

Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—*Goethe.*

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

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NOTES BY THE WAY.

Under the sensational title "Oxygen Drunkards," Dr. Arabella Kenealy, daughter, we believe, of the famous Dr. Kenealy, of the Tichborne case, writing in the "Daily Mail" of the 9th inst., refers to the fact that "Oriental students of 'Occultism' and their European imitators practise certain abnormal methods of breathing, believing that these develop occult psychological powers in them." The sense of physical lightness and other symptoms of general bodily and mental stimulation which follow on exercises in deep breathing, Dr. Kenealy tells us, are not due to any mysterious psychical element but to oxygen, pure and simple. The atmospheric oxygen with its "sparking" power of vital energy explains everything. It has its dangers too. It clears out the "residual air" in the lungs, which ought to be allowed to dilute the oxygen, and the increased physical energy is accompanied by a more rapid burning up of the tissues. "Mental deterioration, hopeless invalidism and sudden collapse," it seems, "follow the increased physical and mental stimulation of these abnormal breathing practices."

We hold no brief for the practices to which Dr. Kenealy alludes, although we hear and read a great deal about them, and not alone in "occult" circles. The benefits of deep breathing have been expounded to us from many quarters, and there is a large and growing cult of the subject quite outside the students of Oriental methods of inducing "occult psychical powers." All we gather from the article is that the system, like everything else, may be overdone. There is a considerable body of orthodox medical opinion which holds that wrong methods of breathing, involving insufficient oxygenation of the lungs, is at the root of much of that physical unfitness which Mr. Lloyd George deplored recently in referring to the defective physique of many of the men called to the colours. As to the development of psychic powers, these we know to be not only consistent with, but largely dependent on sound health, if they are to be sanely and beneficially exercised. That has been insisted upon over and over again by the best instructors on the subject. That the argument against the cultivation of psychical powers on account of its dangers would apply equally to every other practice is so obvious as not to need pointing out.

The current issue of the "Quest" is of especial interest to us by reason of the article "A Glance at the Question of Survival" by the editor, Mr. G. R. S. Mead. He commences by remarking that this is one of the great, elemental questions of human life, and doubtless just now the most poignant of them all. He then proceeds to discuss the

question in its relation to the religious sense in humanity, and alludes to the fact that the state of spiritual realisation which has been reached by some privileged minds has given them an unshakable assurance that life is the victor over death in a quite absolute sense. "The experience of communion with divine reality thus asserts the immediate spiritual knowledge of immortality." The more mediate knowledge of *survival*, he points out, is of not so lofty an order: "Survival . . . by no means connotes immortality in the sense of eternal life, of freedom from death in any possible mode." That indeed is frequently affirmed by some of the leading minds amongst us. For our own part we find the two aspects involved in each other. Survival of physical death is to us the warrant of immortality. If man is a spirit he can never be extinguished, and of course immortality is a question that takes us beyond considerations of time; the words beginning, duration and end are here meaningless.

* * * *

That the psychical is not the spiritual has been said many times. But we do not find it possible to draw any absolute distinction between the two. To us it is a question of the awakening of ascending grades of consciousness. It is rapid in some minds; it is slower in others, but none the less sure. As Mr. Mead himself remarks:—

Though then it is true that the psychical is not the spiritual any more than the material or even the intellectual is the spiritual, nevertheless the spiritual utilises all these for its purposes as means and modes of expression.

Proceeding to a consideration of the evidences for survival of physical death, Mr. Mead goes over ground familiar to most of us. But the following passage is worth quoting here. It expresses a fact apt to be overlooked even occasionally by the initiated.

Public attention is so taken up with the paid professional side of mediumship, that one is tempted to forget that Spiritism is for the most part a private matter, a family affair, or confined to a few friends where there can be no question of the exploitation of credulity for money-making purposes.

Nevertheless, a vast amount of good work has been done by this paid professional side of mediumship. It has opened for multitudes the door to higher and more intimate forms of that deeper communion of spirits incarnate and discarnate, which alone is worthy of the name of Spiritualism.

THE CLOUD OF WITNESSES.—Not only the Church of the present is with us, but the innumerable assembly of the just made perfect in the past. Inspiring, kindling, consoling, cheering, sympathising voices are in our ears. "Well done," we hear, "good and faithful servant." All around us they sit, in the vast amphitheatre of the spiritual world, tier on tier of watching figures, pitying and applauding; solemn, beautiful faces, shining with the light of discovered truth and accomplished love, and an infinite peace—our brothers and sisters of whose assemblage we shall one day form a part; and among them, in highest place, with that unutterable love upon His countenance which drew all humanity, in whose soft ardours all the others shine, to whom all turn with reverence their look, to whom we now look with eager longing, awe and love—Jesus, the beginner and perfecter of our faith, the leader of the humanity in whose cause He died, who ran the race we run, who found His goal in the Father in whom we too shall find our rest. This is the inspiring vision that we see, and nothing in the whole universe can excel its majesty but the reality of the vision itself.—STOPPORD BROOKE.

DR. HYSLOP ON TELEPATHIC THEORIES AND PSYCHIC FACTS.

We take the following from an article by Dr. James H. Hyslop in the "Journal of the American Society for Psychical Research" for May:—

I do not contest the existence of various perplexities in the phenomena whether spiritistic or telepathic, but they are certainly infinitely greater on the telepathic theory. It is about as relevant as the alternative used between 1850 and 1880. Every opponent of spiritism in that period played with Mesmerism, electricity and animal magnetism as an explanation of the facts, and does the same with telepathy to-day, quite unconscious that it is just as idiotic as those historical illusions about the facts.

Readers must remember that the proposal of spirits as an explanation does not carry with it the implication that all the data are unadulterated. Critics of it suppose that we accept every message as an unadulterated one from spirits, and this in spite of the fact that we always tell them that it is coloured in the transmission by the subconscious of the psychic and perhaps by the control and half-a-dozen other minds concerned. The variations of success in communicators, some about whom the sitter knows much being failures and some about whom he knows little being good ones, the vast number of incidents not known to the sitter, the choice of them having objective rationalities distinct from the memories of the sitter, the natural play of association in the mind of the communicator, the dramatic play of personality, which not only takes the form of varying and correct impersonation, but also that of natural inter-communication among the alleged spirits on the other side, the overwhelming weaknesses of the subconscious memory of the medium not only in separate sittings, but even two seconds apart, on the assumption that it is the subconscious telepathically filching knowledge—all these ought to make any man or woman ashamed to appeal to telepathy as a basis for classification or explanation. I repeat that, if you are only arguing to convert the sceptic, I can excuse the policy, but when you are pretending to do scientific work, I must hold you to that standard, and it requires some relevancy of the hypothesis to details of the whole complex mass of incidents and alleged communications. You may well analyse the records into classes of data and apply separate hypotheses to account for them until you find facts which cannot be accounted for by any of them. But when telepathy breaks on a few incidents it breaks for ever. The hypothesis which explains the whole set of incidents, with whatever confusions there may be due to adjunctive suppositions according with what we know in physiology and psychology, is the only one that can be tolerated. Simplicity is what we want and telepathy has no simplicity. It does not include a *single known* process in its conception. It is but a name for certain acts wholly unexplained, so that the application of it is but a disguised reference to the unknown. Appeal to spirits is not an appeal to the unknown, but to the very best known facts in the cosmos: namely, the facts and laws of consciousness.

