

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,939.—VOL. XXXVIII. [Registered as] SATURDAY, MARCH 9, 1918. [a Newspaper.] PRICE TWOPENCE. 12 1/3
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CONTENTS.

Notes by the Way	73	L.S.A. Memorial Endowment Fund.....	77
Spiritualism and the Fullness Thereof	74	The Glastonbury Messages	77
A Prayer.....	74	The Church and Psychical Phenomena	77
War or Peace?.....	75	A Generation Ago.....	78
Mediumship of Mme. D'Espérance	75	The Resurrection of Christ	79
Telepathy and Medical Science.....	76	Psychic Photography	80
		"Angel Ministry".....	80

NOTES BY THE WAY.

The resolution concerning inquiry into psychical phenomena, to which allusion was made in "Notes by the Way" (p. 57), was proposed by Lt.-Col. Sir Alfred Welby at the House of Laymen on the 20th ult., in a slightly modified form, but was not carried. By the kindness of Sir Alfred we are able to present on another page a report of his speech on the occasion. It will be seen that in presenting his case he lays claim to little or no practical experience of his own on the subject, but what his plea may seem to lose in cogency on that account it gains as coming from one who approaches the question in an impartial spirit. The whole episode is significant of the forces now at work, but it is only one of many examples of the intense desire felt both amongst the clergy and the laity for the investigation of psychic science as a subject of the most vital importance to the Christian Church to-day. LIGHT has given so much attention to the subject of late that it is needless to recapitulate the arguments. For the present we content ourselves with recalling the observations of Dr. Ellis Powell in one of his addresses to the London Spiritualist Alliance: "The reason why the churches are empty is because men have lost their hold on the spiritual realities which lie behind the churches. . . . When you once convince the vast public of the psychical origin of Christianity they will fill the churches to overflowing."

The article in last week's LIGHT analysing the theory of the author of "The Gate of Remembrance" as to the origin of the Glastonbury messages was, as then mentioned, from the pen of a member of the Scots Bar. It should, perhaps, be stated that his notes were not written with a view to publication, but after we had seen them he was good enough to consent to their appearance in LIGHT, whose readers, we knew, would welcome the views of an expert in the laws of evidence who had no bias either for or against the theory propounded in the book. It is a theory the most striking feature of which to our mind is its astonishing vagueness. Yet it is a theory held by several people who have examined psychical phenomena and found them real. We can in fancy trace the workings of the minds of some (not all) of these folk, as thus: "The idea that these manifestations are due to spirits is the theory of Spiritualists who, report tells us, are an ignorant and superstitious body of people with whom it is not wise to be too closely associated. But the manifestations must have some cause. Let us choose, therefore, something abstruse and impressive, something that will take off the Spiritistic taint." And so we get recon-

theories of cosmic memory and the like, camouflage being a fashion in philosophy as well as in war.

When the Spiritualists, who number in their ranks many able minds in the learned professions—a discovery which usually comes like a thunderclap to their foolish detractors in the Press and elsewhere—encounter these wonderful theories they are able with ease to prove them wanting. For the avowed Spiritualist has no mental reservations to protect, and is quite indifferent as to whether his truth is "respectable" or not. And as for the rank and file of Spiritualism, their experience and common sense, arm them securely against sophistical verbiage. They know that the arguments directed against personal self-conscious life in another world would apply with just as much (or as little) force against personal self-conscious life here. Some of us would be willing to concede to the theorists their idea as to messages from the unseen world being due to a "stream of memories," for instance, if they would only admit that the theory is not incompatible with the idea of a personal consciousness. But they prefer the half-truth. The human entity is a "strain in the ether," a power, a force, a principle, an idea, but it is none the less also at the same time a personality, a self-conscious being. To call water H_2O , or *aqua pura*, is merely to disguise its name in a chemical formula or a Latin phrase. It does not alter the nature of the water, which remains the homely thing we know, and continues to refresh us as before. That, we think, fairly illustrates the proceedings of psychic investigators with a bias against simple interpretations of facts strange to them but quite familiar to us.

"Messages from Meslom through Lawrence" is the title of a small paper-covered book published by Elliot Stock (price 1s.). The messages are left to speak for themselves, for the author gives no particulars of the circumstances in which they were received. We start with a message dated May 4th, 1917, commencing with the words "Meslom is here and will bring Lawrence," and so pass to communications dealing with the experiences of Lawrence as a spirit for whom Meslom appears to act as teacher and guide whose own utterances are blended more or less with those of his ward. The teachings are of a high grade, and although lacking that concrete intellectual form which alone for some people can make after-death conditions reasonably clear, there is much that is confirmatory of other statements from those beyond the bourne. Thus Lawrence, answering, under the guidance of Meslom, a question as to whether the evolution of man as an individual begins on earth says that, so far as he can find, man's evolution begins with earth, but that the soul [spirit] has existed from all eternity in the Divine Intelligence. Its first individual expression is in man. "Each man is not God, and yet the soul of each contains a particle of the divine essence, divinely implanted."

SPIRITUALISM AND THE FULLNESS THEREOF.

BY E. WAKE COOK.

Spiritualism has received an immense impetus through this soul-awakening war; but recent discussions caused by the communications received from some of our young heroes cut off in the flower of their youth, and valuable works lately published by members of the Society for Psychical Research, all tend to give a truncated view of Spiritualism. It is apt to be treated as if it consisted entirely of such communications, or as if it began with the S.P.R. This is like treating Christianity as if it began with the Popes of Rome. From the standpoint of evidence, the Grand Old Man of science, Alfred Russel Wallace, O.M., said, before the S.P.R. was thought of, that the facts of Spiritualism were as well proved as any facts of Science, and that the Spiritualist's explanation of them was the only tenable one. Since then nearly all the fundamental conceptions of Science have changed or have been superseded, while Spiritualism has grown in strength and steadfastness. Like a Tree of Life, its roots have struck ever deeper and deeper, and its branches have attained heaven-kissing heights.

