

Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOTHS MAKE MANIFEST IS LIGHT!'—Paul.

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London Spiritualist Alliance, Ltd.

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Address on "First Steps in Mediumship."

THURSDAY, March 19th, at 7.30 p.m.—
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NOTES BY THE WAY.

On the subject of Telepathy a correspondent sends us the following old-time instance of something very like telepathic communication of news. It is taken from "Pictures of the Past" by Mr. H. Grundy, connected, we believe, with a family which has given many of its members to the service of railways:—

On the occasion of the fatal accident to Mr. Huskisson, on the opening of the Liverpool and Manchester Railway, Mr. Grundy was a witness of the fact, and describes it thus: The whole thirty miles of railroad was "lined double and treble deep with carriages, to say nothing of the standing multitudes. The accident occurred midway between the two towns. A little crowd collected by the side of the line, and there was a murmur, 'Huskisson is run over.' Then the story spread, travelling along the thousands with electric speed. Another instant, and the engine, released from its load, dashes madly past at a speed of forty-five miles per hour. It took only twenty minutes for that engine to reach Liverpool in search of surgical help, and yet the rumour of the accident was there before it."

No doubt the acute nervous tension which prevailed aided the extraordinarily swift passage of the sad news: but we should not call it telepathy proper, the marvels of which throw all such happenings into the shade.

A correspondent of a critical turn of mind objects to the term "psychic" as applied to a person of psychical powers on the ground that "psychic" is an adjective and not a noun. But questions of this kind are best left to be decided by popular usage, and there are plenty of examples of an adjective coming at last to bear a double significance by describing both the quality and the person who possesses it. Thus we hear of a "religious," i.e., a person devoted to religion by monastic vows. "Clairvoyant" is another example of a word used indifferently to describe both the gift and the person who possesses it. For our own part we should like to see the term "psychic" generally employed as the noun and "psychical" as the adjective. We note, by the way, a tendency in some quarters to distinguish between a psychic and a medium, the medium being evidently regarded as one who has progressed beyond the mere possession of psychic gifts to the point where they have been cultivated and are in active use.

There is something to be said for this view of the case. In our journey through the world we have met many persons with pronounced psychic gifts which they used (often unconsciously) in the business of everyday life. To describe them as "mediums" would be apt to convey a wrong impression as the term "medium" is used amongst

us to-day. And this leads to another aspect of the question, the relation of psychic gifts to morality. It is a surprise to some persons to discover that the medium or psychic is not necessarily a person of blameless character. He may use his powers for high purposes or for low ones. But surely there should be nothing to surprise us in this. Mediumship, however exalted, does not imply that its possessor is any the less a human being with human faults and frailties. A vocation, indeed, has often but a slight influence on conduct. We have met music-hall singers and followers of the turf who, contrary to the ideas entertained of them by the "uncos' guid," were persons of high character, and we have met clergymen who were quite the reverse. There is, as Artemus Ward discovered, a great deal of human nature in the world. And that human nature is sometimes wondrously good. One thinks almost with tears of the girl who befriended and sheltered Francis Thompson, the poet, when he wandered hungry and cold in the streets, and who was one of the "daughters of the pavement"—an outcast from respectable society. She was good in spite of her vocation.

In response to our request for occult or psychic allusions in novels of to-day—we referred, of course, to those by the best authors—a lady reader in Castlebar, Co. Mayo, kindly sends us a passage quoted from Chapter V. of "The White Sister," by F. Marion Crawford. We have only space for a portion of the quotation:—

The sensation startled her, and in a moment she felt that tide of darkness rising to drown her, which had almost overwhelmed her while she was kneeling beside her dead father. Her hand pressed the stone window-sill in terror of the awful presence. It is familiar to those few who have knowingly or unwittingly tried to penetrate the darkness to the light beyond. It has been called the Guardian, the Dweller on the Threshold, the Wall, the Destroyer, the Giant Despair.

The rest of the passage from which we quote above is devoted mainly to a description of the terrors of the experience on those who have passed through it, in a style which will be familiar to those who know the atmosphere of mystery and horror with which the artistic mind loves to invest the occult side of things.

Our correspondent writes:—

This description does not refer to any appearance or vision, only to a frame of mind apparently, but I presume the author would not have written such a passage without real conviction and foundation.

Well, the artistic conscience need not bind itself down to facts, and we may remember that when horrors are needed almost every department of life may furnish them. Some of the gloomiest tragedies of horror and despair we ever met with had no connection with any form of occultism—they came from persistent disobedience to physiological laws. They were decidedly more terrible than anything we have heard of in connection with purely psychical experiences.

"Master Keys," by Captain Walter Carey, R.N. (The Order of the Golden Age, 153, 155, Brompton-road, S.W.,

1s.), is divided into chapters thus: "The Dawn of Truth: The Key to Understanding"; "Karmic Law—Cause and Effect: The Key to Happiness"; "The Improvement of our Bodies and their Aura: The Key of Life"; and so we range through the consideration of some seven subjects each representing a "Key" to some problem. We cite some of the titles as furnishing in some sort a Key to the book itself. It needed but a cursory examination of the little work to see that it is very much on the lines of the best progressive spiritual teaching of the time. Here and there some of the statements gave us pause, but we found plenty to approve and endorse so far as the main principles are concerned. It is simply and sensibly written, the style reminding us at times of Prentice Mulford's writings.