It will not do to say that our ignorance of what telepathy is does not justify the denial of it. I can well admit that. What I am asserting is that our ignorance of it forbids our application and extension of it without evidence. Our ignorance of its nature and laws prevents the explanation of the facts in any case, and if you do not like the word "explanation," prevents any rational classification of them under it.

When I propose spirits to explain or to classify the facts, I do it *in abstracto*, not *in concreto*. That is, I propose it for the centre of reference in regard to the proved supernatural knowledge exhibited in the facts of records, while I reserve adjunctive hypotheses based upon the limitations of the medium's subconscious, the intermundane obstacles to communication of any kind, obstacles apparent in the characteristics of the facts that come to us, and upon modifications interjected by controls on any theory of them; and all of these perfectly characteristic of the facts in the records, so that we have something natural and intelligible on the spiritistic view which is not these on the telepathic. Telepathy has to assume that there is no other mind involved than the subconscious of the medium filching from the memory of the sitter and that of all other living people to secure the facts, and that process has no excuse, with its assumed omnipotence or omniscience, for its peculiar representation of the facts in their complexity, imitative of the simultaneous operation of several minds as the source of them, these minds being transcendental ones. There is no use to talk about impersonation. You have no evidence for this apart from the claim of spirits and the consistence of that with the spiritistic hypothesis prevents your using it to discredit any fact. You may say that it is non-evidential and we should concede that. But the range of explanation is always far wider than the evidential facts. Even the impersonation of what you call secondary personality is no help to you on any other plane than the evidential. It is as easily explained by spirits as by subconscious fabrication, and where we get supernatural knowledge representing the personal identity of the dead, the claim of spirits is more consistent with the reality of them than with telepathy, because the experimental and spontaneous telepathy never manifests any such claims. It presents nothing but the coincidences and does not even claim the cause in the mind of the

percipient. We are left with the bare coincidences to be explained by any process which we can discover as relevant to all the facts.

I repeat that the spiritistic hypothesis does not require us to suppose that all the data in the records are unadulterated communications. Those which are not in the form characteristic of the communicator are easily explained by the complications of the process and the personal equation of the medium and controls always affects the results, as you would have to assume with the application of telepathy, while it is different for different communicators with the same sitter, a difference which should not exist on the telepathic theory, as there is only one mind for psychic and one mind for sitter.

Nearly all objections to the spiritistic hypothesis are based upon an unwarranted assumption about what spirits ought to do, an assumption which I never make at all, or only as a secondary criterion for determining who the communicator is, after I have once accepted the general hypothesis. If we knew just what the process of communicating is; that is, if we knew it in detail, we should have some means for creating expectations regarding what a spirit should say and what it should not say, but as we do not know what the process is in any but the most meagre aspects, if we know it at all, we are shut out from judging the results by assumptions based upon what they should do. We have to take the facts as they are and decide whether they preferably have a spiritistic source, whatever the mistakes, confusions, imperfections, and we cannot discredit them on these grounds, as we are not in a position to say what can or cannot be done. My own position is expressed in the following considerations.

1. On the materialistic theory we cannot accept survival of any kind. It absolutely prevents us from making any assumptions whatever as to communication, possible or factual.

2. I do not assume the existence of incarnate "spirit" as long as I have the materialistic view before me. I have to treat it as a phenomenon of the brain or organism.

3. If a soul, something other than the brain, actually exists and is the basis of consciousness in the living, the indestructibility of energy would guarantee its survival, but it would not guarantee the retention of personal identity, as consciousness might be a function of the compound of soul and body and disappear when the dissolution takes place, as liquidity disappears when water is analysed into oxygen and hydrogen. Besides the phenomena of dual personality with its amnesia would offer an analogy for the loss of personal identity after death. Hence I cannot assume to start with that, if a soul exists, it could prove its identity. It might have no functional identity at all. The problem would be hopeless on that supposition.

4. Again a soul might exist after death and retain its personal identity but it might not be able to communicate with the living. I cannot assume that it can communicate. I have that to prove.

5. The only assumption that I can make is entirely provisional and depends on the possibility of the following three conditions: (a) that a soul exists; (b) that it retains its personal identity, and (c) that it can communicate with the living. We do not know that any of these conditions exist, at least in the investigation and argument for the spiritistic theory. But we make the provisional assumption that, if all these possibly exist, the spirit could recall and transmit memories to the living. But as we cannot assume the three conditions as a fact, we have to obtain supernatural facts independent of normal experience to justify these very conditions; that is, to prove that spirit exists; that it retains its personal identity, and that it can communicate with the living. All three things are proved by the same facts.

Hence the only assumption that I make in the problem is that spirits ought to be able to prove their identity, if we are to believe in them. I make no assumptions whatever about what the character of the communications shall be. I do not assume that the messages must be specifically characteristic of the communicator and his mental processes as I knew them. It is all the better if they are so, but taking into account the necessary difficulties manifest in the process I must rely only upon the existence of supernatural information which proves identity and which would prove identity over a telegraph or telephone. These decide the centre of reference for the facts and the process is a matter of later inquiry and the complications of the process explain the limitations of the messages while they forbid assumptions as to what the spirit ought to say.

Critics are still full of *a priori* assumptions which have no foundation whatever in the case. They have to explain the facts as we obtain them. They cannot disqualify them by assumptions based upon preconceived ideas of what is possible or probable. That could be done if we knew the conditions as well as we do in the telegraph and the telephone. But where we do not know the conditions, we have to confine our criteria to the actual facts and the hypothesis of the connection of the spirit with them does not preclude the admission of all sorts of adjunctive hypotheses to account for the complications, confusions, mistakes, and fragmentary character of the phenomena. The situation is like that of a book reproduced after it has been read by several persons. The passage of its contents through several minds will inevitably result in all sorts of modifications, though readers may easily detect the original source of the ideas finally

presented. We do not require quotation marks to determine the authorship of certain things, and indeed the discovery of plagiarism depends upon exactly this apparent concealment but also apparent independent authorship of certain statements. The phenomena of communication are examples of the same psychological situation, only we have not developed the means of exhibiting it by signs.

TELERGY.*

The main purpose of this thoughtful little book is to show that the facts of telepathy are evidential proof of our existence as souls having a communion transcendent of time and space. The work thus concludes:—

"A theory has been propounded with the support of authority that our human experience of telepathy gives evidential proof that we all exist as souls in full communion one with another."

If the author had written "potentially full" the reader's thought would less tend to diverge from his own. Full communion of souls is not evidenced by general human experience, which by so many acute minds is regarded as warranting little belief, if any, in soul-communion at all, or even of soul-existence.