Since Wallace uttered his unchallengeable dictum there has appeared all the voluminous sifted and verified evidence patiently accumulated by the Society for Psychical Research, illuminated by the flashing insight of Myers and other men of genius. But they have all been playing Hamlet without the Prince, and have ignored the most important, significant, and illuminating case in the whole range of Psychology. To treat Christianity without Christ would be a parallel procedure! The case of the Father of Modern Spiritualism throws searching and invaluable light on Inspiration and on all the world-teachers, the prophets and the seers of all the ages; and the amount of new light he brought exceeded in quantity and value that brought by any, if not by all of them. Few of them brought anything beyond a few beautiful moral maxims. And even these were founded on some barbaric or utterly inadequate conception of Existence, its meaning and purpose. The old-world priests frequently threw the shadow of themselves, like Brocken spectres, on the mists of primitive speculation and belief, and pictured a "God" after the Kaiser's own heart—a man of war, a Lord of Hosts; angry, jealous and revengeful, One who perpetrated all the ingenious horrors of the Egyptian plagues, from a desire to show power; hardening Pharaoh's heart after each display that more horrors might be inflicted on the unfortunate people suffering for the sins of their ruler. The man after this "God's" own heart drove his enemies through lime kilns, and lacerated them under harrows, barbarities which even the Kaiser-Huns have not yet perpetrated.

Christ's great work was to sweep all this aside, and He proclaimed a God of Love. This was a magnificent advance, the brightest flash of inspiration in the whole history of religion. But the scheme of salvation was built on the old Jewish conception of God, and the primitive idea that He created a human race under conditions involving the eternal damnation of the great majority. Christ's work was to save men from the effects of this appalling blunder; but the scheme of salvation attributed to him depended on special conditions of faith demanded on penalty of Hell fire; there was always a threat of wrath to come. All the combined sufferings caused by this devastating war are a bagatelle compared with those of the eternal torment of one lost soul! Yet this was threatened for myriads of the human race.

Good heavens! Surely the work of the Churches is manifest, and cries aloud for them all to boldly follow Christ's own example, and sweep away the horrors from the New Dispensation as He swept so many of them from the Old. How can we denounce the atrocities perpetrated by the Germans while the Christian religion is based on worse, infinitely worse? What is called the "Spirit of Christianity" is the loveliest flower of human aspiration. Why not enthrone this as the supreme ideal and banish the old-world barbarities? Then our moral position would be clear and unassailable. If this terrible war does not

force the Churches to do their manifest duty in this matter, the world's Gethsemane agony will have failed in the matter of supreme importance.

What the Churches ought to do, Spiritualism did long ago. None of the old Jewish barbarities ever found a footing in its system of thought. Its claim to be a religion has been recently questioned. It is, it seems to me, a real religion, but it is very much more. It is a happy Trinity in unity of religion, philosophy, and science. Science is the earthly root, but under the culture of Spiritualists, and Psychical Researchers, it attains un conjectured heights, and blossoms in spiritual realms. Science is raised to a higher order, and attains a vaster range. Man, multitudinous man, is for the first time embraced in his illimitable range. Philosophy is the interpreter, the synthesiser, the reconciler of the spiritual and the mundane scientific facts, and its result is religion, that term being raised to a higher power. All religions hitherto have consisted of a theory of the Universe, and a system of worship, and of ethics founded thereon. Awe and fear have always been potent factors; Spiritualists eliminate fear, and awe in its narrower sense, but in the sense of reverent wonder no real Spiritualist can be deficient. When one contemplates the marvels revealed by physical science, and the vaster range of greater marvels revealed by spiritual science it is only a merciful dullness of faculty which prevents us being overwhelmed and bowed to the ground by the wonder of it all. This "cosmic emotion," added to that vast extension of love given by its embracing, as never before, the host of our departed, and a closeness of communication with them which is the peculiar boon bestowed by Spiritualism, surely gives all the religious emotion that is healthy and desirable! As for the ethics of Spiritualism, that term is raised to fuller meaning and greater range. It touches life at all points, gives the laws of physical, mental and spiritual health, teaches higher laws of the conjugal relations; and in the social and the industrial realms it points the way to the Harmonial State, based on profounder principles than ever before discerned or applied. These are all eminently practicable, abolishing that gulf between Sunday and workaday religion which has been the bane of Christianity. I showed in my series of articles in *LIGHT* on "Spiritualism as Social Saviour," May 25th to June 22nd, 1912, that wherever these principles have been even partially applied the results have been golden financially, and beneficent in every other way; and that generally applied they would have saved all the industrial strife; and would yet save the world from that after-the-war Armageddon between the classes, between capital and labour, which threatens to be as disastrous in its way as the present war. The conception of existence as a whole, on which all this rests, is grand beyond poet's or scientist's dreaming; as surpassing in its unity, completeness and magnificence as Spiritualism is surpassing in all other branches of its teaching. This fullness of content was attained by Spiritualism three decades before the foundation of the Society for Psychical Research, mainly through the inspired work of the greatest of all seers, Andrew Jackson Davis.

A PRAYER.

God of my Fathers, in my lowly task
There is one thing of Thee that I would ask:
Not that my task be eased, the load made light,
For Thou art just—I deem the burden right:
Nor pray I that the rugged road be smoothed,
My grief assuaged, my secret sorrow soothed,
But that through all life's journey, lone and long,
I bear my burden with a cheerful song—
Lord, make me strong!

—E. K. G.

It is unfortunate that Mr. Clodd, by the vigorous "rationalist" writings which so plainly show his prejudices, should close up the channels through which information might come to him. People naturally will not tell him things which they know would be received with derision instead of scientific and open-minded consideration.—J. ARTHUR HILL, in "Man is a Spirit."

WAR OR PEACE?

A LESSON IN PERSPECTIVE.

By N. G. S.

The people of the civilised world may be divided into three categories—those who look upon war as a necessary recurrent tonic for a self-indulgent race and believe that it must always be so; those who look upon peace as the ideal state and war as an unnecessary evil (these hope for a league of nations which will substitute the reign of law and order for the ordeal by battle); those (and they are the most numerous sect) who think of war as a hateful barbarism which must be suppressed, and at the same time a beneficent institution, the mother of heroism and all the virtues, which must surely therefore be perpetuated.

They are all right, every one. Peace is a blessing but for its selfishness and vices; war is an evil but for its stern tonic qualities. What is needed is a tonic for peace-time.

What is needed is a perspective. We are too myopic and parochial. We measure success and happiness by standards of feet and inches, of months and years. To steer a true course, one must keep his eyes fixed on the stars. It is a long view we require, not the other side of the street. And there is one thing that will give it, one thing that—if we keep our eyes fixed steadily upon it—will lift us out of the mire of war and secure us from the "blessings" of peace.

War itself is generally a paltry affair—a question of a little more territory, a little more power, a place in the sun, exclusive markets, domination of subject races. With the improved perspective I speak of, all these things assume their proper proportions. We see the human race as one, and our Chauvinistic patriotism gives place to the larger ideal. With this true measure, never would the Huns have forced upon their fellow men a war for the dominion of the world.