"The Doctrines of Life," by Theodocia Eighmie Carpenter (Christopher Press, Boston, U.S.A., 2dols., postpaid), is a series of short lessons of a moral and philosophical character, but, so far as we could see, with nothing very new or striking either about the style or the teachings. The fact that its doctrines are described as having been "Revealed by the Inner Voice Listened to and Heard," and that it gives forth much good instruction on spiritual lines did not quite reconcile us to its voluminous character—404 pages of rule and precept. And this is only Volume I! (The second volume is in the Press.) However, it impressed us as being sound teaching in spite of its wordiness. True the lessons are all short, but as the poet said when overwhelmed by a vision of the stars on a clear night: "There are too many of them!"

TWO BLAVATSKY STORIES.

A striking article in the March "Occult Review" is devoted to "Scrutator's" reminiscences of Madame Blavatsky. In the course of a personal description, he says:—

Her hands seemed to be endowed with a life of their own. They were seldom still for more than a few seconds together. Later on she gave some sort of a reason for this. Holding her hands perfectly still over a table, the palms curved so as to form a sort of inverted cup, she remained so for perhaps two minutes or more, when suddenly there was a loud explosion like the crack of a rifle, and one expected to see that the table itself had split from end to end. I have heard what are called "spirit raps" on various occasions, but none voluntarily produced in full gait like this. How far she had control over the psychic forces with which she was undoubtedly invested by Nature it is impossible to say, but from what I have seen and heard I am fully convinced that the forces at work were more under control than controlling. Thus it happened on one occasion when she was on a visit to a friend in Yorkshire that the musical bells were heard in cadence through the dining-room, and the gasaliers rang in sympathy. Later, when saying adieu to her friend, she said she would think of her, and "if you hear the little bells again you will know." About three days later, when the family were at dinner, they heard the gasaliers ring again, and a peal of fairy bells echoed from end to end of the room. These bells used sometimes to ring in her own bedroom, which led off from the study in which she worked, and on all such occasions she immediately went to her bedroom and locked the door. Sometimes I heard voices talking together in her room, just as I have heard them since her death in places that were frequented by her, when I have been absolutely certain that nobody was present. If I am correctly informed, Sir William Crookes had personal evidence of this bell-ringing faculty of hers when Madame was living in London.

Not where the wheeling systems darken
And our benumbed conceiving soars!
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

—FRANCIS THOMPSON.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, MARCH 19TH,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. L. V. H. WITLEY

ON

"JEANNE D'ARC: HER VISIONS AND VOICES."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate. Other friends desiring to attend can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Meetings will also be held on the following Thursday evenings:—

April 2—Mr. Ralph Shirley (editor of "The Occult Review") on "The Time of Day, Retrospect and Prospect."

April 23—Mr. W. B. Yeats on "Ghosts and Dreams."

May 7—Mr. Reginald B. Span on "My Psychical Experiences."

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, March 17th, Mr. Place-Veary will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour. Fee, 1s. each to Associates; Members free; for friends introduced by them, 2s. each.

PSYCHIC CLASS.—On Thursday next, March 19th, at 5 p.m., an address will be given by Mrs. Taylor on "First Steps in Mediumship."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoons, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALK WITH A SPIRIT CONTROL.—On Friday next, March 20th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Admission, 1s.; Members and Associates free. MEMBERS have the privilege of introducing one friend to this meeting without payment. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPIRIT HEALING.—Mondays, Wednesdays and Fridays, Mr. Percy R. Street, the healing medium, will attend at the rooms of the London Spiritualist Alliance, 110, St. Martin's-lane, W.C., between 11 a.m. and 2 p.m., for diagnosis by a spirit control and magnetic healing. Application should be made to the Secretary.

HOW A MENTAL DIAGNOSIS IS MADE.

Lecturing at Caxton Hall on the 3rd inst. Dr. Elizabeth Severn pointed out that all ills, whether physical or otherwise, are due to mental causes, which require specific diagnosis. She explained that there are two methods of doing this, the objective and subjective, and cited Freud's Psycho-Analysis as the highest development of the former, but added that we could not get at true psychic conditions without using as well the much more subtle intuitive, or subjective, method, with which the skilled healer probes the patient's subconscious processes of thought. These, in their striving for expression, she regards as causing all ailments, seldom rising to the surface of consciousness and not to be reached by objective means alone. The mind of the healer must be aided in this latter method by all-embracing powers of sympathy, imagination, and visualisation. Then having made both diagnoses, he squares the results, and his arduous task begins of harmonising the whole mental life of the patient, that it may find constructive expression through which to evolve its own unfoldment.

