

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.

We give "M. S. B." this week space to offer some comments on Mr. F. Bligh Bond's article in the current "Quest," feeling that criticism from the purely intellectual standpoint will not be resented by Mr. Bond, and may serve to clear the issues. We are often conscious of truths indefinite and only slightly cognizable in much that reaches us from supra-mundane sources. They are in no condition to come under close logical analysis. They are only in process of emerging. But we find no great difficulty in understanding what idea probably underlies the tradition of the "fall of man" to which "M. S. B." alludes. Doubtless it refers to the descent of Spirit into matter for the purpose of individualisation and self-knowledge. The individual spirit in some cases would have a dim consciousness of the process, one as it might seem of a fall from freedom to servitude, "from glory to gloom," and this would outwork in the crude theological forms of earlier human thought and would be carried on in a more refined shape into mystical philosophy as we have seen that it is carried on, appearing in one form or another in the doctrines of numerous mystical schools.

* * *

Now that we are dealing with the contents of the "Quest," it may be pardonable to refer again to Mr. G. R. S. Mead's article on "The Hither Hereafter," as it touches our subject so closely. Mr. Mead observes that the most reasonable communicators from the beyond "give manifold warnings against supposing that they know anything about ultimates or the highest mysteries of the spiritual life," claiming no more than that "they are still average men and women striving to adapt themselves to the new conditions." It is quite true. Let our inquirers take careful account of the fact. They will then be less prone to be misled by those who "exaggerate what they hear into infallible revelations" and proof against "vain folk or lying spirits who would impose themselves as great teachers on the unwary." Mr. Mead records as one of the claims made concerning psychical communications that in the hither hereafter there is far greater facility in obtaining visions and "illuminations" than in the physical body:—

And this is ever a great temptation to pride and boastfulness and dogmatism for those who are not sternly disciplined and deeply experienced in such matters, but who believe without question, and whose minds are not alert with right reason.

* * *

It is a long article, this on "The Hither Hereafter," and covers a multitude of questions. Mr. Mead writes carefully as an impartial observer, but his allusions show that he has penetrated deeply into some aspects of the

matter. We will not follow him further, but be content to set down a few very brief conclusions arrived at from our own study of the matter. We are, as spirits, surrounded by unseen powers and influences, from which, in the order of Nature, we are more or less shut off, that we may work out each his own destiny. As we develop spiritually we respond in ever increasing degree to the impulses from the unseen, and we gain that assurance of the meaning of life that otherwise we can achieve only in a broken measure along intellectual and psychical lines. Psychical gifts are in the natural order and form a kind of connecting link between the spiritual and physical order. They need, more than any other gift or talent, discreet and intelligent direction. They may lead to the heights or the depths or merely leave their unwise possessor circling aimlessly like a man lost in a forest. We have known many who have gone from "strength to strength advancing" with the psychical clue; and others to whom it has been a mere "will o' the wisp." Self-deluded, they have gone after some "promised land" to the neglect of the duties of every day. But even following a mirage has its lessons; only they might be learned with less expenditure of time and energy.

"THE AFTERMATH OF WAR."

Mrs. Leila Boustead writes:—

"I for one cannot agree with the opinions of Astræa E— (p. 10). Had I not lost a beloved son in the war I should still agitate for the punishment of the Kaiser. I am not aware that it is against the principles of Spiritualists. This man was an absolute autocrat in Germany, possessing a power far above that of ordinary rulers. By lifting his little finger, he could have prevented this cruel war—he could have stopped the hideous atrocities which have besmirched it. It is idle to say that the whole German nation are equally culpable. Seventy million people cannot be in agreement about anything. You have to make the heads responsible in this as in anything else in life. No community, no business, could be run or governed on any other principle. The P. & O. Co. have always had, before the war, a strict rule that if a boat was lost, the captain was dismissed, whether it was his fault or not. The result was such care and supervision that they hardly ever had an accident. Such rules in the long run make for the common benefit, and there is nothing to exempt the Kaiser from the same principle—particularly as the guilt of the war was certainly his.

"The best way to secure the future peace of the world is for all people to see that if any ruler wantonly plunges nations into bloodshed, he is promptly hanged as he deserves."

We hope to publish next week an article by the Rev. Professor Henslow, M.A., on the genuineness of spirit photography and psychography.

BOOKS FOR INQUIRERS.—To the books already mentioned in these pages as suitable for investigators we should like to add "Mors Janua Vitæ?" (Rider and Son) and the "Trend of Psychical Research" (Watkins), both by Miss H. A. Dallas, and obtainable at this office at 2s. 11d. and 7d. respectively, post free.

PSYCHIC HEALING.—Mrs. Gibson, of 26, Haven Green, Ealing, W. 5, informs us that, in view of the successful results of the method of spirit healing in the case of adults, as already indicated in LIGHT, it is proposed to institute a course of healing for children on the same lines. Those who are interested may communicate with Mrs. Gibson, it being merely necessary to give particulars of the children for whom this form of treatment is desired. Stamped addressed envelope should be enclosed in each case. Mrs. Gibson well remarks how much our national welfare depends on the health of the rising generation.

THE EVIDENCES FOR SPIRIT RETURN.

FURTHER EXTRACTS FROM AN INQUIRER'S NOTE BOOK.

By FRANK KNIGHT.

With the Editor's permission, I venture to supplement my article in *LIGHT* of December 28th by further extracts from the notes of my sittings, which, for convenience, I have again grouped under suitable headings.

As before, I refrain from discussion of the various theories which might be advanced to explain my results. I adopt a Spiritistic interpretation, as, on the whole, best covering all the facts, but the reader will of course reserve his own opinion.

I wish to acknowledge the disinterested way in which Mr. Aaron Wilkinson has placed his mediumship at my disposal from time to time over a period of many years, and I again refer the reader who may be interested in the *modus operandi* of the sittings to Mr. J. Arthur Hill's "New Evidences in Psychical Research" and "Psychical Investigations."

I. Indications of conscious effort on the part of the communicators to prove their identity.

Throughout the sittings I have always kept before the communicators the prime importance of proving their identity, if possible, before delivering messages of a general character. I have discouraged any tendency to rambling or rhapsody.

At first this apparently unsympathetic attitude caused some surprise and difficulty. My mother, purporting to communicate, wrote: "I cannot grasp your desire. I am sure you are anxious, what for I cannot just realise, but if you cannot feel me near, I don't know what else to do."

I replied that I was seeking evidence that it was actually my mother who was communicating, and I desired that she should throw her thoughts back to her early days, and refer to trivial matters, of which I had no knowledge.