It is—this right perspective—both an anchor and a beacon, fixing us to principle and guiding us into harbour. It is the "cure" for civilisation. Remove your eyes from the street lamps and focus them upon the stars. What, then, becomes of your little ambitions to go one better than your neighbour, to gain a profit at his expense, to make a stir in the world? Are you poor? What does it matter? Are you weak or in pain? For how long? Have you lost a friend? Again, for how long? Has misfortune come to you? By what measure do you count it a misfortune?

Were this measure, that I commend to you, in every hand, self-seeking, vulgarity and all the weeds and diseases that flourish in time of peace would die down and cease to be, and the medicine of war might lie quiet in its chest. And this measure that gives the true perspective, what is it? No need to tell the children of LIGHT. It is the assured belief and the constant realisation of that truth which has been and is continually being established by Psychical Research, and which is the basis and sole dogma of Spiritualism—the fact of the individual survival of death and the hope of life and progress continuing without end. Not until this is attained will the "blessings of peace" be anything but a catchword or a text for a peroration.

FAITH MORE THAN LOGICAL ASSENT.—Faith, to be real, must be outside the limits of caution, and be fired by something more potent and effective than calculating prudence, or logical deduction, or judicial impartiality. It must be the fire that burns within, the mainspring that regulates the life, the overmastering force that will not be at rest. This is that faith that Jesus spoke of when He said that it was able to move mountains. This is that which braves death and torture, braces up the feeble knees for long and hard endurance, and conducts its possessor safe at last through any perils that may assail him to the goal where faith finds its reward in fruition. Of this you know nothing. Yours is not Faith, but only logical assent; not spontaneous living faith, but a hard-wrung intellectual assent weighted always with a mental reservation. That which you have would move no mountain, though it might suffice to select a safe way round it.—"Spirit Teachings through the Mediumship of 'M.A. (Oxon.).'"

THE MEDIUMSHIP OF MADAME D'ESPERANCE.

ADDRESS BY MISS H. A. DALLAS.

The subject of the address given before the Alliance on the 25th ult. by Miss H. A. Dallas was "The Mediumship of Madame D'Espérance." The lecturer pointed out that the story of the Sibylline books repeated itself many times in history, and notably in the history of mediumship. It was rare now to find a medium who could offer opportunities for studying eight or nine different phases of experience under the best conditions. In the middle of last century there were several mediums who could do this and who asked no money for their work—who came into the study with zeal for truth and with no desire for material gain. Madame D'Espérance was one of these. She gave her services, not only freely, but at a great cost to herself. The strain on her health was considerable; she suffered, but she had the courage to persevere, and the results brought comfort and light and truth not only to many other people, but also in the end to herself. The scientific men who might have taken advantage of this great opportunity for the most part passed it by. Not all did so, but in this country very little attention would seem to have been given to this gifted lady's powers.

After some account of Madame D'Espérance's early development, Miss Dallas referred to nine different kinds of phenomena which occurred through her mediumship—viz., table movements, the passing of matter through matter, automatic writing, luminous phenomena, drawings done in the dark, materialisation and dematerialisation, apports of plants, and photography.

The lecturer dwelt at some length on the connection between the forms and the medium and on the help which this fact afforded in enabling us to understand what the body really was. She held the view that the body was not this flux of material atoms which we borrowed from our environment and built into our true bodies for use during our earth life, that the true body was an invisible substance which in its normal condition was luminous, but which became non-luminous when the energy of the individual spirit was required for materialisation—that was to say, when a child became incarnate and borrowed matter, first from its parents, then from the earth and air, in order to fulfil its task and learn its lessons in this world. When this end was accomplished the body would revert to its true and normal state—normal, that was, *for spirits*—it would again become luminous and invisible to mortal eyes except as light, but visible to those in the same state as itself. The degree of luminosity would depend on the development, on the degree in which the spirit was free from the attractions of earth and matter.

When a spirit desired to manifest to our senses it was obliged to borrow matter again from living bodies. It was well known that the medium lost weight during materialisations.

The lecturer concluded by quoting Madame D'Espérance's account of a remarkable vision or dream which she had and which brought her such an illuminating consciousness of the real spirit world surrounding our limited earth life that she was strengthened to persevere with assured conviction, in spite of the great difficulties and perplexities which had disturbed her peace and strained her health in this pursuit of truth.

Miss Dallas pointed out that those who had these so-called mystical experiences always felt them to be indescribable but intensely real, a glimpse of truth that satisfied and sustained them and altered their outlook on life. Persons without such gifts would, she urged, do well to study and compare the experiences of these privileged seers and to take comfort from the assurance which they afforded.

"LIGHT" MAINTENANCE FUND, 1918.

To the lists of donations given in previous issues, amounting to £121 12s. 8d., we have now to add the following, for which the donors have our grateful acknowledgments:—

	£	s.	d.
F. C. Constable	1 1 0
Mrs. Douglas Jones	0 9 2
H. R.	0 10 0

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C. 2.
SATURDAY, MARCH 9th, 1918.

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.

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TELEPATHY AND MEDICAL SCIENCE.

A review of Mr. W. W. Baggally's now well-known book on "Telepathy," in "The Medical Press" of January 16th, has given rise to a long and interesting discussion in the columns of that journal, from which we select a few of the leading points. The reviewer begins by remarking that "Telepathy is in the air just now," and raises the question whether the "nervous and emotional stress of the times" is responsible for the fact, or "whether we are really on the threshold of an epoch-making discovery in psychological science." He then broaches some theories of telepathy which, to save space, may be indicated by reference to Sir Oliver Lodge's letter in reply which appeared in "The Medical Press" of January 30th. In the course of his remarks Sir Oliver admits that it is natural to try and explain telepathy on the analogy of wave transmission (which is a known reality) and expresses agreement with the reviewer's idea that the distinction between simultaneous and successive impressions is not sufficient to negative the hypothesis of brain waves. But, as he proceeds, to point out, "a brain wave is a pure hypothesis; it has no experimental foundation; no such waves are known." Referring to the reviewer's suggestion that clairvoyance is a simpler explanation than the action of mind on mind, Sir Oliver observes, that although these are undoubtedly alternative modes of regarding the facts, it is not always easy to discriminate between them, and he continues:—

But I think most people feel that thought transference, or a telepathic action between minds, is rather easier to understand, and more likely to be true, than a direct perception by the mind of inert and purely material objects, for the perception of which the sense organs are manifestly adapted, so that it is difficult to understand how such perception can go on without their use.

