

By Post
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Light:



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

In his delightful essay on "Imperfect Sympathies," Lamb wrote indulgently of those who have minds "suggestive rather than comprehensive," minds that

have no pretences to much clearness or precision in their ideas or their manner of expressing them. Their intellectual wardrobe has few whole pieces in it. They are content with fragments and scattered pieces of Truth . . . Hints and glimpses, terms and crude essays at a system, is the utmost they pretend . . . The light that lights them is not steady and polar but mutable and shifting, waxing and again waning.

And then in his droll way he satirises the persons whose minds seems to be "put together on principles of clock-work," and in whose brain there is no place for "surmises, guesses, misgivings, half-intuitions, semi-consciousness, partial illuminations, dim instincts, embryo conceptions." Those persons he finds to belong specially to a people to whom some of us are near allied, viz. the Scottish race; and they are not all like that. We have known Scots who do not require that everyone should speak "as though he were upon oath," and who could find intellectual interest and profit even in books of psychic communications which are not "perfectly evidential" throughout.

Sometimes in perusing these books of "communications" purporting to be from "the other side" and coming from a "glittering something," as Lamb would say—some idea that charmed and enlightened us—it has seemed that, except for the purposes of strict scientific research, its source was not of the first importance. Perhaps it was out of the medium's own mind or subconsciousness or subliminal self, or maybe it was a projection from the "Cosmic Memory." We are not always required to decide the question as to the source of a communication. Sometimes it is a matter of appraising its value. When we have once satisfied ourselves of the *bona fides* of a correspondent we do not call upon him to present fresh credentials every time he has something to say. We look less at the man and more at what he says. Of course he and we and all that happens may be all figments together—that is what comes of pushing clockwork exactitudes, logical precision, so far. The reality of our communicators from beyond the bourne has been proved by the most rigid scientific investigation, and having accepted the position we may now go a stage beyond and receive their messages without requiring that every subsequent communication shall be dealt with as rigorously as the first one. We are now more concerned with the matter and manner of the messages than with their source. There is a tendency at times to forget that we are dealing with human beings—fellow creatures—on both sides of the way. We have the best evidence of that. A statement concerning the life beyond purporting to come from a dweller in that life may not

have come from that person at all—and yet it may be quite true as regards the facts stated. The test of its truth is its consistency with strictly verified messages. We cannot verify everything. Life is too short. We must follow the methods of this world: take initial precautions and then take the risks of deception and mistake inseparable from the free play of life and life experience.

* * * * *

In her delightful book, "A Psychic Autobiography," that gifted woman, the late Amanda Jones, the American poetess and inventor, tells how on one occasion a spirit-lawyer wrote through her hand a document in perfect legal form for use in some business in which she was engaged. It stood the test of expert scrutiny—there was no flaw in it. True, the legal mind which thus aided her from the unseen purported to be that of a wise and good man, and the business for which the document was designed was a mission work. But the core of the matter was that there was a *use* to be served. An inspired treatise would have been more in accordance with the notions of some persons regarding intercourse with the world beyond, but it would have been of no service. And the question of *use* had, in this case, very little reference either to the character of the lawyer or the philanthropic nature of the work. Always the first principle of Nature is *USE*. Let us consider that before venturing on judgments of people or things in our movement or outside of it. Use comes first, justice and beauty and wisdom are outworked later, and often after very unpromising and sometimes positively ugly processes. The phenomena-hunter who is constantly seeking mental stimulants in the beholding of wonders is not an edifying spectacle, but he is nevertheless keeping in action forces that will later be of immense benefit to those of more unfolded character. So, too, is he who seeks monetary gain through psychic avenues. And the work of the medium whose reputation is offensive to "the unco' guid" may not be less useful on that account. It is well to insist on the especial importance of purity of character and motive in all who deal with the deeper powers of the soul. But it is also well not to forget the parable of the Pharisee and the publican.

GOD'S HELPERS.—Without our participation, without our assistance, the Father's work cannot be carried on. . . . We are called to become God's redeemers, to be His fellow-workers, to help Him in establishing His Kingdom on earth. To realise this divine mission is to find a new meaning in our existence. How many have become languid or cheerless or dismayed because they felt they were not wanted, that there was no room for them in the vast organism. Then they realised that they were an indispensable link in the chain of Being, a cog in the wheel of the vast Order, a cell necessary to the health of the whole, and there came to them a fresh inspiration to be worthy of their place in the sun. They heard God's clarion call as of a captain cheering his soldiers to do battle with evil and redeem His world. God is calling you and me. God needs us. He cannot speak His human message without human lips to frame His word. He cannot strike at the tree of evil without the human arm to wield the axe. He cannot graft His new idea upon the human world without a human mind to receive and irradiate it. He cannot pour His pity to allay the world's woes without human hearts to gather and disperse it. . . . When a hard task challenges our earnest effort, over-riding our timidity and weakness; when a truth beckons us and its pursuit brings us into the briars of the wilderness; when a dream of Beauty wrecks a hundred sanctions that used to stand us in good stead; it is a plain "Thus saith the Lord" to us; it is the voice direct.—From a Sermon by the Rev. J. TYSSUL DAVIS, B.A.

RACHEL COMFORTED.

By "RACHEL."

["Rachel" is the pen name adopted by a lady of considerable literary gifts, the wife of a distinguished military officer. As we stated in our introduction to the last of this series (*LIGHT* for March 30th, page 98), the remarkable story she tells of the communications she received through planchette from her little son is absolutely authentic, and was the subject of close investigation at the time.—Ed.]

In reference to letters I so often get, and recently a kind one from far New Zealand, I must again say how one of my greatest delights is to see, sixteen or seventeen years after my Sunny first began to talk to me from the other side, one statement of his after another being repeated in other communications of recent occurrence—and believed in. At the time I, his mother, received them daily (devoting nearly four years of my life exclusively to the quest of my vanished child, and most richly rewarded for it) I generally found incredulous wonder or ridicule at his descriptions of the life he leads, a life which differs apparently but little from this one, so little, in fact, that many folks "there" are most indignant at being told they have "died." This surely speaks for itself. I cannot suppose that in our nightly visits to that side, we express any wonder at our surroundings. They are our real and true life, led by us with progress and therefore changes, for centuries of time, and quite familiar to us. The shock and surprise, I think, occur, on the contrary, when we re-enter this, our physical habitation, every morning. Who is not familiar, especially in bereavement, with the moan of pain, the sense of shock and return to anguish, burden and loss that the sleeper awakened experiences, on re-entering earth conditions?