THE MAGIC OF COLOUR.

"THE VISION SPLENDID."

Ruskin may or may not have been right when he wrote (in "The Stones of Venice") that "the purest and most thoughtful minds are those which love colour the most." Certain it is that colours have a profound influence on all who possess any degree of sensitiveness to their surroundings. And even those of more stolid character doubtless respond unconsciously to the stronger hues presented to their gaze.

In one of his latest books * Mr. W. J. Colville discusses the question with his customary ability and deftly mingles the idealism of colour with its forms of practical application. In so doing he frankly acknowledges his debt to Dr. Edwin D. Babbitt, whose great work "The Principles of Light and Colour" was the precursor of that fine literature on the subject which is now growing up, and to which Mr. Colville's book is a welcome contribution.

It is a study that abounds in pleasant surprises in the way of unexpected links and analogies between the methods of Nature and the moods of the soul. We already know in some dim fashion how Music and Colour answer to each other and become interfused, and if Music holds the key to the Universe, Colour, too, may in like fashion supply an interpretation to those who think in terms of Light rather than of Sound. The author deals in definite style with the connection between the two when he says (on page 22):—

Concerning the relations between Sound and Colour much has been said and published. A simple comparison is made by considering the note C at the bottom of the musical scale as the equivalent of Red, for C is made with the coarsest vibrations of air, and red is made with the coarsest waves of luminiferous ether. The musical note B requires forty-five vibrations of air every time it is sounded, while C requires only twenty-four at the lowest end of the scale.

We cite that passage as illustrative of the book in its scientific aspect, although naturally enough, perhaps, we found its appeal strongest when its theme was the psychic and the therapeutic side of the matter. The chapter on "Colours as Perceived in the Human Atmosphere or Aura" is full of interest. The perception of psychic colours is of course the special province of the clairvoyant, and in this regard we found much satisfaction in the author's remark (with which we are in entire agreement) that far more persons are clairvoyant to some extent than is usually believed, and that a great many more could easily develop some degree of clairvoyance if they would acknowledge to themselves the possession of dormant faculties relating them to an interior world. The subject of auras and their meanings is one that is receiving a large amount of attention amongst psychical students of many schools, and naturally there is often a seeming inconsistency between some of the statements made. The author deals with this question in an effective way by pointing out the fact that the external auric envelope of the average emotional person is subject to continual change on the one hand, while, on the other, we have to consider the inability of the average clairvoyant to discern the inner aura which is of a more permanent nature and possesses a more vital significance. The book is the more useful to the average reader as it treats the subject rather suggestively than exhaustively, by casting as it were a series of flashlights upon the points of which it treats.

Under the above arresting title "The Seeker" publishes the record of an unforgettable experience which came into the narrator's life some years ago during a summer holiday spent in one of the northern dales. On two Sundays in succession he (we use the masculine pronoun for convenience: the writer prefers to remain anonymous) attended service in a little lonely church, ringed about by towering moorland fells. It was on the second of these occasions that the experience referred to occurred. Before giving the following much abridged narrative we must premise that the author is at pains to assure us that at the time there was nothing abnormal in his mental and physical condition:—

The singing of the *Te Deum* had begun. While reflecting on its majestic opening phrases in which the poor worship of those on earth is boldly brought into direct association with the adoration offered in the heights, I caught sight, in the aisle at my side, of what resembled bluish smoke issuing from the chinks of the stone floor. Looking more intently, I saw it was not smoke, but something finer, more tenuous—a soft, impalpable, self-luminous haze of violet colour unlike any physical vapour. Thinking I experienced some momentary optical defect or illusion, I turned my gaze farther along the aisle; but there, too, the same delicate haze was present; so also wherever else I looked. Soon it burst forth upon all sides and flooded the building to the roof. Then as I peered into this indefinable haze, I perceived that it extended farther than the walls and roof, and was not confined by them. They had become translucent. The building I stood within and the whole surrounding landscape were in view, and all was garnished with this ultra-natural light. What was locally behind me was equally perceptible with what was before me; what was above my head and about my feet was seen equally well at the same moment. I saw from all parts of my being simultaneously. I suppose it was my soul that saw, and the soul is not bound by our conditions of space or the laws of bodily vision. Yet for all this intensified perceptive power, there was as yet no loss of touch with my physical surroundings, no suspension of my faculties of sense.

Then, in an instant, the haze became transformed into "golden glory, into light untellable":—

The golden light, of which the violet haze seemed now to have been as the veil or outer fringe, welled forth from a central immense globe in the zenith, larger and brighter by many times than our sun, yet the light of which had not our sun's fierceness, but was so mild, so little dazzling, that I could bear to look into it with unflinching eyes. A corona, or photosphere, that had the heavens for its expanse, surrounded it, whilst rays from the central furnace beat forth in great pulsing billows of light that filled all space and, penetrating to the depths of our earth, vitalised every atom and every creature upon or within it.