Sir Oliver remarks that he has not the smallest objection to the theory of clairvoyance if he is driven to it by the facts, and certain facts lend themselves to such an explanation. But clairvoyance appears to him to be "a more exceptional and, so to speak, recondite faculty than the inter-communion of mind with mind."

It may be that the facts will drive us to postulate both faculties, but so long as we can satisfy reasonable necessities with one of them alone, it does not matter which, that seems to me a proper attempt to make.

Dealing finally with the reviewer's objection that mind cannot act *in vacuo*, "that thought, no less than light, requires a medium of transmission," Sir Oliver does not find this so "obvious" as the reviewer regards it. Even in physics, he

points out, there are authorities who dispute the idea by denying that light is conveyed by the ether of space. And in "so comparatively unknown a region as psychology" the necessity for postulating a medium of transmission becomes even less obvious. The last sentence of Sir Oliver Lodge's letter is well worth quoting, as indicating a significant admission by the reviewer:—

There is a sentence near the end of your article with which I heartily concur: "The whole subject of telepathy is far too obscure as yet for anyone to dogmatise about it. We can but observe as accurately, and weigh the evidence as scrupulously as possible, and with an open mind."

In "The Medical Press" of the 6th ult. the subject bulks largely, for the journal contains an article covering some three pages, on "Telepathy and Thought Transference," by Dr. Montagu Lomax. In this article Dr. Lomax gives the medical world an able digest of the Vedanta philosophy with which he had already dealt briefly in a previous article. He expects that the ideas he expresses "will be regarded as so much physiological moonshine by modern neurologists." We do not, by the way, take quite so gloomy a view. We have met some neurologists of late who have become curiously hesitant in dogmatising in these matters, and have even, like the weaver in "A Midsummer Night's Dream," begun to "find out moonshine," and discover that it was really worth their serious attention.

Dr. Lomax points out that thought transference presents no difficulties from the standpoint of the Vedanta philosophy:—

Mind can communicate with mind through the matter of the mental plane, of which, indeed, it consists, by means of thought vibrations, which "induce" corresponding vibrations in other minds similarly attuned, much as a secondary current of electricity is "induced" in a Faradic battery.

It is an interesting and in its way a momentous discussion. Nevertheless we feel more attracted to the practical side of the matter, for, in the new regions we are exploring, facts are more important than theories, and we feel that the rationale of our subject will proceed more or less *pari passu* with the results achieved. Close study of some successful experiments in telepathy leads us to the belief that the various theories elaborated have each but a limited application; that beyond them is a larger cause into which they all merge, just as the bodily senses are but differentiations of a unitary principle of sensation. Ordinary methods of communication between mind and mind are as much "thought transference" as telepathy itself. The difference is not so much in kind as in degree.

"WHEN thou shalt have laid aside thy body, thou shalt rise freed from mortality, and become a god of the kindly skies."—PYTHAGORAS, 508 B.C.

Two words define moral courage better than any other definition. They are "Sustain" and "Abstain"—sustaining the right at all hazards; abstaining from the wrong at every cost. There has never been a true courage that has not been covered by this definition, and whatever has not stood this test has been cowardice, no matter by what other name men have called it.

TELEPATHIC MESSAGES.—In *Light* of January 19th (p. 22) there appeared an account taken from an evening paper of telepathic messages transmitted by a British officer at the front to his mother at home, and received by her with striking accuracy. We were lately shown a letter from the officer in question to his mother, revealing the fact that he in turn may act as recipient. He writes under date of the 24th ult.: "Curiously enough, either late last night or the night before, the word 'Graustark' came into my mind while I was trying to sleep. I tried to decide what it meant—I knew it was the name of a book. To-day I received from you a book bearing that title!" The officer had no reason to suppose that any book of that title would be sent to him.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

It has been decided to take the above title for the subscription we have set on foot to provide a house for the Alliance. Mr. X., the generous donor of the £250, who is a man of wide business experience, has expressed the view that we should ask for £10,000. This would place us in a position to make a really important centre for our work. We shall deal further with the question in later issues of LIGHT. Following is a list of the donations received, which are being invested in War Bonds:—

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THE GLASTONBURY MESSAGES.

Mr. F. C. Constable sends us the following letter, which, it will be seen, anticipates the correction by Mr. F. Bligh Bond:—

I have been reading more closely "The Gate of Remembrance," and find, to my regret, that the facts I stated in my note on the subject are incorrect. At the time the script was given, it was known that a Loretto Chapel had been built, and one wall had been excavated. I confounded the Loretto Chapel with the Chapter House. But the wall excavated was taken by Mr. Bligh Bond to be the west wall of the chapel, and so gave no real information as to the position of the chapel itself.

I think my main argument still stands, but it is affected thus: Mr. Bligh Bond had knowledge that a Loretto Chapel had been in existence, and might by what, I think, could only be an exceptional exercise of imagination have arrived at (1) the position, (2) the form, (3) the internal details of the lost chapel. I still think the most reasonable solution is information from the disembodied *if* the chapel be found to be where, and of the form, alleged in the script.

Mr. Frederick Bligh Bond, F.R.I.B.A., the author of "The Gate of Remembrance," writes us as follows:—

My attention has been drawn to Mr. Constable's letter in your issue of February 23rd following your review of my work (for which I take this opportunity of thanking you).

I think it well to point out that, as regards the "Loretto" Chapel, Mr. Constable will see that on page 111 I have indicated the sole source of our knowledge that there was a chapel of this dedication in Glastonbury Abbey, viz., Leland's "Itinerary," in which he says:—

"Bere, cumming from his Embassadrie out of Italie, made a Chapelle of our Lady de Loretta, joining to the north side of the body of the church."

The "body" means the nave of the Abbey church, and the presumption would be naturally that Bere's chapel was attached in some way to the north wall of the nave; but the script declares it to have been 31½ feet further north.

"A Member of the Scots Bar" sends us the following passage from Coleridge's "Table Talk," as bearing upon the "cosmic memory" theory in connection with the Glastonbury messages:—

If the will, which is the law of our nature, were withdrawn from our memory, fancy, understanding and reason, no other hell could equal for a spiritual being what we should then feel from the anarchy of our powers. It would be conscious madness—a horrid thought.

THE CHURCH AND PSYCHICAL PHENOMENA.

SIR ALFRED WELBY ADDRESSES THE HOUSE OF LAYMEN.