Then was written: "When I left Uppertown I was ill. You will not remember."

This was the sort of thing I wanted. My mother removed from Uppertown in 1884. I was away at school at that time, and, as the communicator states, knew nothing of the illness, but my sister was then at home, and she well remembers how ill my mother was.

I suggest that this brief message indicates an intelligence at work, which had grasped my wish, and made a conscious and successful effort to comply with it.

Take another instance: My mother was seen by Mr. Wilkinson as wearing a brown silk-dress, with white trimming, and having a lined or "watered" effect in its texture. There was stated to be some history attached to this dress about which I must enquire of my sister, the inference being that this dress was known by the communicator to be unknown by me, which was the fact. I had never seen the dress for the good reason that it was sent home from the dressmaker's only the day before my mother died. She never wore it, but it passed at once into the possession of my sister, who, when I enquired, sent me cuttings of the materials, which certainly corresponded with the description given.

A final example. My mother communicating, I pressed for evidential matter. The medium wrote:—

"Do you remember Uncle Benjamin running away from home?"

(How old was he when he did this?) "About 22, I think."

(Was he away long?) "No."

(Are you quite sure about this?) "He did run away from home. Was away all night. Your grandmother Thornes was in a terrible fix."

(Do you think anyone now living will remember this?) "I think Kenneth Frederick's wife will."

This incident, if it occurred, happened before I was born, and long before Kenneth Frederick married, and it cannot now be verified exactly, but I have sufficient knowledge of the domestic situation at the time to believe that the statement is quite probably true, and certainly my grandmother, who was devoted to her afflicted son, would be in a "terrible fix."

In any case there is evidence of an external intelligence consciously working to supply my requests.

II. Spirit memory of dates, and knowledge of the passing of time.

In view of the frequent statement that time-consciousness does not exist in the spirit world in the same sense as with us, I append the following selections from Mr. Wilkinson's automatic writing, which appear to show clear memory of earthly dates, and consciousness of the flight of earthly time. It may, of course, be objected that dates can easily be obtained and memorised by the medium, but to obtain and deliver appropriately such a varied selection as I have received would be by no means easy. Let the reader test this for himself by an experiment of the sort, taking one of his own acquaintances for the subject. We must also remember that these dates were given in a setting of evidential matter—here omitted—which makes the theory of normal knowledge still more difficult.

In the course of a lengthy automatic script, ostensibly

from my mother, the following was written:—

"Through the help of my grandmother I am able to write this, my own power not being sufficient."

(What was your grandmother's name?) "Nora Upton." (Correct.) "For forty-five years she has been passed away from earth."

Other matter followed, and then was interjected, "I made a mistake about grandmother. I said forty-five years. I should have said thirty-five. No, I am further mistaken. I remember by my own age, and comparing them, it will be over 40 years." (Forty-five years is correct.)

I find among my notes the following statements as to dates and periods of time which are correct in every instance:—

My grandmother communicating:—

"December 29th. You will remember that day. It was always a pleasure to me."

(December 29th is my birthday which, to the very end of her life, my grandmother never forgot.)

"On January 25th it will be eight years." (Correct of the date of her death.) "I shall never forget when your father died. It must be twenty-seven years since now."

Florence Thornes communicating: "Thirty years since I left my earthly home."

Communicator uncertain: "Nora Knight. In earthly life but briefly. February to April 1875."

(N. K., my infant sister, was born in February and died in April 1875.)

My mother communicating: "At seven minutes to eight o'clock to-day do you remember any particular sensation, because I was in close touch with you then."

(At the time stated I was standing alone in my bedroom. I knew that Mr. Wilkinson would be coming for a sitting that evening, and as I glanced mechanically at my watch before going down to breakfast, it occurred to me to ask aloud that my mother would, if possible, send me a written message. I was not, however, conscious of "any particular sensation.")

III. Communications from strangers or slight acquaintances.

All the examples I have hitherto selected have been concerned with my own relations, but not a few communications have been received which purported to come from persons unknown to me, or with whom I have been only slightly acquainted.

I give an example of each class.

(a) The medium wrote the name "Jeremiah Rogers." This name was unknown to the sitters, so questions were asked and the answers were given in writing. It would take up too much space to record the process in detail here, but the following information was obtained.

Jeremiah Rogers stated that he had lived in the immediate neighbourhood, was middle-aged, and single at the time of his death; that his hobby was botany; that he had had a sister, now dead, named Greta (this was such an uncommon name that we spelt it over, and the name was confirmed); that he came from the neighbouring village of Stenton, and was buried at Eskerton; that he was known to two local public men whose names were given, and he wanted to know who now had possession of his gold watch.

As the sitters were unable to confirm any of these details we made a journey to Eskerton a few days later to see if we could find Mr. Rogers' grave. I had never been to Eskerton before. We first found a small neglected-looking grave yard, which we explored unsuccessfully. Later we discovered a chapel, surrounded by an extensive grave yard, and after searching for some time, found in an out-of-the-way corner, a grave-stone bearing the following inscription, "In affectionate remembrance of John Coulson, of Stenton, who died September 7th, 1882, in his 60th year. Also of Emily, wife of the above, who died December 8th, 1895, in her 70th year. Also of Greta Rogers, sister of the above, who died January 4th, 1909, aged 74 years. Also of Jeremiah Rogers, of Norfolk Terrace, Blakedon, who died June 14th, 1910, aged 64."

This inscription gives us the village of Stenton, from which J. Rogers said he came; Norfolk Terrace, in which I then lived, having recently removed there; and Greta and Jeremiah Rogers. The latter, dying at 64, was middle-aged, as stated, and I have since discovered that he was a bachelor and an enthusiastic amateur gardener. I have no reason to believe that the medium had ever heard of him.

(b) Just before my marriage I had occasion to visit a dentist, and was recommended to try S. T. Davies, L.D.S., a young practitioner, whom I had not met before. In the course of my visits we found common point of interest in the fact that we were both going to be married shortly. Davies was marrying a Miss Martin, daughter of a Mr. John Henry Martin, who was the son of my grandfather Thornes' late manager, Uriah Martin.

The above was the full extent of my acquaintance with Mr. Davies, who died suddenly in 1915.

At a recent sitting Mr. Wilkinson described to me a young man, who was holding up a set of artificial teeth. His name, he said, was Davies. He had, he alleged, been a dentist, and had married a daughter of someone I knew named John Henry Kirkham Martin, now deceased. Mr. Martin had been a Freemason and was connected with some trade associated with oil and tar.