The chief "authority" of the allusion in the above excerpt is Kant, whose infelicitous phrase, "Imagination is deep buried in the soul of man," badly expresses the conception that was in his mind, and exhibits defective vision. The connotation of "deep buried" is antithetical to everything characteristic of imagination. Winged, deathless, are as apposite as they are opposite descriptive terms. Mr. Constable's adoption of the inapt Kantian phrase, repeated by him many times as the foundation of his argument, is unfortunate.

Nearly every reader of *LIGHT* agrees with Kant that there is "a soul in man"; but many of them probably differ from him, and with adequate reason, in accepting imagination as "the *deus ex machina* that he relies on and uses throughout his philosophy." It would not be difficult to demonstrate, if space here allowed, that imagination, at highest value of the faculty, does not fulfil what Kant claimed for it. Facts of evolution and cerebral morphology supply incontrovertible evidence to the contrary.

The question of proof cannot be considered in a short article. Strictly speaking, proof is a deductive operation of thought. The last word itself suggests a vast field of polemics—from the definition of thought according to Mr. Constable as "an inhibited form of imagination" to what Hegel saw when he said of it: "The universe is powerless to resist the might of thought."

Terminology, however, would require an article to itself as a pre-requisite for right appreciation and constructive criticism of the book under notice. For illustration, from what the present writer regards as an excess of devotion to Kantian thought, the author of "Telergy" writes:—

"Now mark an important fact: we are subjects not beings. And, as transcendental subjects, we are subjects to ultimate Transcendental Being. Herein lies the relation between each one of us which is so important as a fact for support of the theory. We are, as transcendental subjects (souls), emanations, as it were, of Transcendental Being through which, as a centre, we are related to one another."

Well, how is the term "subject" to be defined so as to exalt the meaning of this excerpt above the old familiar concept of God as Spirit in Whom we live and move and have our being? And why is this emanation of Transcendental Being to have acceptance as nobler or truer than the concept of the Individualisation of Universal Spirit, by which human individuality and human universality are alike affirmed?—a concept attested by the cosmic processes. Both forms of thought involve the communion of "souls," the latter with a distinction from the telergic conception nothing less than infinite. For whilst this form affirms inter-communion to be full, even now, the other represents it as co-ordinate with the Infinite and Eternal.

Why our author should designate the transcendental subject by the term *personality*, which is derived from a word meaning a *mask*, there is in the work nothing to show. His concept of *soul* seems to be the Biblical one, the sense of it familiar to us all in the trenchant phrase: "What shall it profit a man if he gain the whole world and lose his own soul?" The philosophical, as against the theological significance of the word commonly understood by Spiritualists is indicated by the formula: Body, Soul, and Spirit.

Some excellent cases of telepathy are well dealt with by Mr. Constable in relation to the thesis of the book.

W. B. P.

ABDUL BAHÁ.—We learn from Mr. Thos. Tudor Pole that his son, Capt. Wellesley Tudor Pole, who is now in Egypt, has met Abdul Baha, and that a cablegram has been received with messages to the "Master's" friends in England and America. Mr. Pole writes that Abdul Baha is well, protected, and provided with funds.

* "Telergy: The Communion of Souls," By FRANK C. CONSTABLE, M.A. (Kegan Paul, Trench, Trubner & Co., Ltd. 3s. 6d. net.)

THE VALUE OF PROFESSIONAL MEDIUMSHIP AND PUBLIC CIRCLES.

In the course of an address on this subject, one of the series announced in the Programme of the Alliance, Morambo—speaking through the mediumship of Mrs. M. H. Wallis on the 11th inst.—said that the great value of professional mediumship lay in the fact that it often brought personal conviction to those who by reason of their circumstances were unable to pursue the inquiry along private or domestic lines. Even when proof was not obtained in this way, the inquirer usually had some experience that set him thinking, and conditions were created that frequently led to his pursuing the question until his doubts were settled. Moreover both professional mediumship and public circles led to inquirers establishing links with their friends on the other side and a closer degree of relationship between the two was set up, frequently with rich results. Of course there was another side to the picture—there were misdirections, but on the whole he was convinced that the good outweighed the bad. Much depended on the character of those who formed the public circle. Nevertheless by its means many facts were established and demonstrated, and from the standpoint of those "on the other side" its benefits were manifest. It enabled them to come into touch with their friends here, when all their efforts in the way of communicating with them by private means had failed. As regards professional mediumship, he would rather speak of it as developed mediumship, since those who gave themselves up to the complete cultivation of their powers could achieve more satisfactory results than the average man or woman who, being absorbed in other matters, had little time or leisure, even when the gift of mediumship was present, to be of service to others along these lines. Spirit people were frequently present with their friends on earth, especially during times of trouble, when they desired to aid and comfort. They appreciated any means by which they could make their existence known and come into closer touch with the objects of their sympathy, and professional mediums and public circles frequently afforded them the opportunities desired. But beyond these ends of affording proof and consolation the enlightened spirit communicators had what they considered an even more important purpose: the education of those on earth. That for some of them was the main purpose of their communication with those on this side—and that was an aspect of the matter which needed emphasising in any discussion of this question.

At the close Morambo answered questions from the audience in illuminating fashion. Mr. H. Withall, who occupied the chair, referred to the fact that Mrs. Wallis, as Morambo had told them, was so perfect an instrument, that her guide could utter through her his own ideas with only the slightest admixture of the mentality of the medium—a condition rarely obtained. Mr. H. M. Field gave a charming pianoforte solo, "Berceuse" (Chopin).

THE ECSTASY OF FLIGHT.

Mr. Harold Begbie's description in the "Daily Chronicle" of the 8th inst. of the sensations he experienced during a brief aerial flight on which he was recently taken by a skilful young pilot is exhilarating reading.

He tells us that his first realisation of the joy of flight was the feeling of safety due to a sense of the solidity of the air: instead of floating in emptiness he discovered that he was being sustained by a dense and powerful element. This was followed by a great sense of elation: everything on earth appeared unimportant. "Nothing seemed real to me except the soul, and the one law of the soul I now knew was freedom—freedom wide as the universe. If my pilot had said to me, 'I am sorry, but something has gone wrong, and we are bound to crash,' I should have answered, 'What does it matter?' For this feeling of the soul's reality, this utter confidence in the immortality of life, was the supreme sensation of my consciousness. . . . I and the universe were one." There are those who would attribute Mr. Begbie's ecstasy to the effects of the oxygen of the air. That may be so. But when we have said this we have said very little. We do not know *exactly* what oxygen is and therefore what its effects may include. It is well established now that it may have a distinct effect in the liberation of the psyche.

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The L.S.A. Council and *LIGHT* gratefully acknowledge the following donation:—

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THE LATER ÆSOP.

SOME MORE FABLES.

THE SPIRIT AND THE MONEY CHANGER.

