcliffe (per Miss Mawdsley), 8s. 4d.; Mrs. Charnley, Leeds, £1; a Few Friends (Grantham), £2; Doncaster Society, £2 11s. 6d.; Brighton Spiritual Mission, £2 1s.; Heber-street Society, Keighley, £3 6s.; Mr. and Mrs. Barnes, Birmingham, £5; Meersbrook Society, Sheffield (two donations), £2; Mr. E. W. Morris and Mr. Wood (Armley), 5s. each; Six Bells Spiritual Society (per Mr. C. Phillips 8s. 5d., per Mrs. E. J. Eastwood 2s. 8d.), 11s. 1d.; Mr. F. Heeley (per Mrs. F. H. Park, Liverpool), £2; per Mrs. H. Butterworth, Barrow, 10s.; Roxburgh-road Society (per Mr. Watts), Leeds, £1; Southend Society (collection, including 10s. 6d. from Mrs. Cannock), £6 10s.; per Mr. J. H. Mountain (Leeds Psycho 4s., Mrs. E. Appleton, Liverpool, 5s.), 9s.; Mrs. Read, Southport, £1; Skithwaite Society (M. O. P. 25s., collection 9s. 6d.), £1 14s. 6d.; Southern Counties' Union (Bristol Spiritual Church, M. O. P. 5s. 4d., collection £4 4s. 8d.), £4 10s. (M. O. P. means "miles of pennies.")

**AMALGAMATION OF BRIGHTON SOCIETIES.**—On the suggestion of the Southern Counties' Union a conference has taken place of representatives of the Brighton Spiritual Mission and the Brighton Progressive Spiritualists, as a result of which these two societies, the oldest in Brighton, have resolved to amalgamate under the title "The Spiritualists' Church, Brighton." The united body starts with a membership of over seventy, a building fund of £100, and a good balance for current expenses besides an ample equipment of furniture and effects. The first year's officers will be Mr. H. J. Everett, president; Mr. Robert Gurd, secretary; Mr. J. W. Hoskins, financial and hospitality secretary; Miss A. Scoggins, minute secretary; Mr. Cager, treasurer; Mrs. Dingley, assistant treasurer; with a committee composed of six members from each society. Efforts will at once be made to procure larger and more suitable accommodation, but for the present the services will be held at Windsor Hall, Windsor-street, opening on Sunday, December 16th, when Mr. F. T. Blake will be the principal speaker.

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