All this was applicable. I did not know that John Henry

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Martin had a third Christian name, or that he was a Freemason, but I have since discovered that these details were correctly given by Mr. Wilkinson. I have no reason to think that the medium knew anything of either Mr. Davies or Mr. Martin, or my acquaintance with them.

IV. *Certain resemblances in my records to those published by the Society for Psychical Research.*

Recently looking through Vol. 13 of the S.P.R. "Proceedings," which contains Dr. Hodgson's admirable report on his sittings with Mrs. Piper, I was impressed by certain resemblances between the communications received through Mrs. Piper and those which I have obtained through Mr. Wilkinson.

Dr. Hodgson points out the many obstacles which have to be encountered when communication is attempted, not only on our side, but on the side of the communicators also.

He suggests that, when the communicator comes into contact with earth conditions, he tends to become bewildered, and that as the sitting proceeds, the power by which the communication is made is used up; the spirit loses his grasp of the medium, and the message is apt to tail off into incoherence.

The reasons for this are discussed and explained in a masterly fashion, but they do not concern us now.

I wish to give illustrations from my own records of this difficulty of communication.

My grandmother communicating, wrote: "I cannot say more now. My thoughts get entangled."

My mother wrote: "I feel used up, or rather to have absorbed all (the power) at my command at present." "It is very difficult to keep in line my mind while I give you a message"; and again, "My dear child, were you able to comprehend the difficulty we have in bringing you the evidence you so long for, I am sure you would not be so anxious."

On another occasion, "I cannot grasp your desire. It seems as though I get perplexed. How puzzled I am!"

I have three or four examples also in which the automatic writing has begun well, but has either stopped abruptly, or tailed off in a disappointing fashion.

In conclusion, I think I ought to state that the incidents I have recorded are specially selected, and they probably give a stronger impression of exceptional clairvoyance than the sittings as a whole would justify.

Descriptions were at times vague and unrecognised, or a promising opening ended in tantalising incompleteness, but on the whole I believe my friends and I have been quite exceptionally fortunate in the evidence we have received, evidence which has slowly converted more than one vigorous materialist to a belief in the reality of an unseen and spiritual existence beyond the grave.

"LIGHT" SUSTENTATION FUND, 1919.

The donations to the Sustentation Fund during last year amounted to £306 15s. 2d. We acknowledge, with thanks, the following contributions to the fund for 1919:—

	£	s.	d.
Sir Arthur Conan Doyle	10	0	0
Colonel Macdonald	5	0	0
The Rev. Stanley Gordon	5	0	0
K.	2	2	0
H. C.	2	2	0
W. W. P.	2	2	0
E. Dottridge, J.P.	1	11	0
E. M. Miles	1	1	0
Mr. and Mrs. C. J. Wade	1	1	0
Mrs. Sellon	0	10	6
Union of London Spiritualists	0	10	6
Mrs. De Crespigny	0	10	0
C. F. D.	0	10	0
Major H. W. Thatcher	0	10	0
H. May	0	10	0
H. Yardley	0	5	0
Mrs. White	0	5	0
Mrs. Puckle	0	5	0
H. H. M.	0	4	6
Mrs. Kimber (of Aden)	0	4	0

THE "Star" of the 8th inst. contained an amusing article, "A Poetess in Hot Water," which dealt with Mrs. Ella Wheeler Wilcox and her love for hot baths, especially after her labours in France, where the hot bath is hard to come by. Later it may dawn on some of our contemporaries that Mrs. Wilcox's presence amongst us is the outcome of something more important even than a hot bath.

THE FAITHFUL DOG.—Lovers of dogs, amongst whom we gladly rank ourselves—deeming the man who has no love for them as "fit for treasons, stratagems and spoils"—may welcome the following lines by Southey on the loss of a favourite dog:—

"Mine is no narrow creed;
And He who gave thee being did not frame
The mystery of life to be the sport
Of merciless man! There is another world
For all that live and move—a better one!
Where the proud bipeds, who would fain confine
Infinite Goodness to the little bounds
Of their own charity, may envy thee!

"THE LIGHT OF OTHER DAYS."

(REPRINTED FROM "LIGHT" OF JANUARY 19TH, 1889.)

Mr. Huxley's article in the "Pall Mall Gazette" of January 1st seems to have brought him some correspondence.

We have said that Mr. Huxley has not treated Spiritualism fairly. That is a very mild way of putting the case. These silly letters of yesterday which he has dragged into publicity suit his purpose. But has he ever seen a little volume (reprinted from the "Quarterly Journal of Science") entitled "Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S.? The little volume bears date 1874, and it is almost impossible to conceive that it has not come under Mr. Huxley's notice. Mr. Crookes, we believe, has exhausted the honours at the disposal of the Royal Society. It would be impertinent in us to praise his ability, capacity and success as an investigator in the obscurest regions of research. No man would seriously question his pre-eminent ability in devising experiments and his subtle power of reasoning on facts that he observes. If there be a man alive who is capable of dealing with these obscure phenomena, of observing and registering them, of deducing theories and tabulating facts, it is Mr. Crookes. This even they who pooh-pooh facts with which they are imperfectly acquainted, if at all, will and must admit. We ourselves regard a man with a level head and trained powers of observation as quite able to state whether a table did or did not rise from the floor, and whether a certain noise was or was not abnormally made upon it. But this by the way.

Mr. Crookes, in the book to which we now make reference, particularises, with diagrams, some experiments that he made with the late Mr. D. D. Home, and he especially catalogues and describes his experiments made during the years 1870-1873. During those four years, "in my own house and in the presence of trustworthy witnesses, and under as strict test conditions as I could devise," Mr. Crookes observed and recorded with scientific accuracy such phenomena as these:—

1. The movement of heavy bodies with contact but without mechanical exertion.
2. Percussive and other allied sounds (e.g., rappings governed by intelligence).
3. Alteration in weight of bodies (e.g., rendering a table light or heavy at request).
4. Movements of heavy substances at a distance from the medium.
5. Rising of table from the floor without contact with any person.
6. Levitation of human beings.
7. Luminous appearances (e.g., of a solid self-luminous body, shaped like an egg).
8. Appearances of hands, either self-luminous, or visible by ordinary light.
9. Writing without ordinary appliances, or the aid of any person present.
10. Phantom faces and forms, more or less solid in appearance.

The list might be extended, but it is sufficient for the purpose and it is not inopportune to ask Mr. Huxley whether he has made himself acquainted with the published testimony of his distinguished colleague, and what he has to say to it.

—From a leading article by "M.A. (Oxon)."