A Spirit, having a Message of consolation to deliver to the common people, sought as his Messenger a Priest. But the Priest was so intent on his books and so persuaded that there were no proper Spirits save those of the Worthies of Ancient Days, that the Ethereal Visitant could do nothing with him, and accordingly betook himself to a Philosopher. Here again the Spirit found his errand bootless. For although the Philosopher listened to the Message, he could by no means be persuaded to deliver it in Simple Words in the Market Place, but must needs put it into Learned Phrases and deliver it at Councils of the Philosophers. The Spirit next sought out a simple Peasant in the Forest, who heard the Message gladly, and proceeded to tell it abroad. But being a man of weak character, and feeling himself favoured above his kind, the Rustic became at last so puffed up with Foolish Pride that he gave himself out as a great Prophet and mingled the Message with so many Fantastic Notions of his own that only the silliest of the Populace believed in him. At last in despair the Spirit sought out a Money Changer who was not only shrewd in his trade but wise and devout. Then the Message of the Spirit visitant was given forth worthily, and men believed. And, seeing this, the Spirit said, "I now perceive that in the true teacher the High and the Low must be rightly balanced. Vain is the pure heart if the head is feeble and confused; empty the message if it is given but in fine-sounding phrases to a learned few, and little profit is there in the simplicity that is weak and gullible. Give me the Messenger who can mingle with the Prophets as a Prophet, and yet be at one with the Common Men."

THE SHAM MYSTICS.

Once there arose in Alexandria a school of philosophers who poured scorn on the visible world, and affected to deride all objects of common use, saying that they had only room in their minds for high and transcendental things. And some of the Common People, marvelling at such Exalted Ideas, proclaimed the philosophers as Great Mystics, until an old Sage, a man of grave and sensible speech, gave a contrary opinion. "Little ye know the Mystic," said he, "if ye call these men by his name, for the Mystic sees God, in all things, high and low, and despises nothing. Those ye ignorantly acclaim as mystics are merely Raw Seekers after Truth, who condemn the life of the world, because they have been surfeited with it, and seek after invisible things only because they do not understand the true uses of the things they can see."

THE POET AND THE SOOTHSAYER.

A Poet of ancient Rome having declared that the sun discoursed to him in Golden Words and that the trees whispered to him Secret Messages, was mocked by a boorish fellow who inquired how the sun and the trees could talk, seeing that they had neither mouths nor tongues. But the bard, turning from him contemptuously, passed on, saying that it was unprofitable to discourse with churls of the Mysterious Language of the soul. On a later day the Poet on his travels abroad met a Cretan who claimed to have seen and spoken with Jupiter. "And in what language did he address you?" asked the bard. "Why, it seemed to be in my own tongue, for it was quite clear to me," answered the Cretan. But this the Poet disbelieved. "If thou hadst truly seen Jove," quoth he, "he would have

spoken only in the Roman speech." Whereupon a soothsayer who was standing by, one who was a seer and divined the past, exclaimed, "Art thou indeed the same man who rebuked the churl because he knew nothing of the mysterious language of the soul?" And the Poet, blushing, asked pardon of the Cretan.

THE PHILOSOPHER AND THE MERCHANT.

A certain Philosopher, having devoted himself to the study of men and things along the lines of pure logic, arrived at last at the conclusion that nothing could be real, as we had no absolute proof of its reality. His mind becoming set on this view of things, he preached his doctrine in the market-place until at length he became notorious as the sage who doubted even his own existence, the same not having been proved to his satisfaction. Now it happened that this Philosopher had a pastime, which probably prevented him from becoming altogether insane—he was a collector of ancient pottery, of which on one occasion an unscrupulous merchant sold him some base imitations. Discovering the cheat some time later, he visited the shop of the merchant, and angrily denounced him as a rascal, "for," said he, "the jars you have sold me are not the real ware." "Have a care!" said the merchant, who was a sarcastic fellow. "You have disputed the reality of anything, and I, who accept your teaching, ask you how, if nothing is real, anything can be spurious?"

D. G.

THE QUESTION OF SPIRIT IDENTITY.

"Evidence," as Prof. De Morgan has shown and every lawyer admits, is used in two senses—*Quod debet monstrari*, and *Quod facit videre*. The lawyer advances the first, the jury decide on the second. "Proof" of spirit identity is *quod facit videre*, "evidence which convinces."

Mathematical proof is the evidence which must convince the normal sane mind, given the material conditions, e.g., the assumptions of geometry—a finite plane surface, and a normal mind—admit, within those limits, of absolute proof. If the conditions are not observed even that proof fails; two parallel lines meet "at infinity"; shadows at noon are "parallel," but if produced accurately would meet at the poles and then diverge *ad infinitum*.

"Scientific" proof, say of the atomic theory, or any other, is that it covers all facts at present known, i.e., it is not more than a high probability at best.

Our difficulty in cases of spirit identity is that we do not know how "personality" can be defined scientifically. That is, our premises are undefined; and therefore strict, or mathematical, proof is out of the question. "Scientific" proof can be given if the assumption of identity covers all the known facts of memory, affection, moral character, and the like, and if all possibilities of fraud, thought-transference, &c., are excluded by the nature of the evidence.

But the proof *quod facit videre* can not only be given, but is abundant. Hundreds of persons have been convinced by evidence satisfactory to themselves of the survival of their friends, and as these persons include a sufficient number of fully sane minds, their cumulative experience is convincing to other sane minds on the general question. That question then takes a new form: Is it in harmony with the facts (not theories) of history, anthropology, chemistry, physics, and comparative religion, so far as any of these apply? Does it cover all the known facts? Most men of science who have examined the case experimentally agree that it does. Hence it may be received by any sane mind as a general proposition.

The identity in any given case is quite another matter. Very many "messages" show marked differences from the mind as we knew it when incarnate. Cross correspondences, and such evidence as is given in Mr. E. F. Benson's "Up and Down," in which a spirit (through a medium) tells the contents of a box in a distant house, which contents were known only to the deceased; would be full "scientific" proof in that case. If identity can be proved in one such case, it is logically permissible to apply it to others. That is what Spiritualists do; they maintain that the theory of the continued identity of those who have passed over, covers all the facts, including the substance of the communications, far better than any other; and they claim that they are not necessarily fools for so doing. That is perhaps as far as we can get for the present.

"Why do you not stand up for the truth?" said an ardent Spiritualist to one whom he considered too patient with unbelievers. "My dear fellow," was the reply, "I expect the truth to stand up for me." *Magna est veritas et prevalebit.*

V. C. D.

THERE is a slow, eating fire in time that burns out the unessential.—BART KENNEDY.

FROM THE LIGHTHOUSE WINDOW.

"The common cognomen of the world among the misguided and superstitious is 'A Vale of Tears' from which we are to be redeemed by a certain arbitrary interposition of God and taken to Heaven. What a little circumscribed straitened notion! Call the world if you please 'the vale of soul-making.' Then you will find out the use of the world." That was written by John Keats when little more than a boy in 1819. Much deep philosophy has been poured out on the question since, but it has not surpassed the conclusion of the young poet.

Even those readers of *LIGHT* who knew the late Professor Blackie—there are several—may never have heard his definition of orthodoxy. Here it is: "Putting into a finite shape everything we know of an infinite—which is nothing!"