At the meeting of the House of Laymen of the Province of Canterbury on the 21st ult., Lieutenant-Colonel Sir Alfred Welby, K.B.E., moved:—

That inquiry into psychical phenomena, undertaken in a reverent and scientific spirit, is consistent with Christian faith, and may, under God's providence, be a means whereby doubting minds are confirmed in belief of our twofold nature and of the personal continuance after death of the spiritual part of our being.

In introducing the resolution, Sir Alfred Welby spoke as follows:—

MY LORD CHAIRMAN:—

The resolution I am about to move must necessarily carry our minds into a large and difficult field of controversial thought where strong views are held, feelings easily aroused, and opinions vary greatly; I trust that, by approaching the subject in a reverent and careful spirit, I may avoid giving offence to those whose convictions differ from my own.

The history of religions tells us that a belief in the composite nature of man, a union of the material, the visible and mortal, with the immaterial, the invisible and continuing, has been widespread among peoples and races from the earliest times: it is a fundamental doctrine of all those religions that teach belief in a future existence, and it has been a subject of deepest thought in some of the noblest systems of philosophy. This twofold union has by some been developed into a threefold one—body, soul and spirit—but for the purposes of this motion it will not be necessary to take into account this extension of the simpler belief.

Those who accepted this conjunction of the material and immaterial in man were accustomed to confound the two natures, and not to regard them as separate, to be studied apart; hence it was that the feelings and emotions of the mind were identified with special organs of the body. Thus the heart was termed the seat of affections and sensibilities, the reins of inward impulses, the bowels of compassion, the spleen of anger and melancholy, the gall of spite and bitterness; consequently it was natural to assume that it is the eyes which see, and the ears which hear. We have now learnt by science that the brain is the sole register of every sensation and perception, and that, however perfect as organs the eyes or the ears may be, if the brain does not record what they receive there is no sight, no hearing.

Those who meditate upon this central registration by the brain too often regard the eyes and ears as the only transmitters and therefore fail to realise that our immaterial nature has its own organs of sight and hearing. They forget that when we are asleep in total darkness, and in complete silence, we plainly see in our dreams persons, scenes, and incidents, and we distinctly hear sounds, and listen to, or take part in intelligible conversations; our bodily organs being then inert and at rest. Now these perceptions must be aroused in the brain through other channels of impression: therefore it is reasonable to assume that this excitation is the immaterial operating through those channels, and consequently that the spiritual part has organs by which it enters into thought during sleep. Thought itself is still a mystery; we accept the act of thinking as part of our being. "Cogito ergo sum," wrote Descartes, but we have yet to learn in what medium that act is performed, while thoughts seem to be very nearly akin to dreams.

When we relate to others our wonderful dreams, or repeat the realistic sounds and conversations we have heard in our sleep, all is accepted as part of man's ordinary experience, in no way outside what may come to another. But if we say that in our waking hours we have beheld persons, scenes, or heard sounds, conversations, not visible or audible to others, it is at once assumed that we have seen or heard ghosts, mere figments of a perhaps diseased imagination; and the narration of them is received with interest or indifference or, quite as likely, with open or covert derision as fancies outside experience and credibility. Yet these waking visions are of the same stuff as dreams, and the only difference is the rareness of their occurrence.

Thus it is reasonable to hold that as the immaterial can, through its own organs, speak to us and make us see while we are asleep, so it equally can while our bodily organs are awake and active.

In support of this contention, I venture to offer for consideration two experiences that have come to myself. The first occurred on an August afternoon in a modern house in the

country rented for the holiday. We had all been watering the garden, and I went upstairs to turn off the hose. In coming down, I saw the figure of what seemed to me our youngest child pass from the garden door across the foot of the stairs into a room used for the servants' meals. I pursued quickly, but the room was empty and silent; then, going back to the others, I found they had all moved behind a dense screen of shrubs, so that no image could have been reflected into the house. On thinking over the incident, I realised that the door standing ajar could not have admitted a child, and that it swung too stiffly to be quickly opened and closed. I then recalled that the figure, on coming to the doorway, had folded up like a wreath of smoke, and thus seemed drawn into the room: as there was no one with me, it was not possible to say whether this figure was visible to others.

The second happened on a spring evening after tea. I was going through a relation's garden to see old friends in the village, when the figure of a man dressed in brown clothes came from a fork of the path and passed on in front of me. It was Whit-Monday, so I supposed it was some holiday stranger, and followed after him, but on the far side of a laurel archway shy birds were feeding—a proof that no human being had passed beyond it. I then turned back, searched the bushes, but found no one. My wife's maid was looking out of window, saw me turn back and search, but she saw no one else. This, therefore, was an instance of a figure visible to one person only, as probably was the other—impressions on my brain, conveyed by the eyesight of the immaterial. They both seemed to me living persons, and neither awoke the slightest sense of fear or of the unearthly, while neither spot has, as far as I could learn, the reputation of being haunted.

The belief based on the evidence of various people that certain places are haunted presents a problem deserving of careful consideration. Wherever a tradition attaches to such a place it nearly always tells that it is the injured person and not the injurer that is seen; therefore it is not justice to assume that these semblances are the still existing entities of those who suffered, tied to the spot where they were wronged. It is more reasonable to believe that they in the supreme moment of mental or physical agony projected upon the medium in which the immaterial acts an intense thought of themselves which impressed a picture that for a period of time afterwards becomes visible through the inward eyesight of those with sympathetic faculties.

These localised impressions differ from the visions we read of in Scripture, although both are an exercise of the same organs of the immaterial. Those visions were an opening of the inward senses to perceive what was taking place in the spiritual world. For instance, the young man with Elisha saw the mountain full of chariots and horses of fire; St. Stephen, on the point of a cruel and agonising death, looked up steadfastly into heaven and saw the glory of God and our Lord on God's right hand; Saul, when he was converted, heard the words and saw our Lord, while those with him heard the sound of a voice only; when Samuel was called Eli, did not hear even the sound of a voice. These were glimpses into that realm of existence where spirits live, move and have their being, in the immensity of worlds and inter-stellar space.