But the most wondrous thing was that these shafts and waves of light, that vast expanse of photosphere, and even the great central globe itself, were crowded to solidarity with the forms of living creatures, with multitudinous millions of the heavenly host, in a flux of continuous, rhythmic, joyous motion. There was no part or point of space that they did not fill; there were no spacial intervals between them; each form was whole and distinct in itself, yet they interpenetrated one another, passed through and in and out of one another without disorder and without disturbing the rhythm of their universal movement as the great heart-beats of pulsing light throbbed through them. There was no "scenery," no landscape, nothing that can be called *place*. All was solid creaturely life. I saw, moreover, that these beings were present in teeming myriads in the church I stood in; that they were intermingled with and were passing unobstructedly through both myself and all my fellow-worshippers. The heavenly hosts—beings of radiant beauty—drifted through the human congregation as the wind passes through a grove of trees. . . .

But this vast spectacle of mingled heaven and earth was succeeded by an even richer experience; one in which everything of time and place and form vanished from my consciousness, and only the ineffable, eternal things remained. . . . Eventually the remembrance of the outer world returned to me like an old half-forgotten memory. What had now become, I found myself asking, of the outer world to which I belonged? The answer came coincidentally with the inquiry. This world and my recent surroundings were exhibited to me, but at a most remote distance; then still farther and farther away until they showed no larger than a sail on the horizon appears to an observer from the shore. Finally, as gradually and gently, they were brought back to me. And with their bringing back the experience

HAPPINESS is the quietest of human states.—H. S. MERRIMAN.

* "Light and Colours." By W. J. COLVILLE. (The Power Book Co., 2s. 6d. net.)

ended. Once more I was standing in church. The singing of the *Te Deum* had not concluded. The words that fell upon my re-awakened ears were those of the moving cry raised for all here exiled in the flesh: "O Lord, save Thy people and bless Thy heritage. . . . Make them to be numbered with Thy saints in glory everlasting." Had those around me been lifted up with me they, too, would have known that, although a veil was before their face, they were already numbered with the saints in the Eternal Eye; they would have seen that the everlasting glory was about them at that moment and continually.

THE SPIRITUAL LIFE OF THE AFRICAN SAVAGE.

A REMARKABLE SERMON. J. A. A.

In our "Notes" of the 28th ult. we referred to a sermon preached at Kimberley by the Rev. W. Willoughby, of Tiger Kloof, a Presbyterian minister who has spent many years in Africa and who has studied with broad-minded sympathy the religious customs of the African tribes. We would have liked to reproduce the whole narrative of native ceremony and symbolism, so full is it of significance and suggestiveness in connection with the spiritual sense of savage races—crude and barbarous it may be, but still a spiritual sense. However, we append some extracts illustrating the preacher's arguments and bearing not remotely on the ideas of God presented in Mr. Balfour's Gifford lectures at Glasgow, in which many of us have found so much of interest and profit.

We take first an account of prayer and sacrifice to obtain rain in time of drought:—

A RAIN-MAKING CEREMONY.

An old man in Khama's country gave me a description of the last great rain-making ceremony that was held in that tribe. It was a terrible time, he said. The drought had been very severe and the season was far advanced. Previous seasons of drought had left them with but little grain in their store-houses, and famine was imminent. The usual rain-medicines had failed, and, in their extremity, they resorted to the most sacred service that they knew. A black bull was selected from the tribal herds—a perfect animal, without blemish or trace of colour. And very early in the morning they led the bull out to the grave of Mothibi, who is regarded as the founder of their tribe. He said "the whole tribe was there," but I do not take that literally. At sunrise, with the people crowding round, the bull was made to stand upon the grave and was speared through the heart. It fell; and poured out its life blood upon the sacred ground. The carcase was then dressed and cooked upon the grave, and every member of the tribe took a little of the sacrificial meat, and asked the spirit of the chief not to forget his children, and to send them rain. After the sacrificial meal, the horns, hide, hoofs and every scrap of the animal that remained uneaten, was burnt with fire upon the grave. Only the ashes remained. Then the tribe chanted a prayer for rain. "And," continued my informant, "we had hardly reached home when the rain poured down—an abundance of rain."

And then some extracts from the sermon, bearing generally on the African native's sense of the Infinite and the Invisible:—

EVIDENCE OF THE SPIRITUAL SENSE.

I confess to you that I should have given up mission work long ago if I had not found among the Africans some such ceremonies as these. If all their thoughts of God, and all the forms with which they clothe them, were as I would have them be, there would be no need for the work that I am doing. And if they had no forms of worship—well, who could go on teaching painting to people who were insensitive to beauty, or music to deaf mutes? But here we find the worn-out ritual of an ancient faith—not pitiable superstition. It is an encouraging sign of the possession of a spiritual sense. It is proof that the African is aware of a spiritual world. It is a pre-adolescent prophecy of the devotion that shall, in riper manhood, be lavished upon the living Christ. I am not offended at its infantile form, for I see that the forms must be infantile when the race is in its spiritual childhood. The years of juvenility will pass away, and it is ours to wait and to work for the maturity that is coming.