Said someone to me, fifteen years ago, after reading Sunny's wonderful conversations, "My dear child, the man in the street would blaspheme at them. Houses with furniture! Motors and electricity! Publishers and writers! Picnics and outings! Jane Saunders, the housemaid, 'burnt in a fire at Boscombe,' and still a happy housemaid! Sunny waking Murray in the morning by 'chucking a wet sponge' at him! Christmas trees and amateur theatricals, with people taking such parts as Cinderella, and the naughty sisters, and the Prince! Shops and free-wheel bicycles! Take my advice, and when you publish 'Rachel,' cut all that out, and only keep in the angel appearing to Sunny while he gardened, his teacher, 'Love,' the flowers, the rivers, the hymns; the vague uncommittal pretty things, in fact, that this queer public does believe in. They won't accept anything else, and it's lucky for you that you weren't born two hundred years ago. You'd have been tortured or burnt as a witch. As it is, you'll only be regarded pityingly by the churches as being in direct communication with the devil, and by everyone else as a fit inmate for a lunatic asylum."

"But," said I, "I cannot and will not publish my child's conversations in a mutilated or dishonest fashion to please a stupid public. They may be despised and rejected, ridiculed and passed by. The truth is ever received so. I suppose they are far in advance of the times. So, if necessary, they shall wait till the world is more ready for them. But I know they are all true, and that this will in time be recognised." This I said sixteen years ago. And so "Rachel Comforted" has lain by, all these years, unseen and unknown, waiting, as I believe, for this day of need and longing, when so many (like myself then) feel that nothing at all in life matters until the vanished darling is found again and communion established. This lies within the reach of many, and can be obtained under certain quiet, uniform conditions. But it is these conditions which are the whole difficulty. It is of no use to disguise the fact that in any life of great stress, storm, or whirl, you simply cannot get into any reliable touch with what we call the Spirit World (as if it were really another world, whereas it is the unseen part of this world). This is surely common sense! I have such a feeling of hopelessness and pity when I hear of people rushing to pleasures, shopping or sight-seeing, theatres and revues, and then sandwiching into all this a flying call on a medium, or an hour once a week at a planchette or automatic writing. What could anyone get of personal touch under such conditions? True, you may get much that is interesting; yes, you may easily get a message of sorts from the other side, and if all you want is exactly what you would get if you rang up on the telephone and asked, "Put me on to any number you like: I just want to talk to someone for the sake of talking, but nobody is expecting me"—well, yes, of course, you'll get a chat for the sake of chatting; you won't know who it is, and if you are stupid enough to say, "Oh, are you my mother? My son? My brother? Or my friend Jones?" the person at the other end, if he or she has a sense of humour, may easily have some fun out of it, and say yes, or tell you he has met them and here is a message from them, while your real objective is not expecting you at that hour, and having, of course, his or her own duties and life to live, may know nothing whatever about it. My dear people, your relations on the other side aren't glued on to your phone, you know, ready to shout back "Hallo!" directly you call "Hallo!"

How could any world of life of usefulness, advancement, or common sense, exist if it were so? Everybody who has what you call "died" is not spending his existence following you footsteps, standing behind your chair at meals, in the theatre at your afternoon call, or while cooking, shopping, talking, and going about. Why should they? They would intensely object, I am sure, quite as much as anyone this side would however strong the love between. They, "over there," have their own busy useful lives to live, thank God, just as we have here. No doubt some of their time is spent in your service. Many of them spend part of every day I know as my two boys do, making the home or garden beautiful against your arrival. They will cultivate the flowers you specially love in some sweet corner where a rustic seat and table will be put up also by loving hands, "for mother and us to sit and have tea at—when she arrives for good." Mother, of course, is often there now, and knows the rustic seat well, if only she could bring the remembrance through. But picture the chaos and dull misery of these freed and happy ones if things were really as insane as orthodox teachings have taught, and I am sorry to say, still teach!

I never go into a churchyard without feeling really awfully at some of the inscriptions on the stones, which, after all, are only the white mile-stones, marking how those fortunate people are a mile or two ahead of ourselves—just along the road—just round the bend—resting now and then—till we have caught them up. I once wrote an article called "Epitaphs," which might also have been called "Monuments of Ignorance." In nearly all of them, it was hard to know whether to smile, or to sigh in pity. I remember one fearful production, "Oh! heedless one, pause as you pass. Think what lies beneath this grass. As you are now, so once was I. I lie here till Eternity!" Good heavens! one might expect such sentiments on the tomb-stone of a blue-eyed ancient Briton—when the world was young. And indeed, I feel I grossly insult the wise ancients when I compare them and their psychic wisdom with the pitiful stupidity that has grown up (somehow or other) in the Western nations. One is bound to get only half the intelligence of humanity when only half of humanity is given opportunity for expression. As the bulk of human beings never think for themselves at all, the thinkers, if confined to one sex, are naturally not enough to go round. But all that is going to alter. The mother will instruct their heedless boys from the pulpit, instead of the heedless boys instructing their mothers—and grandmothers! The result will show itself in the generation following, and will grow and improve with each generation after with the consequence that the dear boys will not grow in dignities of the churches, who get up and preach nonsense about the After-life, and the awful sin of spirit communication. For women seem to sense some truths better than men, probably because their affections are usually deeper. I have noticed that where parents have lost a son in this war has generally been the mother (with her intense love and longing) who has first got into touch with the vanished treasure of her heart.

Thank heaven, however, for the illustrious free-thinkers of the sciences and churches to-day! We owe them much for their splendid courage and example.

I believe that my Sunny "got through" to me because he knew that I was always one of the think-for-myself women, and instead of fainting away in horror when the planchette wrote that he had just had bread-and-milk for supper, after playing cricket all the afternoon, I clapped my hands with joy and said, "Ah, Sunny, now I know I've really found you! I'm so glad, darling, that you haven't wings."

THIRTY YEARS AGO.

(FROM "LIGHT" OF DECEMBER 29TH, 1888.)

DECEASE OF LAURENCE OLIPHANT.—With a keen sense of the loss we have all sustained, I have now to announce that Laurence Oliphant is no longer suffering in a pain-racked body. He was released on Sunday afternoon, and his release (as the "Times" says) "leaves a blank which his innumerable friends will find it difficult to fill."

"M.A. (OXON.)"

SPIRITUALISM as a system of belief is not hostile to except very narrow forms of Christianity. Some critics have denied its right even to the title of religion; but this is a mistake. It is a religion to those who sincerely say it is, and these are many.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

"PSYCHIC SCIENCE," by Emile Boirac, Rector of Dijon Academy (Rider and Sons, 10s. 6d. net), is a valuable contribution to the experimental study of psychical phenomena. It is a translation of the work, as published in French under the title of *La Psychologie Inconnue*, so well known to students of French psychic literature. A full review of the book will be published shortly. Meantime it is to be obtained at this office at the price mentioned, or post free, 11s.