PSYCHIC PHOTOGRAPHY.—In the course of an article on "Psychic Photography," in this month's "Occult Review," Mr. Hereward Carrington calls attention to some new and striking evidence from private sources. Reproductions are given of photographs obtained by Mrs. Dupont Lee—of Dupont Powder fame—a lady who has made psychic photography her pastime for the last five years. Some of the photographs were obtained without a camera, and were taken and developed by Mrs. Dupont Lee herself, who is an expert photographer as well as a psychic. The photographs exhibit faces and groups of figures whose presence upon the plate is a baffling mystery. Another series deals with the results of investigations undertaken by Mr. E. P. Le Flohic and his wife who sat together in complete darkness with one or more cameras focussed upon themselves. A string was pulled which released a "flash" and the cameras recorded what was taking place in the room. When the plates, thus exposed, were developed, many of them showed curious twisted streaks of light and brilliant patches of luminosity about the bodies of the sitters. Fraud seems to be out of the question as in both cases the investigators were reputable persons and a professional medium was not employed. Reference is also made to the work of two widely separated observers, Dr. Ochrowicz, of Warsaw, and Prof. Fukurai, of Tokio, in thought photography, both of whom obtained impressions of a definite thought upon a plate held in the hands, or placed against the forehead of the medium. Shortly before the war Prof. Fukurai published a work in Japanese giving the results of his experiments. Mr. Carrington's article will revive interest in what has always been a controversial subject.—A. B.

London Spiritualist Alliance, Ltd.,

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THE REINCARNATION PROBLEM.

In "Spiritual Reconstruction," the new book by the author of "Christ in You," of which we shall have more to say another time, we read:—

In the future America will be the soul of the world, if she but keep true to the spiritual force now working through her. The great mystics of Pre-Reformation Days are reincarnating there, and the fusion of the races is being effected for high purposes of evolution that each may help the whole. . . . There is also a reincarnation of initiates of old Egypt, and even of older peoples of whom you have scant record.

This is the latest deliverance on Reincarnation which has fallen into our hands. We have been reading and thinking about it and hearing it expounded during the last quarter of a century, and never was any subject presented in so muddled and confused a form, and with so many utterly contradictory statements. Some of the schemes of reïmbodiment we studied are sufficiently wild and preposterous to suggest the idea that their begetters were people without any sense of proportion or power of consecutive thinking.

Now we are disposed to treat the statements in "Spiritual Reconstruction" with respect, in view of the high quality of the other teaching, and we think we can discern in them a gleam of something intelligible. We cannot believe the author means that at some time a particular great mystic of the past or some old Egyptian teacher will be missing from his place in the higher regions of spirit life and will have to be sought in the United States in the person of Cyrus W. Bronson or Jonathan B. Lincoln. What is meant probably is that the spirit of the ancient teacher concerned—we mean "spirit" in the large sense—will be manifested through the vehicle chosen. But this is not reincarnation in any ordinary sense of the term. It is more akin to what has been called supersession, "overshadowing," or interpenetration.

Of late years our Reincarnation friends seem to have awakened to the absurdities to which the doctrine of Reincarnation, literally accepted, infallibly leads, and have protested indignantly against any perversion of their doctrine in this direction. Our reply is "Then why teach it as a *fact* and endeavour to bolster it up with *concrete* evidences and proofs which will not bear critical examination?" A fact can always be intellectually examined and tested, and the fact of human survival can be so proved. But a spiritual truth is not amenable to this kind of scrutiny; it is a matter of interior vision, and the rough handling which the Reincarnation doctrine receives when it comes into the intellectual arena, unable to fulfil any of the tests demanded for it as a literal fact, is an ample illustration of the falsity of the position.

Let us take an instance from a recent booklet, "Reincarnation: A Key to the Riddle of Life," by the late Lieut. G. Herbert Whyte. His portrait on the frontispiece shows the author to have been a fine mind, one for whom we could feel a deep respect and regard. But when, amongst his other arguments for the doctrine, he quotes the case of an officer friend of his who, on visiting a certain city for the first time, found that "it was quite familiar to him," we feel taken aback. Why, the merest tyro in Psychic Science could explain the phenomenon on grounds far more familiar and reasonable! Yet this argument is continually being used by reincarnationists, who seem to be quite unconscious that they are finding a remote explanation of a problem that has a nearer and simpler solution. We need not mention it. It must be obvious to the most untutored Spiritualist. In such arguments we sometimes see the *reductio ad absurdum*, as where a person

visits some city and "recognises" it, because he lived there in some ancient incarnation. He does not stop to think (thinking is fatal to these hasty theories) that the place has in the meantime (it might be a thousand years) altered out of all recognition by its ancient inhabitants.

We have been accused of a prejudice against the doctrine of reïmbodiment. We have no prejudice whatever. We only demand that, if claimed as a *fact*, it shall present the ordinary credentials of a fact, which, so far, it has failed to do. That all attempts on the part of its followers to authenticate it in this way invariably land them in a farrago of absurdities suggests that what may be a deep spiritual *truth* is being put forward on a material level. That is always the result of trying to degrade a truth. There are some things on which we hold the deepest convictions, but we would never attempt to prove them by any logical process. They can only be known by interior experience: they are beyond the intellectual probe and scalpel. We don't appeal to the science of Optics for the reality of the Beatific Vision, or, if we do, we deserve all the ridicule that would follow from those who, learned in the phenomena of Light and Colour, have yet no sense of their deeper aspects.

It is of little use to appeal to those on the other side of life for a final judgment on the question except for the purpose of showing that, whatever Reincarnation may be, it has no basis in what we know as natural law, for while some of the communicators who affirm it positively can produce no proof worthy of the name, others, whose teachings we have learned to respect, tell us that they have devoted long periods to close and careful investigation of the idea, under conditions more favourable for examining it than is the case here, and have never found a scintilla of evidence for it. They are very circumspect, however, and merely return a verdict of "Not Proven," a verdict in which we entirely agree. We are willing to admit the reality of Reincarnation when it presents proofs which shall be found conclusive. So far we have never met any evidences for it that were not amply accounted for by the facts of ordinary psychical experience, and we have wondered that the purveyors of the evidence did not see this equally. Some of them have appealed to authority (rather a sign of weakness) and we saw recently that Swedenborg was claimed as a believer in the doctrine. But it is well to know your authorities before quoting them. That great seer not only disbelieved in Reincarnation, but actually explained the psychic process by which the delusion (for so he regarded it) was created.

But the idea has a strong root. It may have some deep, mystical significance, as little to be discerned or tested by logic and sense-perception as the truth of immortality. But so long as it is presented as a literal *fact* we have a right to insist upon its credentials.

"THE DEAD HAVE NEVER DIED."