DEPENDENCE ON THE UNSEEN.

Now that is where the African is in matters of religion. He lives among the spirits. The unseen is as real to him as the

seen is to you. Indeed, the spirits that throng around him are more important than his neighbours are—though they bulk very large in a community where everybody knows at least everything about everyone. The whole of his life, both in its social relationships and in its individual experience, is determined by the sanctions of his religion. Fear, no doubt, plays a more important part than love, which accounts for some of the more shocking of his religious practices. But he thinks profounder thoughts than those of fear. And in even the smaller details of his daily life he feels a constant dependence upon the unseen. You will not find it hard to make him doubt the natural, but impossible to make him doubt the reality of the spiritual. Take sickness and death, for instance. Is there anything more natural to you than sickness or death? But to the African, sickness and death come direct from the Spirit-world. When he falls sick, or his friend dies, his first thought is to discover from the Unseen Powers what it is that has offended them. In his thinking, sin is ceremonial rather than moral, it is true. But he will be at once anxious to make reparation to the invisible for the sin that has been committed. Now you may say this is all very childish; and we will not quarrel about the phrase, though I will venture to suggest that "child-like" would be a better word. But here is the significance of it all: Man must talk to God, and even dumb men will invent some rude kind of speech rather than remain permanently silent in His presence.

THE RAW MATERIAL OF MYSTICISM.

All these strange religious customs are but the unskilled expressions of immature souls. And what are our expressions! You know the oft-told story of Sir Joshua Reynolds, how in the hey-day of his fame someone complimented him upon the excellence of his painting, and he who had seen visions of beauty that made his best work seem poor, replied, "Alas, sir, I can but do sketches—mere sketches!" It is ever so. He who has come nearest God knows best that he has but touched the skirts of His garments. He whose forms of worship are fullest and most complete will be the very last to look with hard eyes upon cruder efforts, or to speak of them with a bitter tongue. When the time of full satisfaction comes to us—the time when we shall be like Him, because we shall see Him as He is—it is more than likely that the most refined expression of God that we have yet managed to make will seem but a crude caricature of the great reality. If God is angry with the African for his crude portrayal of the Divine, why not with us for attempts that are less juvenile, it is true, but still feeble?

ANCESTOR WORSHIP AND GUARDIAN SPIRITS.

All through African religion there runs a strong, though rude, sense of the personality of the Divine. The African believes in vampires, ogres, gnomes, jinns, pixies, elves—spirits of the wild and the woodland; but even these, in his thinking, are personal powers and not mere vague influences. And the profoundest homage of the African heart is offered to the spirits that once were human and are now divine. The tutelary genius of every tribe—its patron saint, if you like—is the spirit of the old chief that guided it in its first wanderings, and gave it a home and a name. According to African thinking, neither death nor time can rob the tribe of his care. They called him god when he was still living, and much more do they regard him as god now that he is freed from the limitations of the flesh. In all the great crises and emergencies of tribal life, they appeal to him; and the thought of his praise and blame is a potent incentive and restraint to his successors. In family affairs, a similar place is taken by the spirits of its dead. Every African tribe and family consists of those who are still here, and those who have gone on before. And at every crisis in life, the African soul craves for communion with those who still care for it, though they live in the unseen.

AFRICA'S SPIRITUAL NEEDS.

Brethren, you cannot satisfy Africa with your abstract conceptions of Deity—with a God who is outside the struggles of humanity, looking on in lonely majesty and perfection. The great facts of the world are the great personalities of the world; its priests are those who interpret the Divine by enshrining it in common conduct, and thus help others to realise it, too. To give Africa what it has been blindly groping for through all the ages, you must introduce it to a great personality—a God that can understand, and suffer, and sympathise—a God that has felt the extremity of human anguish, having entered into the storm and conflict of it all—a God who is Himself one with the race. No other personality is large enough to give adequate expression to the religious yearnings of Africa, or to provide an adequate basis for its individual and tribal life. "The father from Whom every family in heaven and on earth is named." The "One God and Father of all, Who is over all, and through all, and in all." "The God and Father of our Lord Jesus Christ." "For we also are His offspring." "He is not far from any one of us."

NOTES FROM PRIVATE SEANCES.

BY IAN SHAN.

(Continued from page 119.)

"Wallaho" is an Indian spirit who can only come to a circle when conditions are very good. I could see that he is looked up to by the members of the Curtis circle with feelings of reverence and awe, as a being of very saintly character.

The beautiful and sympathetic messages of "Green Tree," "Wallaho," and "Bill Morgan" were delivered in most touching but simple language. "Green Tree" and "Wallaho," we were told, return to earth, not because they are in any way compelled to do so, but purely out of an unselfish desire to render helpful service to their fellow men. If they preferred, they might leave the earth behind them for good, and without looking back advance into the higher spiritual life of the beyond until they entered the Celestial Spheres.