The psychic communication given last week in which it was stated that the pyramids were built of blocks of sand and Nile water is not easy to accept. The want of any cohesiveness in sand is proverbial. We remember how Michael Scott, the magician, when assigning to evil spirits impossible tasks to keep them occupied, set one to work on making ropes out of sea-sand. The art of binding sand with water is evidently one of the ancient secrets we have lost.

Travellers and explorers tell us much of the wonderful skill and keen senses of savages. The white man often has to trust himself to native guidance, and admit the superiority of the savage in sight, hearing and smell. But directly the natives profess experience of anything of a ghostly nature, as for instance, intercourse with their departed, there is a pitying allusion to their superstitions. Why?

Gold, which used to be regarded as the be-all and end-all of human endeavour, will probably give place in future years to radium, which holds far greater possibilities of racial betterment. In view of events in the East, it was interesting to hear Dr. Vanstone's opinion in a recent lecture that Sinai and Horeb are probably rich in radium.

The Rev. Walter Wynn is to be congratulated on the extraordinary accuracy of his forecast—by October 15th Germany was to "experience either irreparable defeat of arms, or famine or revolution, or a yearning for an armistice." He is also to be credited with having given three years ago the exact date of the defeat of the Turkish army and the fall of Jerusalem. Amongst the other war prophets he must feel like Elijah amongst the prophets of Baal and "the prophets of the groves." There is something curiously appropriate about his name!

D. G.

A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 20TH, 1888.)

DEATH OF LORD MOUNT-TEMPLE.—We deeply regret to announce the death at Broadlands on the 16th inst. of Lord Mount-Temple. He was born in 1811. . . . He had a keen interest in Spiritualism, and at Broadlands, his beautiful seat in Hampshire, were gathered from time to time some of the most remarkable assemblages of literary, scientific and eminent men of all forms of thought that the present generation has witnessed

The "Financial News" is of opinion that "the existence of a gentleman of the name of Mullins," who divines the presence of water, should be taken note of. Mr. Stears . . . is credited in the same paper with a convincing demonstration of the powers of the rod in the presence of the "North of Ireland Association of Gas Managers."

—"Jottings."

We have sought in vain, in the reported sermons and addresses delivered at this Congress, for the slightest evidence of true spirituality, except perhaps in that of Mr. Balfour. . . . The unseen is to the Church, especially to the Protestant Church, a thing of the future not of the present, a certain something to come after a tremendous ceremonial. —From an article on the Church Congress.

A PLEA FOR PROGRESS. In the course of a recent letter "Pax" strongly appeals for an advance beyond the mere quest for proof of human survival. All mediumistic persons, she holds, should give out inspiration, sympathy and encouragement to their fellows, and "not be content to talk to their friends merely on mundane topics." Proofs of survival form only the base of our subject. After these have been gained, the ladder of progression must be climbed. That is sound doctrine, and we try to act up to it, but "many men, many minds." We must be patient with the laggards, remembering that the proofs which will satisfy one will not content another. If after being satisfied the seeker remains in the old groove—a mill-horse round of phenomena—he is himself the chief sufferer.

THE WEARING OF AN EMBLEM.

Miss Irene Toye Warner, F.R.A.S., writes:—

"In reply to Rev. F. Fielding-Ould (p. 310), may I be permitted to state that if the *ankh* is sometimes worn as an ornament merely, the same objection might be made to the cross, which is now the commonest of all. Also the *ankh* is a cross with an elliptical top—therefore to Christians it would partly represent the cross of Christ.

"With regard to its meaning I will quote Dr. Budge, M.A., Litt.D., etc (keeper of Egyptian antiquities in the British Museum and the recognised leading authority on this subject). He says: 'Of all the suggestions which have been made concerning it none is more unlikely than that which would give it a phallic origin. Whatever it may represent, it certainly symbolises "life"; every god carries it, and it seems, even in the earliest times, to be a conventional representation of some object which in the remotest period had been used as an amulet.'

"May I suggest that the *ankh* is formed by the combination of two Egyptian symbols—i.e., the Tau, meaning 'life,' and the Shen, meaning 'eternity,' the two thus symbolising 'eternal life,' or life which shall endure as long as the sun revolves—the Shen representing the sun's orbit. I think the line of thought concerning this symbol can best be studied in the 'Book of the Dead' itself and the vignettes which accompany the text. It is there depicted with most of the greater gods or manifestations of the Supreme Being—particularly with the gods of truth, justice, wisdom, etc.

"We must aim at having a badge which can be universally worn and understood by all creeds, nations, and languages, and therefore not an emblem pertaining to any particular sect. There are Spiritualists in the followers of all religions—such as Chinese, Japanese, Hindus, Indians, etc. None of these could object to the *ankh*, as it is, I suppose, about the oldest symbol in the world expressing immortal life.

"With regard to the Tau it is interesting to note that it was adopted by some of the early Christians in the East in lieu of the cross, and was mentioned in Ezekiel (ix., 4, 6) as the 'mark' (Tau) 'set upon the foreheads of the men' who were to be preserved alive. The old inscriptions of the Christians at the great oasis are headed by this symbol; and it has also been found on some of their monuments in Rome (see Wilkinson)."

In the view of Miss H. A. Dallas the reasons against adopting a badge far outweigh those in favour of it.

"I think with 'M. A.' (p. 319) that the badge epidemic is a passing phase which cannot last long. But the chief reason against adopting a badge for Spiritualists is that it would be no sure indication by which to recognise those in fundamental sympathy on the main principle of Spiritualism. Many persons whose convictions are deepest would not wear the badge; it would, on the other hand, as 'M. A.' points out, be readily adopted by any crank who has attached himself to Spiritualism. Moreover I quite endorse 'M. A.'s' view that a badge has a limited sectarian tendency. The wider universalism which should be one of the desirable results of a Spiritualist belief seems to me out of harmony with the badge method.

"Of course if the badge is adopted, no one is bound to wear it, and very many will not do so; but in that case its object as a hall-mark is greatly frustrated.

"There is only one method of recognition which seems to me of true value, and that is sure to be effective, namely, the spirit of fellowship which enables a man to understand what another is thinking or needing in the realm of spiritual thought. I have no belief in short cuts or labels as a means to this end."

"Elnor" also sees much common sense in "M. A.'s" remarks, and never wears a badge herself. She suggests that in the place of a badge a secret sign should be agreed upon by which (after the manner of the Freemasons) Spiritualists may be able to recognise each other. Those who did not know the sign would of course not respond, and those who did would not be compelled to do so.

Mrs. H. A. Chambers, supporting the idea of an emblem, welcomes as most suitable the Rev. F. Fielding-Ould's suggestion of a five-rayed star with a cross in the centre. For the benefit of F. B. P., who raised the objection to the cross that it would rule out all who are not Christians, she points out that this symbol was in use long before it became the sign of Christianity. As to the meaning of the five-rayed star she quotes a definition given from the other side by her father-in-law, the late Rev. Arthur Chambers—viz., that it stands for Peace, Purity, Praise, Power and Prayer. The objection to a star as a symbol has already been stated on page 327.