THE MEANING OF IMMORTALITY.

By H. A. DALLAS.

Our ideas on this subject will become clear if we are very precise in our use of terms. As ordinarily used, the term "immortality" is synonymous with unending or everlasting; the word "eternal" is not an equivalent—it does not imply endlessness. It is almost universally substituted for "everlasting" in the revised version of the New Testament; its literal meaning, as the marginal notes indicate, is "age-long" or "of the ages" (æonian), but it is obvious that the term has acquired a fuller meaning, and as applied to spiritual, timeless experience it is used, as Mr. Fielding-Ould has pointed out, to distinguish "the quality of the life" rather than its duration. This is apparent if we consider the use of the term in John xvii. 3, "This is life eternal that they should know Thee, the only true God, and Him whom Thou didst send." Knowledge and duration are not equivalents or even related terms. The sentence is unintelligible if we substitute for the word "eternal" a word denoting persistence, thus: "This is to continue to exist, namely, to know God." St. John was giving expression to the deep truth that the highest kind of life, the spiritual life, is essentially one of communion with the Divine, a life of sonship to God; and it seems to me that he implies the same in John iii. 36, "He that believeth on the Son hath eternal life . . . he that obeyeth not the Son shall not see life."

Mr. Fielding-Ould's comment on this text is, "We might gather that life is not given at the creation of the spirit, but on the acceptance of the obedience of Christ (or the equivalent under other names in other religions)"; but I think we can only draw this inference if we confound the term *eternal* life with persistent duration. When St. John said, "He that hath the Son hath life" (I. John v. 12) of conceive that he was speaking from experience, was expressing what the revelation of Sonship in Jesus Christ had become to him and others; not for a moment do I suppose that he meant to define the conditions under which God, "in Whom we live and move and have our being" would allow us to continue our persistent existence.

Mr. F. C. Constable says, "Surely He can blot out any of His subjects if He chooses." This expresses a conception of God as a potentate with whom we have no true filial relation. There are some things, surely, which God cannot do. He cannot contradict His own Nature, nor disown His responsibilities. If His Nature is in humanity, if the sonship of Jesus Christ is a true revelation of human origin and destiny, one may dare to affirm that God cannot "blot out" any portion of His Nature incarnate in mankind. May we not also be sure that, having brought us into manifestation without our choice, the Infinite Being has the responsibility involved in this action, and that He will "not fail nor be discouraged" until the purpose for which He sent us forth has been accomplished? and unless that purpose is consistent with an "absolutely beneficent influence over all living things of every grade," a "beneficence which pervades and rules the universe" ("The Unknown God," by Sir Henry Thompson, p. 85), we have been terribly deceived, for we are capable of imagining a better Being and a better destiny than God is or has conceived; which is absurd. To call any spirit into consciousness and then to "blot it out" is, to my mind, entirely incompatible with what we know of parental love, even in its imperfect manifestation in mankind, and is quite unthinkable in connection with the belief that God is love, the ideal of all parental affection and the spring of all fidelity.

Annihilation of human spirits is a theory, therefore, which I reject; but I recognise that, since God has put the human spirit a "handbreadth off," as Browning says, that it may have freedom and learn from experience, it remains true that whilst "our ultimate destiny is in the hands of God," it rests also with ourselves. *Eternal* life is the life of sonship and obedience to the Infinite Goodness and Love, and that has to be laid "hold on" (I. Tim. vi. 19), not merely passively received; unless the human will co-operates with the Divine, human spirits may persist for ages without eternal life.

HUSB FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contribution: A Friend, £1.

RECENT BOOKS.

"Mails from the Continent of Death," by F. A. Fuller. (Theosophical Publishing House, 42 pp., 1/-.)

This is a record of "automatic" communications spelt out with rod and alphabet, and bears all the marks of genuineness. It shows the usual apprehension of honest recorders lest the message may be a mere product of the sub-consciousness, while giving good grounds for the inference that it really emanates from the alleged source—a Mr. Douglas Price, of Brisbane—who was erewhile "an Anglican clergyman, put away from Anglican work because of heretical views," and who now writes that "some poor sceptic may be helped thereby." These views seem to have been rather opposed to Spiritualism and Theosophy than favouring them. The experiences of the narrator are mainly on the battlefields in aid of those passing over. They give some interesting sidelights on work in the Unseen; and (which the reviewer thinks a mark of genuineness and sincerity) they give errors, which are, later in the booklet, put down to imperfect knowledge. They also record, at the end, a deceptive message, which may nevertheless be capable of simple explanation. The tone of the "mails" is matter-of-fact, and corresponds to a mentality anxious to correct the mistakes of earth-life, but too eager to wait for adequate enlightenment and somewhat disposed to teach before he has learned. The automatist appears to have been somewhat sceptical throughout; but there seems no good reason to doubt the authenticity.

"A Wreath of Immortelles," by Kate Hope Huntley. (Longmans, 92 pp., 2/6 net.)

The admirers of the late Archdeacon Wilberforce—of whom the reviewer is one—will be glad to see this wreath of remembrance. The thoughts are graceful and imaginative; and those who realise that thought-forms may become objective to the seer will have no difficulty in "placing" such poetical visions as "The Babes of Westminster." The synopsis of the Archdeacon's "Mystic Immanence" and "Spiritual Consciousness" (Elliot Stock) are excellent, and the latter could scarcely be improved. It is an admirable summary of what Church teaching ought to be, and if widely received, would set at rest many idle and hurtful controversies. It could be accepted by any sincere Churchman and any thoughtful Spiritualist, and would go far to make these convertible terms. It is a pleasure cordially to commend this graceful tribute to one who did such abiding work in the world. *Beati mortui, opera enim sequuntur illos* (Rev. xiv. 13).

STANLEY DE BRATH.

CLAIRVOYANCE AND THE TELEPHONE.

On page 378, in the course of his very interesting address, "Our Soldiers in the World Beyond," Dr. Ellis T. Powell is reported as having made the following prediction:—

"I have no doubt that within a short time we shall combine the principles of telephone and cinema, so that while we speak on the telephone we shall also see the features of our interlocutor at the other end."

May I say that I have already had this experience.

Last September I telephoned to a nephew (whom I will call A—) fifteen miles away, asking him to return home at once, as his brother was ill. A— answered my call, and said "Hold the line, please, while I make arrangements to leave. I'll tell you what time I can get away."

Directly A— left the 'phone, I felt a strange influence and saw a man's face at the other end of the 'phone, while a feeling of great distrust swept over me. When A— arrived home, I asked him if another man had been in the same room with him when he spoke to me over the 'phone, and on his saying yes, he had asked a man there to hold the line for him, I described the face I had seen and warned him to be careful and not to trust its owner.