Many in these days believe that Spiritualism is an entrance to that external spirit life, a means of intercourse with those who have passed from this planet. Personally I have never attended a séance, nor have I the wish to do so, fearing that imagination might make my observation unscientific; therefore I have no experience whereby to offer an opinion, but in the many accounts I have read of what is believed to have been seen and heard I cannot recall anything that seems definitely to have added something to the sum total of human knowledge, something unknown to any living mind. There is, however, as I have learnt from experience, a psychic power possessed by some people which enables them to read what is stored up in the sub-conscious mind of another, not necessarily present at the moment in thought. This gift underlies crystal gazing and palmistry when legitimately practised, and I feel that it must be borne in mind when considering the phenomena of Spiritualism, while at the same time it is just to remember that an actual revelation of the external spirit life may not be describable by human language, which is earth-born, the offspring of man's experience and thought. St. Paul, caught up into the third heaven, heard unspeakable words not lawful for man. This seems to tell us that human language could not convey their meaning.

Some who have taken part in Spiritualistic séances are of opinion that the intercourse is with beings intermediate between us and other existences which may be more powerful for evil than for good; it is for them to judge whether this practice savours of the magic which is condemned both in the Old and New Testaments.

On the other hand, I am assured there are many, especially

in this grievous time of widespread sorrow when death is knocking at the door of almost every home, who have found real comfort and a strengthening of faith in the belief that they have, through Spiritualism, gained continued communication with loved ones passed beyond the veil that shuts in our present life. If this be so, I earnestly hope that when they, too, shall have passed beyond that veil they will find that this intercourse has been real, and that the love in it has borne both onward toward the Beautiful Vision, that true light that lighteth the whole world of spiritual beings.

Between these contradictory views I have, as I said, no experience whereby to form an opinion, but taking psychical phenomena as a whole I feel convinced that inquiry, reverently and scientifically carried out, extends our knowledge of the immaterial nature of man, and that it should guide our thoughts to a more deliberate study of those inward faculties by which the spiritual operates, and manifests itself to the brain. The spiritual in each of us is the soul, that part of us to which the Gospel was preached; it belongs to the Kingdom of Heaven and of God, the kingdom not of this world in which the Son of Man will come again, and of which there shall be no end; therefore whatever deepens our realisation of that citizenship must be in accordance with our Christian faith.

Earnest minds everywhere are yearning for proofs that man continues to exist after death. Those proofs, so far as human reason is concerned, must lie in a fuller knowledge of ourselves to be attained by more exactly separating the immaterial from the material, the faculties of the one from the organs of the other, so that we may learn to know better, and to cherish the spiritual in us, not as a product of the physical, but as an entity conjoined with the body, the real self, the soul upon which no earthly death can pass.

I beg to move the resolution that stands in my name.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 10TH, 1888.)

A friend sends me an "undesigned coincidence." In the January number of the "Platonist" is an article by J. H. Burgoyne on the Taro, in the course of which occurs the following passage: "To say that the whole of the physical world is Maya or delusion is just as great a mistake as to say that the true Devachanic life is absolute truth. All things are true and real upon their own special planes, and all things are equally illusive when viewed from still higher states." Except that I do not consider *delusion* synonymous with *illusion*, that is an exact parallel to the reply I got when I asked if the scenes in my recently printed Visions were real. This sort of agreement in very distant quarters is comforting. The thought involved is one of deep significance.—"Notes by the Way," by "M.A. (Oxon)."

DR. ANNA KINGSFORD.—... She was surely one of the most gifted women of our day and generation. Her spiritual insight, her acute reasoning faculty, her knowledge in deep occult subjects, were most notably married to a very remarkable gift of luminous exposition, beautiful expression, and a vivid poetic imagination. None who were privileged to hear her essays read at her own house, and at the rooms of the Royal Asiatic Society, in connection with the Hermetic Society, of which she was president, can easily forget them; their impression and influence are ineffaceable.—THE HON. RODEN NOEL.

"O GLORIOUS day, when I shall remove from this confused crowd to join the divine assembly of souls: for I shall go not only to meet great men, but also my son. His spirit, looking back upon me, departed to that place whither he knew that I should come: and he has never deserted me. If I have borne his loss with courage, it is because I consoled myself with the thought that our separation would not be for long."—CICERO (as quoted by Cicero), 243 B.C.

THE great value of these manifestations is that they lead to the recognition of the world of Spirit as the world of Causes, and the material world as only the phenomenal mode by which spirit expresses itself. Everyone who studies these manifestations may contribute his quota of service towards the wider acceptance of this truth, and towards the final abolition of the false homage that has been paid to the illusory world of appearances.—From "Objections to Spiritualism Answered," by H. A. DALLAS.

THE RESURRECTION OF CHRIST.

By S. DE BRATH ("V. C. DESERTIS")
(Late Captain Staff for Royal Engineer Services).

Quite recently I came across a book entitled "Patrollers of Palestine," by the Rev. Haskett Smith, M.A., F.R.G.S. (Edward Arnold, 1906), which contains an account of the Tomb of Jesus Christ and a commentary on St. John's account of the Resurrection, so interesting and new to me that I think many readers of *LIGHT* would feel as I do about it. I therefore send you the following abridgment:—

After the destruction of Jerusalem by Titus in 70 A.D. the city lay in ruin till rebuilt by Adrian in A.D. 135. For the whole of that interval no Jew or Christian was allowed to enter, so that when they did return there were none living who remembered the city as it had been. Eusebius, says "That illustrious monument of immortality, the Holy Sepulchre of Jesus Christ, had become lost in darkness and oblivion."

Almost all the so-called holy places are fictitious, and the only site that can be identified immediately and without doubt is the hill Golgotha, called the Skull, both on account of its general rounded shape and because a few feet below the ridge of the hill there are two hollows in the hard nummulitic limestone like huge empty eye-sockets, while just below them is another hollow corresponding to the position of the nose, and below that again an irregular fissure resembling the opening of the jaw, the whole bearing from one point of view a very remarkable similarity to a gigantic skull.

Near by, at the base of the hill, is a large enclosure, now occupied by the Dominicans, the greater part of which is covered by the ruins of an ancient church and by earth and stones accumulated during centuries. This site was excavated by the Dominicans about thirty-five years ago, and adjoining it is a second enclosure bounded on the south and west by a low, rudely-built wall, but running on the north and east into the face of the hill Golgotha. At the northern end, the rocky face of the mound has been made vertical, and in its side, some five or six feet below the present surface of the ground, is a rock-cut tomb.

Assuming that the skull-like mound is the true site of Calvary, the garden seems identical with that of Joseph of Arimathea. The evangelist says, "Now in the place where He was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid." The strata of soil show that the ground level here, as in so many other cases, has been raised by the rubbish resulting from the many destructions of the city, so that the existence of this tomb was unknown for centuries, and was only discovered by the recent excavations.