Mr. J. Hewat Mackenzie writes:—

"I have pleasure in recommending to serious students the book recently reviewed in your columns, "The Dead Have Never Died," by E. C. Randall."

"It contains the record of twenty years of painstaking experiment conducted by an eminent Buffalo lawyer who is known to the writer personally and is regarded as one of Buffalo's most esteemed citizens."

"Mr. Randall was, I understand, an agnostic, and a great admirer of Robert Ingersoll, when he first met Mrs. French, the medium through whom he received the demonstration which convinced him that death did not end all. This medium gave him the benefit of her valuable gift, without fee or reward, in the interests of truth. Such a faculty as she possessed of the "direct" or independent voice is rare in England, except in connection with materialising or trumpet mediumship, but is and has always been a great feature of psychic manifestation in the States. The highly charged electrical atmosphere seems to enable discarnate personalities to construct vocal organs for direct speech more readily than in our damper climate."

"Embodying as it does the mature conclusions of a reliable and practical investigator accustomed to weigh evidence judicially, the book should form a valuable addition to our library of psychical research."

COSMIC MEMORY AND AUTOMATIC WRITING.

In addition to the article from his pen in *LIGHT* of the 21st ult., Mr. F. Bligh Bond has given a further elucidation or development of his hypothesis as to the causes at work in automatic writing in a paper he contributes to the January number of "The Quest," "A New Series of Automatic Scripts." These were obtained by himself and Mr. Alleyne in the same way as the previous and now well-known scripts already published in "The Gate of Remembrance"; and on this occasion he took several precautions as to conditions and witnesses, which few, however, will consider to have been necessary or even helpful. The more stringent condition was apparently to secure that the conscious mind of Mr. Alleyne, the actual automatist, would be engaged in listening to what was read to him, "light literary work," by Mr. Bond, all the time his hand was penning its automatic message, of the nature of which both Mr. Alleyne and Mr. Bond were ignorant till it had been (often with difficulty) deciphered, as it were, and read.

Mr. Bond does not give the actual scripts, save as to one particular passage round which he has written most of his paper; but obviously the length of them precluded their publication, at least in a magazine. It is a pity; because one would like to have had the *verba ipsissima* and be able to tell whether there is any resemblance to the lifelike and dramatic messages from the monks (which, one may venture to say, gave its unique value to "The Gate of Remembrance") or whether they rather resembled certain other messages in that book ascribed to a Company or Fellowship and perhaps by the majority of readers more or less traceable to the subconscious minds of the experimenters, rather than the alleged source.

It is to be presumed the new scripts resemble these last; for Mr. Bligh Bond himself remarks that while they contain "a good deal that is unfamiliar to either Mr. Alleyne or myself . . . I am personally aware that I have in numerous cases found in the script an expression of what I must regard as my own subconscious convictions." In fact, he admits, "they have germinated into a near approach to a philosophic faith." Curiously perhaps, and at all events notably, the scripts are "more noticeably" different from Mr. Alleyne's habitual mode of thought than from Mr. Bond's. The latter evidently was on this occasion the dominant factor in the automatic "force" displayed. (One supposes that most people acquainted with Mr. Bond's mind will agree with this, though doubtless much is "unfamiliar to him." But there is, one thinks, so much of his own mind, albeit subconscious, that one puts these scripts in quite a different category from the monks' statements in the Glastonbury book. In brief, one detects no indication of "other side," or shall we say "past memories," influences here.

Mr. Bond in this paper contents himself with "an outline of the main notions in the script," and it is this which brings out, more fully than perhaps the scripts themselves might do, his own hypothesis as to survival and cosmic memory and automatic writing. It is not easy reading, though, in all fairness, that may be owing to the very nature of the case, and partly, it may be, to the density of his reader. Mr. Bond desires us to entertain a fuller, wider notion of Personality—not as located and confined in our body and operating, as he says, in the present moment—but as part of something larger and greater which will eventually, *post mortem*, gather up in one swoop, as it were, and be as in a flash conscious of all its past, and live more fully and completely. In his "time" considerations he does not consider "the future." It is too intricate a subject, Mr. Bond's thought is too suggestive and provocative, and perhaps too elusive, to afford room for criticism here. But one wonders as to his definitions; as to whether he can thus isolate any "moment" of "concentration" and waking consciousness to the extent the argument seems to require. What precisely is this "moment between two eternities," as Carlyle often calls it, this Present? In a tick of the clock it is Past, as much past as a hundred years gone by. The present moment, so fateful, is it not compact of and not to be separated from the Past, just as we, each one of us, go back, child to parent, to the Infinite behind us, without break in the links? Further, just as it is compact of the Past, is it not actually illumined with the Future? Has the Future no influence on it? There are many indications as though it had.

But that by the way. The only specimen of script which Mr. Bond gives refers more particularly to his own hypothesis of cosmic memory—the general reservoir of past memories into which the subconscious mind of the automatic writer dips, from which it extracts (as we apprehend it, without conscious knowledge of the spirits living here, or surviving *post mortem*, whose particular memories they are), and thus obtains the individual, sharply characteristic messages like those of the monks of Glastonbury. As has been rightly said, the hypothesis does not deny, nor even conflict with, the notion of the survival of the individual spirits, the ostensible senders of the messages. But it does contradict the plain man's inference, which indeed the messages on the face of them imply, that the senders are conscious of them and are really themselves in touch with the automatist's mind. The reality of it all, according to

Mr. Bond, is a sort of dream-union between this and the beyond. Obviously, the hypothesis can apply only, in any event, to these automatic writings, or at least it has not been applied to "direct voice" messages, to psychic photography or to materialisations:—

"The mind of the spirit being intuition and our own consciousness being blended of intuition and intellect, these two functions must be united to secure the consummation of perfect harmony of spiritual intercourse. . . Spirits can awaken our finer intuitions by a voluntary surrender of their (spiritual) personality and by entering into a larger association which retains all the memories of their accumulated earth-experience."

The italics are Mr. Bligh Bond's; presumably they are to emphasise the agreement of *x*, that which is derived from the Unknown, with the cosmic memory hypothesis. The message seems derived from Mr. Bond; from that submerged part of his personality which is perhaps most familiar to us by another case, the well-known one of Robert Louis Stevenson, who accredited the vital and best part of "Dr. Jekyll and Mr. Hyde" not to his own conscious performance but to the "brownies" or little folk who in his sleep enacted on the brain-stage on which they performed the wonderful drama which, remembered in his waking moments, supplied the main material for the work. It is hard to understand just what is meant by the spirit's "voluntary surrender of its personality," but apparently it is preliminary to entering "the larger association" of earth memories and so becoming clogged, as it were, and able to induce some sort of communication here, at favourable moments—not consciously, one presumes, but as a by-product. The thought seems dominated in all this by what may be termed the religious notion of the freed soul; that earth memories are a clog of sorts. It is the characteristic of this notion that the more ethereal and spiritual the survivor becomes the less does he retain what we mean by identity. Everything seems to approach a grand monotony!