A— said that I had given an exact description of his companion and added, "I believe you are right. I don't think he is straight."

The next day A— told this man how I had seen him at the other end of the telephone. He seemed surprised and startled, and strangely enough, he did not appear there again.

Whether I was right in my estimate of his character is not proved, but the fact remains that I was able to give an exact description of his appearance, when we were fifteen miles apart.

E. R. RICHARDS.

A PART OF THE GREAT CAVALCADE.—"Good luck have thou with thine honour—ride on, because of the word of Truth." *Ride on!* It heartens one to say it. No waiting or repining here, no resting in the tomb, or folding of the hands in sleep, *Ride on!* . . . If what we call Death is, as a score of symbols tells us and as the Indweller within us continually asseverates it to be, a fuller life, an ampler self-realisation a greater capacity for joy, let us never fear it, and above all let us never grudge it to those who have ridden on, with their honour; because in the knowledge of their nearness to us, and in the security of their well-being, and in the power of communicating with them, we hold the Word of Truth.—"Symbolism," by PAMELA GLENCONNER.

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1918—LOOKING BACKWARDS.

It is almost as dangerous to attempt to gauge the importance of a series of past events, when we are too near to them, as to forecast the future, and as we write the sand is not yet out of the glass—the year has still a few days to run.

We follow our custom of not making anything like a categorical summary of the year, so far as it has gone, in this last issue of *LIGHT* for 1918. For this reason it has not been necessary to wait until the last page had been turned and we were over the verge of the new year. The written letter remains, the record of this and the preceding fifty-one numbers of *LIGHT*, which in its present shrunken size is very literally "an abstract and brief chronicle of the time" so far as it is concerned with the career of Spiritualism and Psychical Research. We prefer rather at these times to look at the essence and spirit of the matter, and that in a not too arbitrary way. It is not that one is fearful of the delusive hopes, the "false dawns," which were wont to deceive us a little in times past. It is rather, as we have said, that we are not yet at a sufficient distance to get a true perspective. The year 1918 may prove to have been far more significant than we can now estimate. However we look at it, we can at least realise that it was a year of achievement, in spite of a considerable deficiency of means on the purely mundane side of things. We have suffered, like the rest of the world, from a shortage of "man-power" and material. We have had to deal with a vastly larger amount of work with stinted resources. All who have taken any active part in the labour of the world during the last twelve months know the story. It has been a year of strain, a time of dearth and privation of means to do even a tithe of what might have been done. The eternal paradox was there. When the world could have been amply served, only a few availed themselves of the service; the rest went by, occupied with other things or looking askance at us. The war brought a great need for knowledge and consolation concerning the mystery of death. There was a rush of applicants—suppliants almost—but by that time the band of helpers had dwindled, opportunities and supplies were restricted. It was the old story of the Sybilline books. Delay had meant that the books had grown scarcer and dearer. There is a very literal meaning in that story to-day, as all who are now buying books to study our subject will readily appreciate. But—to continue in the literal vein—there is still the Alliance Library. The fee for membership has not risen; it is one of the few things that have not increased in price.

That, however, is by the way. Let us generalise on the history of the year from our own particular standpoint. *LIGHT* has not only survived, but has increased its hold on its public. That the enormously enhanced price of its production has necessitated a Sustenance Fund is a matter for regret, but it is a temporary matter. New times will bring new opportunities. When we are sufficiently wanted, we shall be sufficiently served. We have increased our influence, if not our standing. It is enough for us at the moment to remember that we have weathered a gale in which many a craft, more stoutly built, more efficiently manned, has foundered altogether.

As for the Alliance, it has greatly increased its membership, and in due time may enter on a larger inheritance. When it and *LIGHT* were evicted from the old quarters in St. Martin's-lane, we took up our temporary abode in this quiet square—a "half-way house," as we hoped, and still hope, on the journey to an establishment that shall be thoroughly worthy of all we stand for and all we aspire to do.

Nevertheless, all through the year we have felt that a great work was being done, mainly independent of money,

offices, desks and platforms, all the purely physical appliances that make up an enterprise outwardly successful. There was a surging upward of life, a spiritual interlinking, a great exchange of sympathy and service—things never to be recorded in any ledger or rightly estimated in an annual report and accounts. Many have been conscious of these activities. They are amongst the hidden splendours, those luminous things which are beyond the "imperfections of matter," and do not suffer by them.

The outward signs of progress were important enough, and, like the proverbial iceberg, enabled one to gain an idea by a glance at the visible spectacle, of how much was below the surface. Many great meetings have been held, some important books published, a great deal of valuable testimony given, and fresh discoveries made during the year now ending. Only a poor fraction of them are on record in any adequate form, but the essential part of all of them has been registered in innumerable minds. We have gone forward visibly and invisibly—the last the greater.

And looking out beyond the limits of our own movement, in which lie the germ and core of a change of which the world has only just begun to dream, we see the preparations for the great transformation which is to come. Writing of the world-prospect and the "Time Spirit" in 1913 we quoted some lines from a sonnet by Keats. Let us give them again. They are more appropriate to-day than ever:—

And other spirits there are standing apart
Upon the forehead of the age to come—
These, these will give the world another heart
And other pulses. Hear ye not the hum
Of mighty workings? —————
Listen awhile, ye nations, and be dumb.

FROM THE LIGHTHOUSE WINDOW.

We learn that Captain Tudor Pole, the author of "Private Dowding," has now the rank of major, and is "doing interesting work in Palestine."

In the Christmas Number of the "Premier," Mrs. Philp Champion de Crespigny has a "psychic story." It is brightly told, with touches of humour and satire, and shows how the attempt of a sceptical young man to turn an experiment with a medium into something ridiculous, ended with disaster to himself.

It is a peculiarity of the boomerang in the hands of the unskilful that it may fly back and hit the thrower. We regard that distinguished clergyman who recently published a small pamphlet against Spiritualism as distinctly unskilful. He refers to the "readiness of the populace to believe and confirm myths." We hear in imagination the guffaws of the Rationalists and the murmur of "Bible stories!" The irony of the subject is that the thing our theologian attacks is the only modern evidence and warrant of the reality of miracles as recorded in the Book it is his business to expound.