It is an oblong chamber, the ceiling, floor and four walls formed in the solid rock. It is divided into two compartments by a low partition running north and south. This partition is in two separate portions, a passage-way about two feet wide being left between them. The western half has no *loculi* (i.e., receptacles for corpses) and was probably meant as a kind of antechamber to the eastern half in which there are two *loculi*. Of these only one has been finished, that one being against the wall at the eastern end. It is an undoubtedly Jewish tomb, excavated in the Herodian time, for it has the cavity for the head distinctive in tombs of that period; the idea being that the natural rock should form a kind of head-canopy. Then, again, this tomb was evidently intended for a man of some wealth and importance, as Joseph was, for the *loculus* is long and wide. Moreover, the tomb has not been finished, one *loculus* only having been completed. This also, says the narrator, is the only tomb, out of very many examined, where the events recorded by St. John could have taken place, and he gives also several valid historical reasons for its authenticity. The evangelist says that on the third morning after the Crucifixion the women came in great agitation and informed him that the stone was rolled away and the body gone. He and Peter went there with all speed, and he, arriving first, stooped down and, looking in, saw in the dim light the winding sheet which had been round the body. The head cavity is not visible

from this point. The appearance of the winding sheet would naturally lead him to think that the women had made a mistake, and that the body was still there. This seems implied in the account he gives, or is a reasonable interpretation of his words. St. John goes on to say that on St. Peter coming up they went in. What they saw convinced them of the fact of the Resurrection.

It is specially interesting to note the exact words St. John uses. He says, "He saw and believed. For up to that time they knew not the Scripture that He must rise from the dead." He tells us plainly that they came to the tomb with all their bias against a resurrection: they went away certain that Jesus had risen, and that the certainty came from the appearance of the winding sheet and of the head-turban. This appearance is described in our English Bible thus: "He seeth the linen clothes lie and the napkin that was about His head not lying with the linen clothes but wrapped together [*entutuligmenon*] in a place by itself."

Now this is a most misleading rendering, leading to the ordinary interpretation that the head-turban had been folded up and placed on one side.

But *entutuligmenon* is the perfect passive participle of the verb *entulisso*. *Tulisso* means "to twist"; *entulisso* means "to twist up," and *entutuligmenon* means "having been twisted up and remaining so." The words translated "in a place by itself" are really *eis hena topon*, which properly means "inside of one place" or receptacle. Substitute these translations and the passage reads: "He seeth the winding sheet lying" (undisturbed, as the true force of the original is) "and the turban that had been about His head not mixed up with the winding sheet, but still twisted up" (like a turban, as it had been twisted about the head) "inside of one place, or receptacle, by itself."

The apostles saw the winding sheet lying at the bottom of the *loculus* still retaining its folds, as if still wrapped round the body, and the turban which had been twisted round the head still retaining its twisted form and still remaining in the head-cavity exactly as it had been laid. In other words, *nothing whatever had been disturbed*; and as the body could have been withdrawn by no ordinary means, they understood what had happened.

Here, then, we have the actual spectacle which convinced them in a flash. The risen, glorified, etherial body, on which the limitations of matter and space had no power, had passed through the winding sheet and head-wrapper without disturbing them. This is evidence of a very different nature from the current interpretation of the passage, which, as it stands in the translation, is a quite inadequate foundation for so large an inference as the Resurrection, based merely on the neat folding up of the grave-clothes.

So far, the abridged account by the Rev. Haskett Smith. I would add that the fact recorded by Dr. Crawford of the abstraction of matter from a medium's body, throws new light on the possibility that, under psychic laws, the whole of the material body laid in the tomb should have been transformed into the psychic condition in which it afterwards manifested in the "upper room."

It seems astonishing that this view of the subject, introduced to the public by the Rev. Haskett Smith in "Murray's Magazine" five years before the publication of the late Rev. Henry Latham's book on "The Risen Lord," dealing with the same subject, and again in 1906, should not yet have superseded the current unsatisfactory interpretation and rendering.

GOD AND THE WAR.—We are thus distracted, and thus miserable, because we do not realise, because we cannot keep on realising, that we have only one real business, and that is God—God immanent and transcendent, in all and above all. Prayer is the effort to realise this; the effort to attain the state of perfect conformity to the eternal will, whatever it may be; to attain to the state of the bee and the bird, who, being in paradise, cannot so much as conceive the desire for an order and life which do not belong to them. Our true order and true life are the Divine Will; the ocean of our true being, in which we shall be fish in the water and not out of it, is the great deep of God.—ARTHUR MACHEN.

PSYCHIC PHOTOGRAPHY.

SOME OF ITS PECULIARITIES.

BY THE REV. CHARLES L. TWEEDALE.

I have several of the Crewe psychic photographs and have previously noted the screen effect described by Mr. W. G. Mitchell (page 63), and also another peculiarity which I will term the "cotton wool effect," as this so exactly describes the appearance. Two photos in my possession show these characteristics in a very marked way. The face of the "extra" is surrounded with a cloudy fibrous ring of whiteness looking exactly as though the "extra" had been printed in from another plate by a second exposure, and the "extra" then masked off by a ring of cotton wool or other fibre. Old photographers who are used to masking and printing in cloud effects will understand. I do not insinuate that this is the way these photos have been produced, but that they have this appearance in the print. The negatives I have not seen, nor have I had the pleasure of a sitting with Mr. Hope. In the case of these two photos, one shows a face near the sitter's head. The other shows exactly the same face, but enlarged so as to cover half the sitter's body. Every fibre of the "wool" is exactly duplicated in the larger picture, and every mark and blotch on the face is enlarged and reproduced also. In this larger picture the "screen effect" is seen perfectly all across the face of the "extra." The conclusion that the ordinary photographer would come to would be that both "extras" had been introduced from a carefully prepared plate used in a camera for copying and enlarging. Philistines of the type of Messrs. Clodd, Mercier and Lankester, who rush in to trample down what they hate or fear, would straightway say that these two pictures proved all psychic photography to be fraudulent, but the prudent investigator will be less hasty in his conclusions. I am assured that these photos show a true likeness of a relation, but are unlike any known photo in existence in their pose. There are also many other similar testimonies given as to the genuineness of Mr. Hope's work. Only this last week I have had another Crewe photo sent me, the face of the "extra" surrounded with the "cotton wool effect." It is the face of a man killed at the front. The parents assure me that they definitely recognise it as a true likeness of their son. Comparison with photos of the man taken when in the mortal body shows the face to be undoubtedly that of their son. I have had similar testimony from other people, and the whole is capped by that of Sir William Crookes, lately given in "The Psychic Gazette," to the effect that he obtained an excellent portrait of the late Lady Crookes at Crewe under test conditions, where no opportunity was afforded for the use of any introducing device, Sir William personally examining the camera, bringing his own plates, never allowing Mr. Hope to touch either the plate or the camera, save to make the exposure, developing the plate himself immediately after the exposure, the resulting photo being recognised by all who knew her, but different in pose from any existing photo. Many other persons give similar testimony.