But the more adventurous and startling portion of the script is that relating to the nature of matter. The old University jingle, "What is mind? No matter. What is matter? Never mind," is finally upset. Starting from the familiar notion that "matter is the pre-ordained vehicle for the perfect self-expression of spirit" it proceeds to speak of it as a "mode of being" and thereafter to credit it with a soul. "Matter has in itself the element of spirit." "To our modern thought it seems a strange reflection that gross matter can possess a soul." Not entirely; the notion lies behind all pantheistic reflections. Goethe wrote of the Earth spirit in "Faust":—

"Th is at the roaring loom of Time I ply

And weave for God the garment thou know'st Him by."

But in this script the thought is not of the immanence of Deity. "Our destiny, as planned by the Great Purpose, is the conquest of matter." "What thwarts this destiny is sin." "Sin is subservience to the laws of matter." "Originally perfect, fluid and obedient to the harmonies of spiritual impulse, matter has been permitted in the wisdom of its Creator to work out its effects." "It has become full of every inward disorder and contradiction." "This is however a mystery perforce beyond our ken." Perhaps mystery is another word for *impasse*!

The Unknown, or syndicate of Unknowns, or Cosmic Memory, or the experimenters' subconsciousness is very obviously applying to matter itself Church tradition as to a Fall of Man or perhaps to the legendary catastrophe of Lucifer. And, just as in the case of man, we find here, as the reader at once expects to find, an atonement promulgated, an at-one-ment with God, "the reconciliation of God with His manifested universe, the incarnation of God in Nature." "This process implies the perfecting of man as the chosen instrument of co-operation in the Divine scheme." "The Great War," says the script, "is the 'martyrdom of matter' just as it has certainly been of humanity."

The script goes on, we are told, to suggest "the future state of matter," which is again just as hopeful on the whole as that of man, and indeed mixed up with it. Just as the great humanity of Burns could not contemplate that the Devil himself was beyond the pale of pity and redemption

"But fare-you-weel, Auld Nickie Ben,
O wad ye tak' a thocht an' men'!
Ye aiblins micht—I dinna ken—
Still hae a stake,"

so the Unknowns, the authors of this script, regard the eventual recovery by matter of its pristine splendour. And one may allow that the soul of matter is at least as reasonably real and existent as the personality of Auld Cloutie. "So we may in very truth be raising from the dull dead level of the physical to a higher plane of spiritual vitality that seemingly lifeless thing we call matter, and charging it with a new life which, though not expressed or expressible in the physical world, may yet be gloriously apparent to beings to whose eyes all things lie naked and open."

This seems to take it at least clean beyond human cognition and test. It may be interesting to add that Mr. Alleyne suggests that this "raising the status of matter" by association with the spiritual energies of man might furnish an explanation of the laws and effects of heredity."

The use of "relics" by so great a portion of the Church is also glanced at in this connection.

Is it not, however, rather against this notion of a soul and even a "will" in matter, to wind up, as Mr. Bligh Bond does, thus, "We must conceive of spirit as absolute freedom, absolute cause, whereas matter is absolute effect and its motions of necessity"?

And is there not in much of all this a re-presentation of an age-long problem in modern garb, and the ancient and haunting fancy of a lost Golden Age with a possible return to it? For doubtless that is subconscious in most of us.

M. S. B.

FROM THE LIGHTHOUSE WINDOW.

We have received the January number of the "British Journal of Astrology" (W. Foulsham and Co.) containing an article by Sepharial on "Astrology and the War," and the usual astrological notes and tables of astronomical phenomena.

In the current issue of "The Young Man and Woman," the editor, the Rev. Walter Wynn, quotes from an article by himself in the Christmas issue of the "London Magazine" dealing with his Biblical war predictions, to which we have already made allusion. He finds in Daniel and Revelation "genuine prophecies of European events since B.C. 603-4 on to at least 1923 A.D." Looking ahead, he gives as prophetic dates April, September and October, 1919, 1921, 1923, 1934.

The "International Psychic Gazette," having taken up the cudgels against the doctrine of reincarnation, a lively discussion is proceeding in its pages. In the course of an amusing sketch contributed by the editor of the journal, an English nobleman suggests to an Indian prince that in exchange for the reincarnation and Karma doctrines, now Westernised, the Indians shall take over the Western belief in hell-fire which has a similar antiquity and can equally be supported by the names of learned divines, poets, philosophers and scientists. There is some caustic satire in the article, and the Oriental teachings will have a severe testing, which is all to the good. The truth of the matter—whatever it may be—will not suffer by the ordeal.

"Clairvoyance," by Caxton Hall (Page and Co., Blackpool), is a booklet containing some useful hints for the recognition and cultivation of this mysterious faculty. If after looking at a clock you can visualise it when your eyes are closed, or when, gazing into the glowing coals of a fire, you see landscapes, faces and symbols, you are probably a suitable subject. To develop the power, the reader is advised to practise visualising persons or places known to him, and to experiment with a glass of water, a shining black surface, or a tea-cup for the purpose of inducing visions in form and colour. The advice is good, so far as it goes; but it must not be forgotten that the clairvoyant faculty is often an hereditary gift, that its manifestations are spontaneous rather than precise, and that any effort to control, or systematise its action is likely to lead to disappointment and discouragement. An obscure dream-like power is being exploited, the origin and purpose of which are at present outside exact knowledge.

A LETTER is waiting at this office for Mons. J. van Geebergen, formerly editor of the Liège psychic journal, who came to England at the outbreak of the war. On learning his present address we will forward the letter.

SIR WILLIAM CROOKES was convinced that Katie was not an ordinary incarnate human being, and he has frequently said that he has seen no reason to change his opinion. And he has the best right to pronounce, for he was there and we were not.—J. ARTHUR HILL, in "Spiritualism: Its History, Phenomena, and Doctrine."

"CROSS-CORRESPONDENCES."—Mr. S. De Brath points out that in the communication in separate capital letters given in his article under the above heading in last week's LIGHT (p. 13) the W in the last line but one is a misprint for Q. Correctly spaced the message runs: "L'air du pays natal renforce toutes les facultés, aussi bien celles du corps physique que celles du corps astral"; or, in English, "The air of the native country strengthens all the faculties, those of the physical body equally with those of the astral."