In "The Larger Spiritualism," his latest pamphlet published at 4d. and obtainable from this office (post free 5d.), Mr. Richard A. Bush gives us an instructive and ably-reasoned exposition of what in his opinion Spiritualism should stand for. We read it with interest and sympathy, agreeing generally with the whole statement. We are regretfully conscious that our way for the present is straitened by circumstances. We cannot expand over the whole field of spiritual and psychical activity. We can only seek to rise to the height of the great argument by recognising and affirming constantly that the whole Universe is a spiritual one, that aspect of it which we term the physical being the only one in which the intellect, as distinguished from the larger faculty of Reason, has any legitimate part. When we consider that "the whole world is an omen and a sign" we are not disposed to quarrel with certain "occult sciences" which Mr. Bush includes in his purview, and which take rank under the general classification of Form, Symbol, Sound and Colour. Palmistry, Astrology, Phrenology, Numerology are amongst them. They may be none the less true and useful because some of them are degraded to low ends, and indeed there is no art or rite which may not suffer in the same way.

ONLY those are fit to live who do not fear to die.—
THEODORE ROOSEVELT

EVIDENCES OF SPIRIT COMMUNICATION AND SPIRIT IDENTITY,

FROM THE NOTE BOOK OF AN INQUIRER.

BY FRANK KNIGHT.

There was published some time ago a book by Mr. J. Arthur Hill entitled "New Evidences in Psychical Research." This work contains a detailed record of several sittings which I, together with a few friends of mine—their personnel varied from time to time—held with a medium, whose pseudonym throughout the book is "Watson." The real name, however, is used in Mr. Hill's later book, "Psychical Investigations," and I will here speak of Mr. Wilkinson accordingly.

At irregular intervals since Mr. Hill's book appeared I have had further sittings with Mr. Wilkinson, of which I take careful notes at the time.

A large quantity of more or less evidential matter has accumulated, and I incline to think that some extracts from the records of these later sittings may be of interest to the readers of LIGHT.

I propose to select from my notes a few incidents which I have grouped under two or three heads likely to appeal to the inquirer. I do not now enter into the question of the honesty of the medium or of the reality of spirit-communication. These points have been settled for me affirmatively by a cumulative weight of evidence which has altogether overborne the complete scepticism with which I commenced my first investigation.

The readers of Mr. Hill's book will remember that Mr. Wilkinson is a "normal clairvoyant," and, at least in the case of the examples which I now extract from my notes, he was at no time in trance, but was apparently always in a normal state of mind.

The messages were all delivered by him either verbally or by automatic writing. For the *modus operandi* of the sittings I may perhaps refer the reader to the book, in which all particulars are given.

Needless to say I was very careful not to give away information, and it is only fair to state that the medium never fished for it.

I should further state that many scores of deceased persons have been named and described to me by Mr. Wilkinson in the course of our sittings. Some I have known intimately, others I did not know at all, but have afterwards verified the information.

Many of these persons had been long dead when I first met the medium. From my relatives have come numerous communications concerning my deceased sister, parents, grandparents and great-grandparents, and also several uncles, aunts and cousins. The names and descriptions given have been almost invariably correct, and the automatic writing has gone straight to the point.

Owing to limitations of space I have selected only two incidents, illustrating each of my headings, though these are by no means the only examples to which I could refer.

And now to my points:—

I. Evidence of the personal identity of the alleged communicators:—

(a) My first example is mentioned in "New Evidences in Psychical Research," but no stress is there laid upon the point which I now wish to emphasise.

Mr. Wilkinson described the spirit form of a man in the prime of life, full features, well built, well dressed, but clothed in the fashion of other days, wearing a frilled shirt, figured waistcoat, and narrow black tie. The man's name was given as Nathan.

I recognised the description as probably applying to my maternal grandfather, Nathan Thornes, who died in 1853, aged forty-one. His death occurred twenty years before I was born, and some thirty years before the birth of Mr. Wilkinson.

Was it possible for a man so long dead to give convincing evidence of his identity? I asked for such evidence, and the medium wrote the following:—

"Freda Katherine, my daughter, was young when I left her and the others behind." (F. K. was my mother, one of three daughters, and aged five at the time of her father's death.)

"Your grandmother keeps a watching brief over you, and though she came to be full of years she is still young in spirit, allied to me as of yore."

(My grandmother, with whom I had lived many years, I aged 81, fifty years after her husband. The phrase "watching brief" is perhaps significant, as I have reason to think that my grandfather had considerable experience of death.)

"My son Benjamin was unfortunately a great charge to your grandmother."

(True. He was mentally deficient all his life. I here interrupted to ask Nathan Thornes if he could tell me anything of the business of which he used to be the proprietor.)

"Business has no interest for me now. I cannot give any idea of (my) business life, except that Uriah Martin and I were always chums in that line."

(Uriah Martin was my grandfather's manager, but he was before my time, and I never knew him personally. I

asked if the writer would tell me something of his friends while on earth, as a further test of identity.)

"You may have heard your grandmother speak of Mrs. Norton, of Stanbury. She was an old friend of your grandfather's."

This lady's name was quite unknown to me, but fortunately there was an old gentleman—now dead—who had been in the employ of the firm since his boyhood, and when I asked him, he well remembered Mr. and Mrs. Norton, of Stanbury, as great friends of my grandparents fifty years ago, or more, and as frequent visitors at their house.

There was other matter of interest in the communication, but I think that, for a man who died in 1853, this was a good and successful attempt to prove identity.

(b) My maternal grandmother, Theresa Carter Thornes, died in 1903. I knew her intimately and loved her dearly. The following messages, purporting to come from her, are clear indications of her identity:—

"Your father, whom you will scarcely remember (he died when I was six) is often near you. I shall never forget when he died. It must be twenty-seven years since now." (Correct.) "Poor Henry! He did not live long to look after his children."

My father died very suddenly through breaking a blood vessel. He was only thirty-one. My grandmother and mother were alone in the house with him when the tragedy occurred. It was a terrible experience. I have heard my grandmother, while living, use the words "Poor Henry! He did not live long to look after his children" many a time.

Asked on another occasion to give me the names of some of her friends the medium wrote: "Our Florence, our Freda, our Benjamin." The use of the word "our" in referring to her children was very characteristic of my grandmother, but not of any other members of the family. I then said I wanted the names of some of her old friends—not relatives. Five names were given. Two of these were known to me; the other three were not, but I ultimately found that they were quite correctly stated.

I asked what was the nature of the business in which my grandmother was interested, and the reply came: "Oil-cloth, waggon covers, T— (tarpaulin)." This was correct of the business in my grandmother's time, but nowadays we manufacture entirely different materials, and it is unlikely that the medium would have heard of the old manufactures even if he had made enquiries.

II. The effect of recent visits to the house of persons not present at the sittings.

(a) Some time ago I received a visit from a widow who was wishful for my assistance in reference to her son's future. I did not at first recognise this lady, but she told me that she was a daughter of James Anderson, deceased, who had been our works manager, and was employed by the firm all his life.

A few days after this visit Mr. Wilkinson gave me a sitting. (All my sittings are held at my own home.)