L. Hart comes forward with a new design—viz., a diamond or brilliant in the centre of a gilt circular field, surrounded by the colours of the rainbow. "The diamond is the emblem of purity, the gold stands for the highest attainment of spiritual goodness; and the rainbow colours would represent that the movement welcomes all spiritual grades, provided that they aim at the highest."

Mr. George Craze, secretary of the Marylebone Association, tells us that that Society will probably adopt as its badge an *immortelle* flower or amaranth, white on a blue ground. This might be regarded as a suggestion to others interested.

A PESSIMIST is a man who having the choice of two evils insists on taking both.

DOES THE DEITY EVOLVE?

I fear that in the discussion regarding the evolution of Deity the subject is being viewed from a non-Christian standpoint. It is evident from the character of the correspondence that there are many (possibly Christians) who believe that God is infinite in power, infinite beyond time and space, who are yet unable to perceive that being infinite He cannot be an evolving Deity.

One cannot apply the term infinite to that which is finite in certain directions. God is the Alpha and Omega of all that was, is, or will be, in or out of creation. It is therefore impossible for Him to evolve from or to any state, as spirit is static and changeless, and only the manifestation changes. One should clearly differentiate between God and His manifestations. The "point" in favour of this confusion of thought is that, all being God, we are God, and as we are evolving He also must be evolving. This line of thought leads us into dangers of a very subtle character, and naturally more dangerous to those whose temperament is intellectual rather than devotional.

A great amount of Indian thought has drifted over to the West in various forms, and not always clearly nor accurately represented. The highest Indian teachings are in essence similar to those taught by Jesus, though different from those taught by the Church.

Once the difference between Prana and Akasa is understood there is no possibility for an evolving Deity. Prana, or Pure Spirit, and Akasa, the substance through which It manifests, are distinctly different, though both are God in one sense. Prana, Pure Spirit, or *Animus Dei*, is God. Akasa, *Anima Mundi*, the substance through and by which He manifests, is of God. This is not a distinction without a difference as Prana is pure subsistence, "I am," whereas Akasa, is existence, the standing forth, the "I become."

It was the deliberate refusal to understand Eckhart's teachings on this point that led to the antagonism between him and the Church of Rome. They insisted that he believed in an evolving Deity because of his statement that God had need of us as much as we had need of Him. One might just as well refuse to see that electricity has need of the wire as much as the wire has need of the electric current when manifestation of the force is required.

An inferior conductor of electricity or an inferior manifestation of God does not imply any want of perfection in either force.

The whole teaching of Jesus is to tell us to look to the Father for everything and to trust to His care and guidance implicitly; a teaching He would not have given if all we could rely on was a God who was learning how to be a God.

One should accept the teaching of Jesus as a whole truth or not at all. He has clearly stated that the Father is perfect (Matt. v. 48), thereby allowing for no evolving Deity but only for evolving instruments through and by which He can manifest.

C. F.

THE MYSTERY OF SLEEP.

In his address on Thursday, the 10th inst., at the hall attached to the offices of the Alliance, Dr. W. J. Vanstone spoke in a deeply interesting way on "The Mystery of Sleep." On the physical side sleep was a means of storing energy for the use of the body in the waking state, while relaxing the strain on the bodily machinery. The induced sleep of hypnotism, and suggestion during sleep, were also dealt with suggestively by Dr. Vanstone, who alluded to the hibernation of animals, with special reference to frogs and toads and the condition of suspended animation which accounted for their remaining alive after being immured for ages in solid rocks. Thousands of years ago the frogs and toads buried themselves in the slime at their period of hibernation. Earthquakes and landslides led to the slime being compacted into rocks and the creatures remained imbedded but inert, to revive when the rock was split by the miner.

Dealing with the mental side of sleep Dr. Vanstone gave examples of that subconscious action which solves difficult problems and exhibits the phenomena of higher mental action transcending the powers of the everyday consciousness, and explained some of its mysteries. This led to the consideration of sleep from the spiritual view-point, and here we gained many valuable ideas illuminated by the records of Egypt and the many Bible allusions to vision and understanding which came in the sleep state. The higher bodies through which the human consciousness works on other planes were discussed, and the whole address showed a depth and range of knowledge which made it not only instructive but inspiring, opening up vistas of thought beyond the troubles and terrors of a war-ravaged world.

"LIGHT" SUSTENTATION FUND, 1918.

In addition to the donations recorded in previous issues we have to acknowledge with thanks the receipt of the following sum:—

Mary, D. H. £2 2 0

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following donation: Mr. T. J. Baker, £1.

"SOCIAL RECONSTRUCTION AND THE LAND."

Mr. Henry Fox writes:—

I think that Mr. Hewitt is entitled to a few words of explanation at my hands—also your readers: lest they should think that psychic science has no application whatever to the practical problems of life—such as the land question. Personally I regard psychic science, which throws so strong a light on the transcendental nature of man, as one of the fundamental bases of all national reformation and reconstruction. How can you reconstruct man or his institutions until you know what sort of a being a man really is? For the rest of Mr. Hewitt's remarks on my partially reported lecture I fear that he misunderstands both me and the land question.

Let me remind him that according to Blackstone, Sir Edward Coke, Mr. Serjeant Stephen, Lord Chief Justice Coleridge, Sir Frederick Pollock, Joshua Williams, and every other authority on the subject—there is no such right as absolute ownership of land known to the English land law. By English law the King is the supreme owner of every parcel of English land.

Mr. Hewitt objects to making owners into tenants. They are all already tenants, and never were anything else. The greatest interest or estate any subject of the Crown can hold in land is a "tenancy in fee simple."

Since the war the Agricultural Department of the Board of Trade has claimed and has exercised absolute control of the land, as the representative of the Crown.

The Corn Production Act gives a power to the State to eject both a landlord and his sub-tenants for neglect to cultivate the land fully and properly—according to the standard laid down by Mr. Prothero.

The National Declaration of Trust of which I spoke is already in actual operation.

This may be "Socialism"—but I do not think that Mr. Hewitt condemns Mr. Prothero as a Socialist.

I advocate an extension of this wise policy as the only remedy for poverty. I do not believe that Mr. Hewitt approves of poverty: but if the landlord is always to be entitled to the sole benefit of the nation's work in increasing the value of the land, how is he going to prevent poverty?

I regret greatly that space forbids me from showing that every comment on my lecture is founded on an entire misapprehension of the whole subject.

Most of all I regret that LIGHT will shed no more light upon a subject of such fundamental national importance.

MEN AND GHOSTS: THE CASE REVERSED.

We take the following piece of smart satire from Professor L. P. Jacks' clever book, "All Men are Ghosts":—

"Your words imply," I said, "that some of the ghosts do not believe in our existence at all."