THE STRUCTURE OF THE ATOM.—In reply to Mr. Ernest C. Craven's communication in our last issue (p. 14), criticising Colonel Johnson's note on "The Structure of the Atom" in LIGHT of the 28th ult., the latter writes that if Mr. Craven had seen the two books referred to on occult chemistry he probably would not have alluded to them as "dogmatic." Col. Johnson says he would be happy to meet Mr. Craven and show him the two books in question, which Mr. Craven admits he has not seen. Owing to the war these books are now out of print and very difficult to obtain.

A DIRECT VOICE SEANCE.

K. J. H. (a lady) writes:—

Possibly your readers might be interested in the following brief account of a private direct voice séance held at Bristol on November 27th, Mrs. Roberts Johnson being the medium.

There were present on this occasion my father, a soldier friend, Mrs. Roberts Johnson, and myself. We were in great need of certain information from my mother, who passed over in February last. This information we did not receive, but the guide, David Duguid, told us not to worry as the missing letter, which contained it, would come to hand at the right time, and it was in the house and quite safe. My mother spoke and gave some very evidential news in a manner quite characteristic of her thoughts and expressions when in this life. After some conversation Mrs. Johnson's guide Billy (a son who died in infancy) told us that they would try to move a few objects in the room. As we were all quite new to such experiences this gave me a strange feeling.

Before we began the séance there had been some fun over a small piece of wedding cake which I had wrapped up in grease-proof paper and placed on some plates on the kitchen dresser, soon after we decided to hold our meeting in this room. I had on my knees a pad of paper and a pencil. Soon after David had informed us about moving objects my father felt an odd movement on his knee, and not thinking, brushed it with his hand, when to his amazement his spectacle case dropped off! Then Billy said, "Mr. H.—I've brought you your spectacles, although you do not require them now!" These spectacles were previously on the dresser and in order to reach father they had been carried about four yards. Then the plates on the dresser began to rattle and we could even hear a sound of finger-nails on them. After this the paper on the wedding cake began to move, and in a minute or two was placed on the pad on my knee. This caused great amusement, and I asked Billy to take it to our soldier friend. Instead of moving the parcel of cake, he snatched the paper so quickly off my knees that the cake remained on my dress. The pad he placed on our friend's knee. I remarked that the cake would grease my dress and that Billy had better place it on the pad, which he did after a minute or two. Then he took the pencil case also and put it back on the pad. I felt quite plainly that a hand snatched off the pencil case also felt fingers running over my knees. After a few more messages from David and Billy, the former told us the power was going and wished us "Good-night."

We were all wonderfully impressed and came to the conclusion that there is far more in Spiritualism than people realise, and that undoubtedly we had been talking with friends and relations who had passed beyond the veil of death.

We are painfully conscious of the inferior quality of the paper on which LIGHT has had to be printed of late. It is due to the difficulties of the time against which we have had a hard struggle. We hope and expect shortly to make a more presentable appearance as far as the quality of the paper used is concerned.

A WORLD TRANSITION.—The tremendous vibrations of the present war are hastening the close of an old dispensation. This is also the sacrificial period. The world-cycles which the highest are lifted into spiritual planes, just as the seed is; they also deposit the seed thought, which becomes buried for purposes of growth. The retrogression is only apparent for these zymotic periods in Nature, in the soul, in all that produce the seed for fresh development, and the hidden life of the seed is a time of gathering energy, force and fulfilment. At the same time the soul and the cycle begin to emerge into higher realms, and both the physical and the spiritual planes are enriched by every gleam of the soul. Your earth is now preparing for a fresh unfoldment of the divine life. All that is best, the noblest thought you can conceive, is the seed, the beginning of that which shall be.—F. W. H. MYERS, in "Spiritual Reconstruction," by the author of "Christ in You" (Watkins).

THE TASK RESUMED.—F. W. H. Myers, in his communications, shows an ardent, almost passionate, desire to reach his friends and to complete the work he had begun in this life. But it is, also, apparent that much restraint is exercised by the communicator. The "passion" to reach his friends is so much force which has to be concentrated into a definite object; it is as if a mill stream had to be passed through a narrow pipe; at moments the pent up emotion breaks a way through and one seems to hear the beating of a human heart, and to feel the quickened pulse of the Frederic Myers, as he calls to his friends across the centuries. Through Mrs. Holland we hear almost a cry, "I have so hard to reach you and always I seem to try in vain." Through Mrs. Piper there is a tone at times of exultation, but we are also made to realise that the difficulties to be encountered are exceedingly great, and the success realised is only attained as the result of steady persistency and immense patience. The strength of his affection and the intensity of his will together have at length resulted in producing purposeful and evidential communications of a special and subtle kind he had in view.—"Mors et Vita" (pp. 96, 97) by H. A. DALLAS.

THE COMPACT.

AN OUTCOME OF MUTUAL LOVE AND FAITH.

In one of the early chapters of his new book "Christopher: A Study in Human Personality," Sir Oliver Lodge thus describes the solemn compact made between young Christopher Tennant and his mother when he was ready to go to the Front, "the effect of which on both sides proved to be strengthening and comforting and helpful to an extraordinary degree":—

"This compact it is a chief part of my duty to emphasise and to commend to others; for I have been impressed with its unique value, and I had not heard before of any similar compact so clearly made and so thoroughly carried out.

"Compacts made between relatives expecting to be separated by death, that, if possible, they would endeavour to communicate and send some loving greeting from the other side of the grave, or would otherwise give some proof of their continued existence—compacts such as these are common. I say nothing against them, they are natural enough, but they are most appropriate when made between people torn with the agony of doubt, eager to be convinced, seeking for a sign. Not of such nature was the compact that I now speak of. It was the outcome of clear and vigorous certainty, based largely upon testimony no doubt, but upon intuition too. The fact of survival was admitted; the possibility of some kind of communication was assumed; the shock of separation was faced; but no demand was made, on either side, for evidence of continued existence or surviving affection. Everything of that kind was taken for granted. Given that the departed remained himself, a sudden extinction of love was inconceivable. No sign of survival was needed; the certainty of continued existence was already assured.

"Hence what was needed was not pre-occupation with things or people left behind, not groping after what had ceased to be possible—the old familiar handclasp, the old loving embrace, the welcoming bodily presence—not these, but a clear perception that a new life was being entered on, new surroundings to be understood, old friends to be welcomed in a new guise, a multitude of interesting and absorbing things confronting the new comer. Among these he would be moving as a novice, and it was hoped that he might move secure and unperturbed, eager and interested, unperplexed and unsurprised. To this initial stage it was desirable that he should give himself wholly, not restrained or hampered by anxiety for the grief, still less by the unnerving doubts, of those left behind. Their sorrow, for the time, he might safely ignore, if only he could be sure that they would sympathise with and understand his attitude, would themselves be endeavouring to take up the broken fragments of their own life, and without repining, with no undue mourning, would undertake or continue the tasks which lay before them, and, like him, give to those tasks their undivided attention.