One night, after one of these sittings, while awake in bed I was favoured with a clairvoyant vision of (as I thought) "Green Tree," but it may have been "Wallaho." I saw in profile the head of a Red Indian (of, say, between thirty and forty years of age), not near me, but apparently far above the earth. Around the forehead and temples was a circlet of, I should say, brown and white barred eagle-wing feathers arranged vertically above the head and sloping slightly backwards from the brow. The nose was aquiline and of a Jewish Roman type. The features were clean cut, the face rather thin, but not emaciated. The eyes were gazing steadily forward and upward. The expression was pure and spiritual, aspiring, glowing and transfigured with the inner light of a soul far on its way to the sphere celestial.

I had another sitting in Glasgow with Mr. and Mrs. Curtis in their own home on January 18th, 1914. There were seven sitters (not including Mr. and Mrs. Curtis, viz., Miss Arrol, Mrs. McCallum, Mrs. Gemmil, Miss Curtis, Mr. McCulloch, Mr. Arnot and the writer.

"Whitefeather" announced the presence of Jeanie, John, Frances, Father, &c. "Whitefeather" said my father's name was David. (Correct.) "Whitefeather" said I was to give father's love to B—. (Correct.) He seemed to have a difficulty in pronouncing the name but managed it all right in the end.

Father's spirit light (or tongue of fire, as the writer of the Acts of the Apostles called a similar phenomenon), was one of the largest and brightest I have yet seen through this medium. It remained visible for a long time, advancing and bowing to me in recognition. Many other spirit lights, large and small, manifested to the sitters. Many small brilliant lights also were visible darting to and fro, being, we were told, the lights of spirit children of whom quite a large number were said to be present.

"Whitefeather" gave the name B— E—. This man, he said, was drowned (at sea) some three years ago, and the statement was quite correct, for I remember the event. Miss Arrol said he had manifested his presence once before at the Rothesay circle, and that he was a member of the firm of E—'s. "Whitefeather" said I had met him a long time ago in a friend's house. I remembered then that about fifty years ago I had met members of this family in the house of his uncle and aunt. All three families lived in the same neighbourhood, and were on very friendly terms with each other. Since then I had lost sight of him or at least failed to identify him if I did see him, but I have always known his late father and surviving brother, but B—, I feel sure, knew me by sight all the time.

It seems that since I quoted for "Chaszie's" comfort, "Be good, sweet maid, and let who will be clever," both she and "Whitefeather" have been quoting it with evident pleasure at subsequent sittings in Glasgow. The phenomenon of scent-bringing was again in evidence at this sitting. In the dark my handkerchief was taken from my hands by "Nan," the flower girl. I then held Mr. Curtis's two hands in mine, by holding his thumbs, and my handkerchief was dropped into my hands wet with liquid scent, which for a fortnight after the sitting was still strongly perfumed.

At my last sitting in the Rothesay circle Mrs. Coates saw and described Frances in a white robe, scintillating with silvery

light shining from a star over her forehead. Her hair was flowing freely down her back—wavy, auburn hair. According to Mrs. Coates she resembled neither Jeanie nor myself.

The foregoing is a simple outline of four private seances—two held in Professor Coates's home, one in Craigmore, Rothesay, and one in Glasgow. I have confined my report to incidents relating to myself and impressions received in connection with them. When I say that others received equally valuable evidence, I leave your readers to form their own opinions. In my view, Mr. and Mrs. Curtis are most valuable mediums. For pure love of the cause of truth, they give their services without fee or reward. I wish to express my indebtedness to them.

A HAUNTING—AND A QUESTION.

GHOST SEEING AND CLAIRVOYANCE.

"Some years ago," writes a correspondent, "I had the fortune (or misfortune) to reside in a flat in a Western suburb of London, and to discover shortly after I had taken possession that my new abode harboured another occupant who had made no arrangement with the landlord, and who paid no rent—in short, a ghost. The discovery came about gradually. My wife was the first in my family to detect its presence, and it gave her several scares, for the sight of a spectral woman, bowed, and with her hair flowing about her shoulders, creeping about one's residence at night, is decidedly discomposing. It was not long before I discovered that the presence of the ghost was not unknown to the occupants of the other flats, not only those in my immediate vicinity, but in other buildings in the same street. Several persons had seen the apparition, and some had been frightened by it. In at least one instance a neighbour (unaware of the "haunting") inquired who was the odd-looking woman he had seen in the vestibule of the building, giving a description which tallied with that given by others. Men, women, and children caught casual glimpses of the woman at various times, but although her favourite habitat was my flat and the cellars below, I was never able to gain a sight of her. At nightfall I would descend to the basement, hoping to get a vision of the figure (for I have no fear of ghosts), but was continually unsuccessful. Oddly enough, the ghostly visitant occasioned me no trouble by attracting sight-seers, psychical research inquiries, or other social unpleasantnesses. In this I was more fortunate than a friend—a well-known lady journalist—the haunting of whose house in London resulted in her being fairly besieged by crowds of visitors, pressmen and the police—to say nothing of the bitter complaints of the landlord that his property was being depreciated in value. It is not my purpose, however, merely to relate the story of a (to me) well-established case of haunting. That is a side issue. What I wish to do is to raise the question of clairvoyance. Was it a clairvoyant faculty which gave the people who saw the ghost the ability to do so? I, who was a resident of the place, remember, never saw anything of it."