"The majority are of that mind," he answered. "Belief in the existence of beings like yourself is regarded among them as betokening a want of mental balance. A ghost who should venture to assert that you, for example, were real would certainly risk his reputation, and if he held a scientific professorship or an ecclesiastical appointment he would be sneered at by his juniors and made the victim of some persecution. I may tell you incidentally that ghosts have among them a Psychical Research Society which has been occupied for many years in investigating the reality of the inhabitants of this planet. By the vast majority of ghosts the proceedings of the Society are viewed with indifference, and the claim, which is occasionally made, that communication has been established with the beings whom we know as men is treated with contempt. The critics point to the extreme triviality of the alleged communications from this world. They say that nothing of the least importance has ever come through from the human side, and are wont to make merry over the imbecility and disjointed nonsense of the messages reported by the mediums; for you must understand that there are mediums on that side as well as on this. I happen to know of two instances. Some time ago two questions, purporting to come from this world, reached the ghosts. One was, 'What will be the price of Midland Preferred on January 1st, 1915?' The other, 'Will it be a boy or a girl?' For months a committee of ghostly experts has been investigating these communications, the meaning of which proved at first sight utterly unintelligible in that world. The matter is still undecided; but the conclusion most favoured at the moment is that the messages are garbled quotations from an eminent poet among the ghosts. Meanwhile more than one great reputation has been sacrificed and the critics are jubilant."

FROM the society announcements on p. 335 it will be seen that the lecture on "Death and the Hereafter" which (as stated in last week's LIGHT) Sir Arthur Conan Doyle has promised to deliver at Brighton next Wednesday, the 23rd inst., will be given under the auspices of the Brighton Spiritualist Brotherhood at the Oddfellows' Hall, Queen's-road, at 3 p.m., with Sir John Otter, J.P., in the chair; also that on the following day Comtesse de Verneuil will, in connection with the society, open an exhibition of psychic pictures by "Atlantis."

LETTERS TO THE EDITOR.

Mrs. Baker Eddy and Spiritualism.

SIR,—It seems to be quite useless to continue to occupy your valuable space as Mr. Tennant avoids the point at issue. The important question is as to the communion between those who have passed on and their loved ones left behind, and in particular are the records of Mrs. Eddy's continued personality manifesting in Los Angeles and elsewhere, as did Jesus to Paul, fabrications, as Mr. Tennant's assistant, Mr. Wallace Smith, unblushingly affirms, or are they not?

Instead of taking any notice of this he quotes from Mrs. Eddy's text-book about "Divine Mind" and "mortal mind," virtually denying that there is such a science as psychology—the science of mental life in man.

Professor William James in "Varieties of Religious Experience" says: "Christian Science so-called, the sect of Mrs. Eddy, is the most radical branch of mind-cure in its dealings with evil. For it evil is simply a lie, and anyone who mentions it is a liar." Here I must leave Mr. Tennant's polemics.—Yours, &c.,

TRUTH SEEKER.

THE BISHOP OF KENSINGTON ON THE GIFT OF POWER.

On the 4th inst. the Bishop of Kensington conducted the service of blessing of the chapel at 35, Norfolk-street, W.C., which is the headquarters of the Church Mystical Union, founded by the Rev. L. W. Fearn. Taking as his text St. Paul's prayer for his Ephesian converts that "the Father of our Lord Jesus Christ . . . would grant you . . . to be strengthened with His might in the inner man," the Bishop said that it was evident that the world needed such a power as that of which the Apostle spoke, and never more palpably than at the present time. It was tired of its fruitless search for satisfaction in material possessions and was beginning to realise the existence of a spiritual world of experience which so long it had treated as non-existent. It yearned for that unity which could only be found in vital touch with "Him in Whom all things consist." Christians were set in the world to be witnesses to the presence of that power for life, as instruments of His working. Whether it was healing the sick, giving sight to the blind, or feet to the lame, they must realise that nothing was impossible for those who were one with God. God had given them that wonderful faculty by faith.

"And so, dear friends," said the Bishop in conclusion, "I come to bless this place, to hallow this altar, and to bid you God-speed in this enterprise of faith. Please God, the Church is beginning once again to recover hold upon that power which is inexhaustible, and to renew its strength. As we come to measure life's values in terms of what is spiritual and not of what is material, we shall base all our activities upon the belief in the supremacy of Spirit—we shall live by faith. Then the impotence to which we have reduced ourselves by our unfaith will pass. New vigour will possess limbs long paralysed. We shall press on to win the world to His allegiance Who has made known to us the mystery of His will, which is to sum up all things in Christ."

"NORTHERN LIGHTS."—The rally in the north of England on the 27th inst. will centre at Leeds, York and Bradford. At Leeds, as already announced, Sir Arthur Conan Doyle will speak on "Death and the Hereafter," while at York Dr. Ellis Powell will have for his subject "The Soldier's Home in the Land Beyond." We understand that he proposes to endeavour to state the latest conclusions of psychic research in easily comprehensible language, but at the same time with scientific exactness, so as to be a message of consolation and encouragement to many bereaved hearts.

WITCHCRAFT ACT AMENDMENT FUND.—The treasurer of the Spiritualists' National Union, Ltd., Mr. T. H. Wright (10, Victoria-avenue, Sowerby Bridge), sends us the following statement of the position of the fund: Brought forward, £998 19s. Subscriptions received in the last two months: Anon., Birmingham (per Mr. E. W. Oaten), £1; Sowerby Bridge Spiritual Church (M.O.P.), 7s. 6d.; Excelsior Spiritual Society, Dundee, £1; Ealing Spiritual Society (per Mr. R. Boddington), £3; Mr. W. T. Pitcher, Godalming (per Mrs. M. Q. Gordon), £1; Star of Hope Spiritual Society, Walton (per Mrs. Hughes), 10s.; Middlesbrough Spiritual Society, 6s. Total, £1,006 2s. 6d.

IN "Sonnet of Sorrow and Triumph" (Gay and Hancock, 2s. 6d. net), Ella Wheeler Wilcox pays a tender tribute to the memory of her departed husband. These poems breathe throughout the atmosphere of a deep, undying affection; they tell of the sense of the emptiness of life and all the varying moods which followed the first shock of bereavement, and they close with the note of triumphant assurance:—

'I stand victorious at the longed-for goal,
With open vision where I once was blind,
And cry aloud to every suffering soul,
'Pray without ceasing—seek and ye shall find.
Though science sneer, and school and church condemn
Your dead dwell near—you may commune with them.' "

TO-MORROW'S SOCIETY MEETINGS.

These notices are confined to announcements of meetings on the coming Sunday, with the addition only of other engagements in the same week. They are charged at the rate of 1s. for two lines (including the name of the society) and 6d. for every additional line.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Mr. Robert King. October 27th, Mr. A. Vout Peters.

The London Spiritual Mission, 13, Pembroke-place, W. 2.—11, Dr. W. J. Vanstone; 6.30, Mr. G. Prior. Wednesday, October 23rd, Miss Violet Burton.

Spiritualist Church of the New Revealing, 131, West End Lane, Hampstead.—11 and 6.30, services, Mrs. Mary Davies.

Reading.—Spiritual Mission, 16, Blagrove-street.—11.30 and 6.45, Mr. Ernest Oaten.