The medium described to me, in detail, a lady, aged about seventy, who had been dead some years, but had not manifested before. Her name was Mary Hannah. I could not recognise the description, so asked for further particulars. I was told that a young widow connected with Mary Hannah had lately been to see me, wanting me to do something for her. I did not at the moment recall my recent visitor, and still could not recognise the description.

Mr. Wilkinson then stated that with Mary Hannah was a man, her husband, whose name was James Anderson, aged about eighty, and the medium had an impression of this man as bending over a pan, mixing something which smelt strongly of rosin and tar.

This is an exceedingly characteristic description of James Anderson. He had nominally retired from business some years before he died, but he could not keep away from the works, and one could almost at any time find him in his little office, bending over a pan on a gas ring, mixing some evil-smelling mess of rosin, oil, or tar, with which he proposed to experiment.

I did not remember Mrs. Anderson's Christian name, but on looking up the tombstone I find that it was Mary Hannah, and that she died aged seventy, as stated.

It seems probable that their daughter's visit had in some way made it possible for the Andersons to manifest to me.

(b) A friend of mine, Mr. Newman, visited me a day or two before another sitting. His grandmother, Mary Lister, was then dangerously ill, and indeed died very soon after.

At the sitting a young man was described, who said his name was Charley Lister, and that he was related to Mary Lister, who was then dying.

I knew my friend had an uncle called Charlton Lister, but he was living and well. I therefore questioned the existence of Charley Lister, but on informing Mr. Newman of the incident he told me that it was true that he had had an uncle, Charley Lister, who had been christened "Charley" and not "Charles" or "Charlie." Apparently this spirit had come to meet his dying mother; Mr. Hill describes similar incidents in his "Psychical Investigations."

III. The fact of Psychometry.

(a) One of my cousins, associated with me in the business, died very suddenly in 1915, aged thirty-three.

I was wishful, if possible, to get some message from him.

On the day of a sitting I noticed on his office desk a big bone paper-knife, which he had used to open letters. I took it home with me and later handed it to Mr. Wilkinson, asking him if he got any impressions from it. Apart from an idea I had that Herbert had brought it to the office from his home, I knew nothing whatever of the history of the paper-knife.

Mr. Wilkinson handled the knife a little, putting it to his forehead, and then reported as follows:—

"In connection with this article I get the name Herbert. He was rather a young man, who passed away recently and reluctantly. The knife itself has a long history. I am taken to a village some short distance away. I can see an old church. I am impressed that it is Haworth church. The knife has associations with Haworth."

The sensitive then gave me, in connection with the knife, the names of three Haworth people. These names were strange to me.

Later I saw my aunt—Herbert's mother—and read her my record of this incident. She told me that the paper-knife had been hers. She was not aware that it had been taken to the office. It had belonged to her since she was a girl, when she had lived at Haworth, and the three persons whose names Mr. Wilkinson had given me were well known to her in her childhood; one of them was her cousin, in fact.

(b) Very recently I had a letter from my sister, Janet. She was expecting that her husband would at any moment be called up for military service. This was causing her much uneasiness, and her letter was an enquiry as to what she ought to do. Must she sell her furniture, more especially a rather costly drawing-room suite which had belonged to our mother? Did I think mother would mind if she did?

When Mr. Wilkinson came I handed him my sister's letter, folded up. He made no attempt to open or read it. He passed it through his fingers a few times, and made the following statement:—

In connection with the letter he felt the influence of a woman of about 60, who had died in December some years before. Her hair was parted in the middle and waved over the forehead. Her name was Freda. (All correct in reference to my mother.)

Freda was much interested in someone still in the body, named Janet. The letter had been written by Janet, who was in some great difficulty, "like removing a house." The writer was loth to give something up, and I was to write to her at once, and urge her to stick to all she had, and tell her what was in my own mind about the matter, as that was Freda's wish also.

IV. Indications that the communicators can sometimes read our thoughts.

(a) My first incident occurred some years ago, in my bachelor days. After my mother's death I kept on the home, having a lady housekeeper, a maid, and a charwoman, which seemed rather an excessive staff for a single man, especially as the housekeeper (a most excellent lady) and I did not always see eye to eye. This *ménage*, however, was a kind of legacy from my mother's days, and I hesitated to disturb it, though I was increasingly desirous of a change. I mentioned the matter to no one however, but on one occasion, in the course of a long automatic script, which purported to come from my mother, these words were written by the medium:—

"You must of necessity make a change in your home. Say not a word to anyone, but be master. Your comfort is at stake as well as your purse."

The last sentence precisely summed up the situation, of which I had certainly given no hint to Mr. Wilkinson, who knew practically nothing of my domestic affairs.

(b) Finally I mention a quite recent incident. My mother's ashes rest at Merton, some forty miles away from home, and it had been my custom to take flowers to her grave on each anniversary of her death. This last year, owing to the difficulties and expense of travelling, I did not make my usual journey. Though I mentioned the matter to no one, I often felt rather uneasy, imagining that possibly my mother might realise my neglect, especially as she had written at an early sitting: "I should like our grave to be kept in order."

For several sittings I had had no communication whatever from my mother, but during Mr. Wilkinson's last sitting, while in the middle of another statement, he broke off and said, "Your mother is here, and she says I am to tell you that it is a long way to Merton, and that you need not let your thoughts dwell there, as she is no longer attached to the place. All associations with the church there are now broken."

It seems evident that my mother had realised what was on my mind, and wished to put me at ease again.

In concluding this selection from my records, I leave the reader to supply his own theories. I am aware, of course, of the many ingenious alternatives to "spirit return." Some of these alternatives are almost too ingenious, but that is not my present concern. I relate only that which I have experienced, and which I incline to think has some evidential interest.

THE stars come duly to the night,
The tide unto the sea;
Not time nor space, nor deep, nor height
Can keep my own from me.

THE ARMY OF THE LORD.

BY THE AUTHOR OF "THE MINISTRY OF ANGELS."

Right has triumphed gloriously over wrong. The Lord has indeed shown Himself "mighty in battle." But our heroic dead will have died largely in vain if the victory results only in the destruction of militarism and the overthrow of autocratic tyranny. Materialism must be overthrown if on the ruins of the battle-shattered, sorrow-stricken world is to be built that better one of which young men are even now seeing visions and old men are dreaming dreams.

For that great spiritual Armageddon the angelic hosts are already mustered. Ours is the glorious privilege of enlisting with them in that veritable army of the Lord and in very truth, co-operating with God in the establishment of His kingdom on earth.