Our correspondent not only gives us a ghost story (the more intimate particulars of which are in our possession) but he raises an interesting question. And the question in turn leads to another and larger one—the facts of clairvoyance generally. We have been told that clairvoyance is a gift more common than is generally believed, and only awaiting development on the part of its possessors. That, if true, is an important fact, for clairvoyance is a very fruitful source of spiritual evidence. It is a gift which is cultivated at times in what might seem very unlikely quarters. We have known shrewd business men who amongst their intimates could prove the reality of their gift in a convincing fashion. Perhaps some of our readers would like to give us their views both on the point raised by our correspondent and the general question. They might tell us, for example, whether they have themselves developed clairvoyance, how they "see," and also, perhaps, whether, in their view, the general cultivation of the faculty is or is not desirable.

THERE are men who will tread on your toes while they explain their unwillingness to injure even a fly.

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GOD'S OPPOSITION.

If it ever happened—it is more than doubtful if it *could* happen—that some new idea or doctrine came into the world and instantly met with general approval, those with any real experience of life would be immediately and very properly on their guard. Their suspicions would be aroused and they would examine the strange visitor very narrowly—clearly there must be something seriously the matter with it. But the wiser folk amongst the observers would soon cease to trouble themselves about the phenomenon, knowing that a movement which had no opposing forces to contend with—or very slight ones—could never take firm root. It could only be a frail and fleeting thing which could thus establish itself at once in the sunshine of popular favour—a cold blast or two and, having no substance, it would wither away. So they would argue, and they would undoubtedly be right. The man whom all men praise is in a perilous state—so is the movement, the doctrine, the idea.

Let us try—or rather let us *not* try (it would be such a waste of time) to think of anything of real importance, whether a religion, a science, or even a great invention, against the coming of which an opposition would not immediately range itself to fight the newcomer with every weapon in its armoury. No stone would be left unturned if it were a stone that could be thrown, and no device that fear or malice could suggest would be left untested. The greater and truer the innovation the fiercer would be the hate it would arouse and the more unscrupulous the means adopted to withstand it. And as nothing has any enduring substance or any permanent and effective means of defence that is not grounded securely in Nature and Reason, its enemies instinctively conduct their campaign accordingly, and the character and importance of the thing to be opposed may usually be gauged by a study of the methods taken to oppose it. The lie, the slander and the sneer are never resorted to for the purpose of combating an evil thing. When *that* has to be fought we generally find the campaign in the hands of a struggling few whose efforts are watched by the majority with indifference or ignored altogether. The sneer alone, as a weapon, tells its own tale. An evil thing in itself, it is always used by those who adopt it to kill the good in themselves or in others.

And so when the good thing has to be fought, its enemies, knowing in their secret souls the powers behind it, do not spare themselves or their ammunition. It may seem to those on the side of the new truth—whatever it be—that its foes are engaged in diabolical work and often

they are loud in their indignation and resentment. They would be astonished to hear—we expect to astonish some of them now by the declaration—that the opponents of a new truth are as much its servants and ministers as those who champion it in every circumstance of adversity and ill-usage! For the way of Truth is the way of all things in Nature—to be sustained and developed by forces apparently in conflict yet in reality conspiring to the same end.

The larger and more important the thing at issue the more truly is this the case. The little personal interest, the small doctrine, however true and just, may suffer severely at the hands of the strong malicious enemy and their prosperity be long delayed, but even they at the last come into their own. But the great Impersonal Truth—such as that which we serve as friends—can afford to despise little protective policies and to be royally indifferent to the relative numbers of its friends and its enemies. The little cause cannot afford to lose a single chance at its game; the great cause can calmly lose all its counters but one, and win the game with the single piece. "The dice of God are always loaded," said a cynical philosopher. It was his way of expressing the futility of a fight with the forces of the Universe. In reality, of course, as we have seen, there is no fight. The antagonist, small or great, is instantly resolved into a part of the system, and the force he or it exerts is made to contribute to the desired result. "His Majesty's Opposition" we say when speaking of the party ranged against any particular Government in power. And may we not say of those embattled against any movement which has the power of Truth behind it, that they are God's Opposition? It may sound a daring phrase till we remember how much in the way of sifting and shaping, revising and testing is done by those who set out to obstruct the course of a truth and end by establishing it securely in its place.

Let us, then, be thankful for our opposition, but not tamely or indiscriminately so. There is an opposition of which we need to be afraid. It is that which is excited by any folly or extravagance within our ranks. We grow stronger daily. The opposition is dying down; the laugh lingers only here and there. But let us look to it that the opponent has no justification but that of the normal uses of opposition, and that the laugh is not heard because of something in our movement that is genuinely ridiculous.

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TRUTH is always simple, while error is compound and generally incomprehensible.—A. J. DAVIS.