Other pictures taken at Crewe and elsewhere, by Mr. Hope, have a veil exactly like fine gauze flowing around the face and figure of the "extra." One I possess shows layers of this gauze veil, one outside the other, like the "envelopes" round the nucleus of the great comet of 1861.

On the other hand, I have seen many psychic photos taken by other people with none of these "veiling" or "cotton wool" or "screen" effects, which seem to be especially marked in Mr. Hope's photos, some of them splendidly evidential. Psychic photography is a fact, but its phenomena are varied. Fraud there may have been, on occasions, mistakes of observation also, but there is now a vast body of evidence which can no longer be ignored or denied, establishing the fact that it is possible to obtain original photographic pictures of those who have "departed this life."

LIFE is probation, and the earth no goal
But starting-point of man.—BROWNING.

"ANGEL MINISTRY."

Mr. J. W. Macdonald writes:—

I am familiar with your correspondent's views given on p. 59: the word "incessant" is not usual in this connection at all. I am not a stranger to Nonconformist places of worship, as I was reared in Presbyterian and Congregational churches up to about twenty years of age, during which I heard no Vesper hymn about guardian angels. I have since settled down in the Church of England, without abandoning the others, which I visit often, chiefly in the morning. On the point I will use an illustration. While in London it is comforting to know the police are present, watching for good order, repressing hooligans, regulating the traffic, &c.; but it is more comforting still to be personally piloted across a dangerous area by a constable. It is this last aspect of the question which the Nonconformists ignore or deny, although both are Scriptural (see II. Kings vi.; Acts xii. 15); while the first aspect is reduced to a minimum. Only two hymns out of 1,281 in the Congregational hymn-book—one couldn't have less, without being virtually in the position of the Sadducees. How often are these two hymns sung? Once a year, if that. A casual hymn has only a casual chance. All the years I was attending a Congregational church I have no recollection of hearing them, and if they were sung they left no impression and led to no devotional result. But note the change since: the Vesper hymn is now sung every Sunday evening, fifty-two times in a year, and draws home the idea of guardian angels, over and above the first idea, which merely affirms the proximity of the angel world. Charlotte Elliott's hymn emphasises both aspects of the truth; but garbling the hymn leaves one only, the least proximate. This method was adopted by the Rev. Griffith Thomas at a meeting at a certain convention, in dealing with the text of Heb. xii. 1, arguing that it only referred to onlookers instead of helpers, individual and collective; a method of interpretation which robs it of a great deal of its value. The difference between the condition of the official hymn-book of the Congregational Church, with its two hymns, sung by chance, and the Vesper hymn every Sunday night, shows the startling difference between the official and the popular idea on the subject of guardian angels. I am glad hosts of Nonconformists do not live in an atmosphere of scepticism on the subject; but that is not due to official Church teaching, but rather to the human instinct, which declines to be suppressed.

Your correspondent's philosophy as to garbling hymns is amusing; but there is a more serious side. Charlotte Elliott wished to teach the idea of guardian angels; the most impressionable years in my life, eleven to nineteen, were spent in the Congregational Church. I was not taught anything about angels, much less guardian angels. If Charlotte Elliott's hymn had not been misrepresented by the Church, I would have learned. Again, a hymn is a delineation of the soul of the writer. To misrepresent that is to fall into the sin of bearing false witness against one's neighbour. The fact that the same process is adopted by all Churches to suit their particular theology does not improve matters. Rather is it an illustration of the saying that the Christianity of the Churches is not the Christianity of Christ, who teaches us to avoid the very appearance of evil.

A SEA anemone, if it can reflect, probably feels as confident that it perceives everything capable of being perceived as the man of science.—GOLDWIN SMITH.

'Tis certain that worship stands in some commanding relation to the health of man, and to his highest powers, so as to be, in some manner, the source of intellect. All the great ages have been ages of belief. I mean, when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest, and had fixed its thought on spiritual verities with as strict a grasp as that of the hand on the sword, or the pencil, or the trowel.—EMERSON.

THE DAY OF UNDERSTANDING.—I still believe that there is a will of God; and, more than that, I can still believe that day comes for all of us, however far off it may be, when we shall understand: when these tragedies, that now blacken and darken the very air of heaven for us, will sink into their place in a scheme so august, so magnificent, so joyful, that we shall laugh for wonder and delight; when we shall think not more sorrowfully over these sufferings, these agonies, than we think now of the sad days in our childhood when we sat with a passion of tears over a broken toy, or a dead bird, feeling that we could not be comforted. We smile as we remember such things—we smile at our blindness, at our limitations.—A. C. BENSON.

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LONDON SPIRITUAL MISSION: 13b, *Fembridge Place, Bayswater, W.*—Mr. Ernest Meads, "The Pearl of Great Price"; Mrs. Mary Gordon, "The Master Touch." For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Morning service was devoted to Our Fallen Heroes; evening, Mrs. Fairclough-Smith gave a beautiful address. For Sunday next see front page.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address through Mr. Ernest Beard. 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. E. Deadman. Sunday next, Mrs. M. H. Wallis.—T. W. L.

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BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Good morning circle; evening, Mr. Connor, address and questions. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Kwaja Kamal-ud-Din. Thursday, 8.15, Mrs. George.—N. B.

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MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mr. Norman Elliott, uplifting address. Sunday next, 6.30, Mrs. Jamrach, address and clairvoyance. Monday, 3 p.m. (ladies), clairvoyance. Wednesday, 7.30, address and clairvoyance. Saturday, 10th, 7 p.m., Fancy Dress Social and Dance.—E. M.

CLAPHAM.—ADJOINING REFORM CLUB, ST. LUKE'S-ROAD, HIGH-STREET, CLAPHAM, S.W.—Morning, public circle; evening, Mr. Lovegrove. Sunday next, 3 p.m., opening of Lyceum. 17th, Mr. Boddington. Wednesdays, at 8 p.m., members' developing circle. Fridays, at 8 p.m., services.—E. E. G.

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