It can be done. The war has proved it. Despite the appalling and unspeakable horrors that have accompanied it, its most astounding revelation has been that of the heretofore unsuspected capacity for self-sacrifice possessed by the plain, commonplace, everyday man. No sublimer spectacle does history record than the voluntary response made by the motherland and her children overseas to the call to fight for the right against the might of a ruthless foe. "Greater love hath no man than this, that a man lay down his life for his friends." Thousands, aye, tens of thousands and hundreds of thousands, have shown themselves, in this awful conflict, endowed with this Christ-like attribute.

In their example we find both encouragement and inspiration to fight the good fight that remains to be won to crown their victory. God is the loving Father of all His children. That which He bestowed on them He has given to each of us—something of Himself. And it is only by that within us which partakes of His nature—the Divine self—that materialism can be vanquished and the reconstructed world established on a spiritual basis. No edifice that is founded on materialism can endure. It inevitably generates within itself the forces that will destroy it. Materialism is soulless and godless. Its gospel is the gospel of greed. It deifies selfishness.

Only to the extent that we overcome materialism in ourselves can we contribute effectively to the overthrow of materialism as a potent agent for evil in the world. For this war—the summons to which many have heard in the silence of their own souls—is truly a holy war. Its weapons are spiritual weapons. They can be wielded only by those who are spiritually minded and, seeking nothing for themselves, have learned to recognise and respond to Divine guidance.

That necessitates the domination of the self-seeking self by the Divine self—the God-seeking self. Without help this would be impossible. But that help is always given. It is merely a literal statement of a sublime fact I make when I say that no one ever strives alone to conquer his lower self; no one ever earnestly desires to help others but he helped to help them. Always in response to the wish to do good—to do good—from the great host of God-sent ministering angels comes one or more to impress, to encourage to uplift, to strengthen, to guide.

The most of us have as yet hardly begun to comprehend even dimly, the full measure of the beneficence of God. The beneficence is abundantly manifested in the material realm. There man has indeed learned to avail himself of it, though alas, for the most part without recognising its Divine origin. The destruction wrought by the war has necessitated a great increase in the manufacturing output. For that a correspondingly great increase in mechanical power is required. With the utmost confidence scientists and engineers assure us it can be obtained easily by utilising to a greater extent than has been done heretofore Nature's vast storehouse of energy (surely God-created) to turn the wheels of industry.

Now has come to many of us the recognition of the need of a great increase of spiritual power to overcome selfishness—individual, corporate, national—for it is just plain, everyday selfishness that constitutes the basis of materialism. The means of obtaining that power, too, the All Father has provided. It is ours for the seeking and the taking. It is freely offered us by loving, if unseen, hands. To the extent that we make "clean our hearts" we are filled with it. Then do we indeed receive Divine guidance. And we are given the spiritual strength needed to obey that guidance, not grudgingly and laboriously but whole-heartedly and joyously. Then do we enter upon active service in the Army of the Lord.

Therefore it behoves each of us to strive earnestly to overcome selfishness—that selfishness which is manifested chiefly in little things. Thereby we shall be enabled to contribute vastly more to the reconstruction of the world on a spiritual basis than by joining in the acrimonious abuse and fierce denunciation with which our ears will be deafened in the political arena.

Legislation alone can do very little to change the heart of man. One must realise, in some measure, the kingdom of heaven within before he can begin to comprehend what con-

stitutes the kingdom of God. When we are filled with good will towards our fellow men we shall live in accordance with the golden rule. And not otherwise, even though triumphant democracy should wield the reins of power everywhere and a league of nations prevent any nation from appealing to the arbitrament of the sword.

"THE DEAD HAVE NEVER DIED."

This is the title of a book of unusual interest and value by Mr. Edward C. Randall, counsellor-at-law of Buffalo (Geo. Allen and Unwin, 7s 6d. net), in which are set out his remarkable experiences in psychic investigations during the last twenty years. Clearly and forcibly written, with here and there some glowing phrase that a poet might have penned, the book makes a timely appearance, for much of it is concerned with communications given in the "direct voice" through the mediumship of one of the finest American mediums, the late Mrs. Emily S. French, who was over eighty at the time of her death. Many mediums, it may be remarked in passing, live to an advanced age, and thus flatly contradict the sweeping accusations of ignorant critics of mediumship. Mr. Randall was fortunate in obtaining a great many communications which were not only evidential in the facts given, but singularly free from that fantastic element which occasionally creeps in, to the bewilderment of the uninitiated. Information both intelligible and reasonable was received by him concerning the conditions of spirit life. Mr. Randall also obtained excellent proofs of personal identity, which he recounts in a special chapter (XIV.) of his book. There is likewise a description of the method by which the "voices" are produced. The value of the book is heightened by several chapters in which the author makes his own observations on the questions of survival and communication, drawing on an extended experience and the conclusions arrived at by study and reflection. With the trained mind of the lawyer is combined a fine intuition and clear perception.

A few quotations from the book will be of especial interest to students. Here are some passages from communications made in the direct voice.

THE PROCESS OF DEATH.

"Physically considered, in the final separation of the soul from spirit body from the flesh garment there are no discomforts. As the etheric form goes out through the process called death, pain ceases and then for a short period comes what is usually called unconsciousness. During the passing of the soul when the individual leaves the tenement of flesh there is no sensation. That period of unconsciousness may be characterised as a sleep; then comes the awakening, the return of sensation, consciousness. Such is the true resurrection, and the possibility of that perfect life, unattainable to an inhabitant of earth. . . . the immortal has been divested of the physical and progress is unlimited." (p. 180).

THE LIFE SUBSTANTIAL.

"In all the orthodox teachings of nearly two thousand years not one law has been given tending to show how it is possible for individual life to hold continuity. Theology has claimed it without explaining how or where. This no longer satisfies the human heart or mind. . . . Fact which accounts for the great unrest among your people in every land. . . . The key to comprehension is first to realise that our earth does not contain all the matter of the Universe, that all that you see or touch is but the substance used by life in growth. . . . You regard the telephone as wonderful, wireless telegraphy as more wonderful still, but we communicate with each other by simple thought projection. You regard the phonograph as a marvellous instrument, a chapter it is crude beside the instruments in use amongst us. When you appreciate the truth that we live in a state no less material than your own, you will understand that with your greater age and experience we are much in advance of you, and make and use appliances and instruments that could hardly be explained to your mortal mind." (p. 183.)

A COUNSEL OF CONSOLATION.

"Tell those who fear the end," the voice said, "that what they call death is very wonderful and beautiful; that with us with you, though you know it not, love is the one force in the universe; it is the motor that drives the world and causes action. All things are done in and through it, and because of it. Affinity, so-called, is the harness through which the love force finds expression. Love is the husband and of God. . . . it never brought unhappiness; it is the 'born of lust.'" (p. 70.)

have culled the above from a few of the simpler messages. There are several of a more profound nature, touching the scientific aspects of the subject. Those we have will sufficiently indicate the clear, straightforward nature of the communicators, whose statements are largely contrary to thousands of other messages given by psychic mediums. The book is throughout valuable and instructive, whether it is the author or his spirit friends who are speaking. I cordially commend it to the attention of readers, especially those interested in the "direct voice."