"The aim was that each might feel secure of the other—secure that temporary absorption did not signify forgetfulness, secure that no misunderstanding would arise or distrust be caused by absence of any sense of communion for a time.

"A sense of communion might well come hereafter, after an interval perhaps not long; but meanwhile it was determined that whatever opportunities for communication might in due time follow, they need not be hurried, that nothing need interfere with the happy and peaceful readjustment of existence to the new and for a time strange condition. Such was the compact and it was the clear outcome of mutual love and faith. . . . The shock of death will be greatly mitigated, to the survivor as well as to the departed, when more people are able to make a compact akin to the one here set forth and heartily commended. I know of no better form of compact: free from superstition, void of anxiety, emancipated from over-specific or sectarian belief; full only of faith in cosmic wisdom and beneficence, anxious only that the lost one shall be worthy of his promotion, shall make full use of his advantages, and shall settle down as quickly and easily as possible to the enjoyment of his recovered friends and higher opportunities of progress. For it is progress, not happiness, that should be most earnestly desired."

ANSWERS TO CORRESPONDENTS.

H. CALLAGHAN.—We doubt whether what you saw was of the physical order. You will read more about atoms in *LIGHT*, but to understand the question thoroughly would need a scientific training.

E. E. C.—Thank you. The abnormal and the super-normal require to be constantly adjusted to the normal. We have little use for "psychic" literature, art—or science—unless it answers to the best human standards. But, in massing material for sifting, it is inevitable that a certain amount of dubious matter is included.

"SPIRITUALISM AS THE BRIDGE BETWEEN RELIGION AND SCIENCE" will be the important subject of an address by Miss Lind-af-Hageby to-morrow (Sunday) evening at 6.30 at Steinway Hall, Lower Seymour-street, W. 1. in connection with the Marylebone Spiritualist Association.

WAR PROPHECIES.

In connection with the article in *LIGHT* of the 4th inst. (p. 2) calling attention to the general failure in predicting the date of the termination of the war, I will venture to make a suggestion which would be classified by Lamb among "surmises, guesses, misgivings, half-intuitions . . . embryo conceptions"—it cannot claim to be more. (See *LIGHT*, December 28th, "Notes by the Way.")

May it not be that the failures in predicting dates are partly due to the fact that in the more advanced states in the Beyond time-reckonings have less value than in this state or in that immediately following this? Those in the latter state are as liable to error, perhaps, as we ourselves—those in a more advanced state realise probably that the actual date at which certain developments will be realised is of little importance. They are not anxious to satisfy our curiosity on these points. There have been emphatic announcements that the world was going to be wrapt in the flame of war. These have preceded the event by several years. It is not legitimate to claim that these forecasts have exceeded the limits of what it is possible for men incarnate to foresee. I would merely point out that the spirit of prophecy is a greater gift than merely the power to foretell dates. The striking script received by Mr. F. Bligh Bond through his friend "J. A." in 1909, 1911 and 1912 respectively has the true prophetic ring. (See *LIGHT*, May 18th, 1918, p. 157):—

Q. What is impending?

A. War—horrid war. Mars is king. Brothers' blood. Before the great feast of the Christus, the Nazarene, it cometh. The weak must suffer, the strong must die. Those who are neither will suffer and live. Chaos—darkness—and a new dawn in crimson skies," etc.

Through Mrs. Piper a similar prediction was made in 1900, and such prophecies as these train the mind to reflect far better than predictions which only satisfy curiosity.

Among forecasts as to dates, Lord Fisher's has been one of the most correct. In 1908 he noted in a book that war with Germany would come in 1914. His reckoning was based on knowledge of the time it would take that country to make her navy ready to cope with the British navy ("Daily Chronicle," December 18th, 1918).

H. A. D.

THE L.S.A. MEMORIAL ENDOWMENT FUND.

The total donations to this fund to the end of last year amounted to £1,028 5s. 1d. The L.S.A. Council and *LIGHT* gratefully acknowledge the following sums since received:—

	£	s.	d.
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TO-MORROW'S SOCIETY MEETINGS.

Steinway Hall, Lower Seymour-street, W. 1.—6.30, Miss Lind-af-Hageby. January 26th, Mr. Robert King.

The London Spiritualist Mission, 13, Pembroke-place, W. 2.—11, Mr. J. J. Morse; 6.30, Mr. J. J. Morse. Wednesday, January 22nd, 1.30, Mr. Thomas Ella.

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

Harrow and Wealdstone.—Gayton Rooms, Station-road, Harrow-on-the-Hill (Met. Station).—6.30, Mrs. A. Brittain.

Lewisham.—The Priory, High-street.—6.30, Mr. R. Boddington.

Kingston-on-Thames.—Bishops' Hall.—11, open circle; 6.30, Mr. A. J. Maskell, trance address and clairvoyance.

Battersea.—45, St. John's Hill, Clapham Junction.—11.15, circle service; 3, Lyceum; 6.30, Mr. P. Smyth. 23rd, 8.15, psychometry.

Brighton.—Windsor Hall, Windsor-street.—11.15 and 7, Mr. Frank Pearce, addresses; 3.15, Lyceum. Monday 8, healing circle. Wednesday, 8, public meeting.

Holloway.—Grove-dale Hall (near Highgate Tube Station).—11.15, Mr. and Mrs. E. J. Pulham; 3, Lyceum; 7, Miss Violet Burton. Wednesday, Mrs. A. Boddington.

Camberwell.—Masonic Hall.—Thirty-second anniversary: 11, circle; 6.30, Mrs. A. de Beaurepaire, address and clairvoyance.

Brighton.—Spiritualist Brotherhood.—Old Steine Hall.—11.30 and 7, addresses by Mr. J. J. Goodwin. Monday, 7.45, short address, followed by clairvoyance. Thursday, 7.45, meeting for inquirers, questions and clairvoyance. Friday, Guild. Next week end, Mrs. Maskell.

THE L.S.A. MEMORIAL ENDOWMENT FUND.—H. J. B. writes: "The funds for your central headquarters are slow in coming in. There must be people of means connected with the movement. I am willing to increase my subscription if others will do the same. Two hundred subscribers of £50 each will give you the £10,000 you want, and I would come up to that figure (£50)."

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