Kingston-on-Thames, Bishop's Hall.—6.30, short addresses by Members of the London Lyceum Council.

Camberwell.—Masonic Hall.—11, Mrs. C. O. Hadley, address and clairvoyance; 6.30, Mr. G. T. Brown. 27th, 6.30, Mrs. Mary Gordon.

Woolwich & Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—3 p.m., Lyceum; 7, Mrs. Cannock, address and clairvoyance. Harvest Thanksgiving.

Holloway.—Grove Dale Hall (near Highgate Tube Station).—11.15, Mrs. Adam; 3, Lyceum; 7, Mrs. A. Jamrach. Wednesday, Mrs. A. Boddington.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. P. Scholey, addresses. Monday, 8, healing circle. Wednesday, 8, public meeting, Mr. Gurd.

Lewisham.—The Priory, High-street.—7, Rev. Susanna Harris. ** The report of the year's work, presented at the celebration on the 13th inst. of the society's first anniversary, was very encouraging. Members intend to devote their energies in the coming year to obtaining a hall of their own.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, Mr. A. Maskell, addresses and clairvoyance. 3, Lyceum. Monday, 7.45, demonstrations, Mr. Maskell. No Tuesday meeting. Wednesday, 3 p.m., Oddfellows' Hall, Queen's-road, lecture by Sir A. Conan Doyle, "Death and the Hereafter"; chairman, Sir John Otter, J.P.; book your seats early to save disappointment. Thursday, 3, opening of Exhibition of Inspirational Pictures by "Atlantis" in Lower Hall by the Comtesse de Verneuil; also Fancy Fair and Sale of Work in Upper Hall, continuing open until 9, 25th. Exhibition will remain open for a short period daily from 3 to 8; psychic readings, Mrs. Neville.

THE PYRAMIDS.—P. H. writes, referring to the article on page 323: "The 'huge granite-like stones that make up the pyramids' are said to be the volcanic rock called syenite, quarried at Syene in Upper Egypt. Surely by no man's endeavour could sand ever be made into granite, since granite and syenite are igneous rocks showing 'fluxion striæ' in thin section under the microscope."

A CORRECTION.—Dr. Abraham Wallace writes: "In my article 'The Transit of Mrs. Guppy' (p. 259) I parenthetically referred to Mr. Edward Clodd, and inadvertently made a mis-statement regarding him. I met Mr. Clodd many years ago in the house of Jewish people, and was led to believe by one of the family that he too was of the Jewish race. I find that I was mis-informed, so I must ask Mr. Clodd's pardon for this error."

THE VALIANT SEVEN.—The "mystic seven" will have a notable association with the great war. We have had the Seven Bishops, the Seven Churches, the Seven Sages, the Seven Sleepers, the "Seven against Thebes," now we have the Seven Scots who at Moeuvres held out against the German hosts for forty-eight hours until relieved by the British reinforcements. Their leader was Corporal David Hunter, of Kingseat, near Dunfermline. It was a magnificent feat recalling the stand of Leonidas and his handful of heroes at Thermopylae, and will rank amongst the "heroic memories" of the world.

INDIA DAY.—At 3 p.m., on Sunday next, the 20th inst., at Wigmore Hall, Wigmore-street, W., a concert will be held in aid of the fund for providing Y.M.C.A. huts for Indian soldiers on all fronts. Mr. Hayden Coffin and several other distinguished artists are giving their services; Mr. Rathmell Wilson will read parts of an unpublished play, "Novrmahal," by Mr. E. H. Tyrwhitt-Drake and Mme. Hélène Vacaresco; and the instrumental music will include a selection by the celebrated Indian band. Tickets can be obtained from the hon. secretary of the fund, H.H. Princess Sophia Duleep Singh (3, Bedford Place, W.C.1); the organiser of the concert, Mrs. Leslie-Moir (32, Dover-street, W.); Mrs. Cobham (14, Hans Crescent, S.W.); Mrs. Crawshaw (1, Barkston Gardens, S.W. 7); Mrs. Ekeland (18, Berkeley-street, W. 1.); Mrs. Hall Simpson (2, Scarsdale Studios, Stratford-road, S.W.); Mrs. Kaye (17, Lincoln House, Basil-street, S.W.); the Keith Prowse Agencies, and at the Hall itself.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., Mr. Robert King.
October 27th, Mr. A. Vout Peters.

Welcome to all. Admission Free. Collection.
Steinway Hall is within two minutes' walk of Selfridge's, Oxford St., and five minutes from Bond Street and Marble Arch Tube Stations. Spiritualists and inquirers are invited to join the Association.

THE LONDON SPIRITUAL MISSION,
13, Pembridge Place, Bayswater, W.

SUNDAY, OCTOBER 20TH.
At 11 a.m. ... DR. W. J. VANSTONE.
At 6.30 p.m. ... MR. G. PRIOR.
WEDNESDAY, OCTOBER 23RD AT 7.30 P.M.,
MISS VIOLET BURTON.

THE CHURCH OF HIGHER MYSTICISM,
22, PRINCES STREET, CAVENDISH SQUARE, W. 1.

SUNDAY, OCTOBER 20TH.
11 a.m. ... Mrs. Fairclough Smith "The Human Aura in respect to Health."
6.30 p.m. ... Mr. Harendranath Maitra and Mr. Edmund Russell. Subjects: "Gyana-Yoga," "The Epics of India"
Wednesday Evening, October 23rd, 7.30 p.m., Mr. Harendranath Maitra and Mr. Edmund Russell.
Subjects: "Bhakti-Yoga," "Krishna and the Bhagavadgita."
Healing Service after the Evening Meeting.

Every Thursday, at 3 o'clock, Healing Service, followed by a talk on "The Spiritual Forces of Man," &c. by Mrs. Fairclough Smith at 28, York Place, Baker Street, W. 1 Silver collection.

WIMBLEDON SPIRITUALIST MISSION,
Through Passage between 4 and 5, Broadway, Wimbledon.

SUNDAY NEXT, OCTOBER 20TH.
Evening, 6.30, Service ... MRS. BODDINGTON.
WEDNESDAYS.—Healing, 3 to 5. From 5 to 6, Mr. Richard A. Bush attends to give information about the subject of Spiritualism. Enquirers welcomed. Next Wednesday, 7.30 (Doors Closed at 7.30), Open Circle, MRS O. S. BUSH.

THE "W. T. STEAD" LIBRARY AND BUREAU,
22a, Regent Street, Piccadilly Circus, S.W. 1.

TUESDAY, October 22, 7 P.M. ... MR. J. J. VANGO.
THURSDAY, " 24, 3.30 P.M. MRS. ANNIE BRITAIN.
"At Home" every Monday afternoon, 4—6.
Members and their friends are welcome.

ASTROLOGICAL LESSONS by E. JOSEPHINE PURDOM.

A Course of 13 Lessons for £1 is.
LESSONS WILL BE CORRECTED BY THE TEACHER THROUGH THE POST.
These lessons are beautifully arranged, and simply set forth, and are a boon to those who desire to become acquainted with the mystic science of Astrology.

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