THE STRUCTURE OF THE ATOM.

Lieut.-Col. Johnson, I.M.S. (retired) writes:—

In your summary of Sir Oliver Lodge's lecture on December 2nd (p. 394) he is reported to have said that "The structure of the atom was the outcome of the discovery in the year 1899." Professor J. J. Thomson is given all the credit for this discovery, whereas it was made several years earlier, and probably more completely, by means of clairvoyant research.

In November, 1895, an article appeared in "Lucifer," which was repeated in pamphlet form in the same year. Three chemical elements—hydrogen, oxygen and nitrogen—were described, their atomic weights recorded, their ions counted and their forms figured. In a book, now out of print, called "Occult Chemistry," by Mrs. A. Besant and C. W. Leadbeater, published in 1908, over seventy of the chemical elements were described and figured in the same way by clairvoyant vision.

The subject is too technical for a letter, but a proof of the success of the clairvoyant method and its anticipation of this discovery by orthodox science is to be found not only in the book itself but in the fact that several new elements were discovered which had up to that date been entirely unknown. Two of these, "Occultum" and "Metargon," have since been, may I say, discovered; for Professor J. J. Thomson announced their discovery in a lecture at the Royal Institution in March, 1913. The book can readily be understood by anyone with a slight knowledge of elementary inorganic chemistry.

Like many other things, clairvoyance is difficult to prove, but here the proof seems as nearly absolute as it can possibly be.

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, W. 1.—6.30, Mrs. Mary Davies.

The London Spiritualist Mission, 13, Pembroke-place, W. 2. II, Mr. E. W. Beard; 6.30, Mr. T. E. Deard. Wednesday, January 1st, at 7.30, Mr. P. E. Beard.

Spiritualist Church of the New Revelation, 131, West End Lane, Hampstead.—11, Mrs. Mary Davies; 6.30, address by Mr. Edmund Russell, "Woman through the Ages: Lilith, Eve, Venus, and the Virgin Mary."

Levisham.—The Priory, High-street.—6.30, Mr. T. O. Todd.

Woolwich and Plumstead.—Perseverance Hall, Villas-rd., Plumstead.—7, Mrs. M. Q. Gordon, address and clairvoyance.

Kingston-on-Thames, Bishop's Hall.—Great propaganda meeting at Kingston Royal County Theatre. Speaker: Mr. Horace Leaf.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mrs. A. Boddington, address and clairvoyance. Monday, at 8, healing circle. Wednesday, at 8, public meeting.

Holloway.—Grovedale Hall (near Highgate Tube Station).—11.15, open circle; 3, Lyceum; 7, Mr. H. Boddington. Special: Thursday, January 2nd, Annual General Meeting; election of officers, &c., for 1919.

Brighton Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses and clairvoyance. Mr. A. Maskell. Monday, 7.45, short address and psychic readings by Mr. Maskell. Wednesday, Lyceum; New Year's social. Thursday, 7.45, questions and clairvoyance. Friday, 7, Guild. Lyceum every Sunday at 3 p.m. Next week, Mrs. Mary Gordon.

If Matter is insatiable, Spirit is no less inexhaustible.—G.

"HEARD melodies are sweet, but those unheard are sweeter."—KEATS.

LIFE is heat, light is its attribute and flame its manifestation.—L. DE B.

PERSONALITY AND INDIVIDUALITY.—Personality is a universal characteristic shared in some degree by everyone; it is subject to mutation and variation, and it can be developed. The very origin of the word "personal" indicates something assumed or put on, designating, as it did, the masks worn by the actors in the ancient plays. Personality is the colour or dress, as it were, of the Ego. It varies according to the plane of development of the Ego, and also changes with each experience; but it should not be confused with Individuality, which expresses the *innateness* of character or the essence of self-hood.—From "The Psychology of Behaviour," by Dr. Elizabeth Severn.

The MARYLEBONE SPIRITUALIST ASSOCIATION, Ltd.,
STEINWAY HALL, LOWER SEYMOUR ST., PORTMAN SQUARE, W. 1.
SUNDAY EVENING NEXT, AT 6.30 P.M., Mrs. Mary Davies.
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 SPIRITUALIST MISSION,
13, Pembroke Place, Bayswater, W.

SUNDAY, DECEMBER 29TH.
At 11 a.m. ... MR. E. W. BEARD.
At 6.30 p.m. ... MR. P. E. BEARD.
WEDNESDAY, JANUARY 1ST, AT 7.30 P.M.
MR. P. E. BEARD.

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

SUNDAY, DECEMBER 29TH.
11 a.m. ... Mrs. Fairclough Smith.
6.30 p.m. ... Mrs. Fairclough Smith.

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, Dec. 29, 6.30
Mr. HARENDRANATH MAITRA and Mr. EDMUND RUSSELL.
WEDNESDAY, Jan. 1, 7.30 p.m.
Meeting for Members and Associates.
WEDNESDAYS.—Psychic Healing, 3 to 5. From 5 to 6, Mr. Richard
A. Bush attends to give information about the subject of Spirit-
ualism. Enquirers welcomed.

All Saints' Church, Norfolk Square, Paddington.
(Near G. W. and District Railways and Tube Station.)

A SERIES OF ADDRESSES will be given by the REV. L. W.
FEARN (Warden of the Church Mystical Union),
On SUNDAY AFTERNOONS, at 5 o'clock,

ON
"The Practical Realisation of the Creed of Christendom."

Life and Experiences
OF
EDMUND DAWSON ROGERS.
SPIRITUALIST & JOURNALIST.
Late Editor of 'Light' and President of the
London Spiritualist Alliance.

SOME OF THE CONTENTS.—Preface, by John Page Hopps; Birth
and Education; A Young Chemist's Pursuits; Newspaper Reporting
sixty Years Ago; Mesmerism and Spiritualism; Miss A.'s Promo-
tions; Clairvoyance; Visions of the Spiritual Plane; Crystal Vision;
The Aura; Obsessions; Seances with D. D. Home and Mrs. Marshall;
Mrs. Everitt's Mediumship; The Spiritualist Movement in London;
'Light' and the London Spiritualist Alliance; Origin of the Psychical
Research Society; Direct Writing; Two Striking Cases of Spirit
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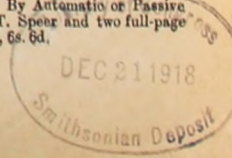
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