JESUS AND BUDDHA.—Jesus lived a simple, beautiful life—fresh, natural, and wholly intelligible to the common people. There was no pretence or make-believe about this beautiful personality; no reserve, no mystery, no affectation nor superfluity. Wherever he was or wherever he went he did good. . . . As Buddha was the regenerator of the psyche, the great Pessimist who taught that all life was necessarily sorrowful, so Christ was the great Spiritualist, the mighty optimist who taught that all real life was spiritual and joyful.—From "The Essence of the Universe," by EDWIN LUCAS.

SOCIAL GATHERING AT THE ARTS CENTRE.

MUSIC AND ASTRONOMY.

As Mr. Withall happily remarked at the close of the Social Gathering held on Thursday, the 5th inst., at the Arts Centre in Mortimer-street, the London Spiritualist Alliance should hereafter be able to dispel any lingering idea that Spiritualists are a very solemn set of people, unable to enjoy themselves. The remark, we think, applied chiefly to the spirit of friendly sociability and good humour that pervaded the assembly. It would, indeed, have argued something worse than undue solemnity—a grave want of æsthetic taste—if the audience had been unable to appreciate the rich and varied musical programme provided. Mr. J. A. Wilkins acted as Master of the Ceremonies and announced each item. Mr. Charles Jacques led off with a pianoforte solo, "Prelude in E Flat," of his own composition, brilliantly rendered (Mr. Jacques afterwards accompanied one of the songs); Professor J. Horspool gave with much force and feeling Airlie Dix's impressive song, "The Trumpeter"; Miss Julia Squire's rich contralto voice and finished style were well in evidence in "The Bird of Love Divine" (Haydn Wood), "Jeunesse" (Katharine Barry) and "Caro Mio Ben" (Giordano); Mr. Henry J. Taylor sang with considerable dramatic power Pinsuti's "The King's Minstrel" and Saunderson's "Shipmates Mine"; Mrs. de Beaupaire's sweet soprano was well suited to such tender song-poems as Dorothy Foster's "Perhaps" and Guy d'Hardelot's "I Think"; and in "Mountain Lovers" (Pinsuti) and "Where my Caravan has Rested" (Hermann Lohr) Mr. Richard Williams roused the audience to enthusiasm by the charm of a beautiful tenor voice united with remarkable clearness of enunciation. (Both Miss Squire and Mr. Williams are pupils of Professor Horspool.) Mr. Middleton's comic ditty was also received with applause.

Two features had been announced for the second part—"The Planets," and "Light," an Acrostic—but Mr. Wilkins humorously announced that, as there would not be time for both, the question which should be given would be decided by a race between the performers to see which could be first got ready. Apparently the planets won, for when, after an interval, the curtain was raised they were to be seen scintillating in a blue sky—around the luminary to which they owed their brilliance. That luminary, though sufficiently radiant, differed from the sun with which we are most familiar in not being so inconsiderately dazzling as to put out the reflected brightness of its satellites. In this case we cannot call the sun "he," as Mrs. Clarke occupied the central position, and rightly so, since it was she who called the whole heavenly galaxy into being. Moreover, lest the lady should be accused of usurping male prerogative, we may remind our readers that in Germany at least the sun is regarded as feminine. The other members of the shining throng were represented as follows: Mercury, by Mrs. Hawkes; Venus, Miss Gladys Clarke; Mars, Mr. H. Biden Steele; Jupiter, Dr. Avetoom; Saturn, Mrs. Berthold; Uranus, Mrs. Ruehle; Neptune, Mr. Hawkes; Moon, Miss Phyllis Clarke; Earth, Miss Kathie Gresswell.

Mr. Wilkins, in the venerable guise of Father Time or the Genius of Astrology (he did not appear to be quite clear as to his own identity) dilated in turn on the character and influence with which astrological lore has credited each planet, leaving earth, our present abode, to the last. Where in the universe our future abode would be he did not presume to say, but he doubted not that it would be somewhere where the soul could still engage in active and loving service. It was a happy thought that, when declaring his conviction that no disguise could exist there, he suited the action to the word by removing his own. Mr. Withall then expressed the indebtedness of the company to Mr. Wilkins, to whose energy the preparation of the programme was largely due, and to the various performers for their respective shares in contributing to the evening's enjoyment. The attendance numbered nearly two hundred.

THE HARDEST TRIAL OF THE HEART IS, WHETHER IT CAN BEAR A RIVAL'S FAILURE WITHOUT TRIUMPH.—AIKIN.

THE NEW UNFOLDMENTS OF LIFE.

FROM PSYCHICAL TO SPIRITUAL.

BY W. H. EVANS.

One of the many tendencies of the time which strike the thoughtful observer is the intense eagerness which to-day characterises the people in their many and varied pursuits. Despite the scramble for wealth, it is an age of mighty enthusiasms and keen desires. The "speeding up" of life, the systematisation of commerce, the desire to make the most of this world, are all good in themselves, but they need to be corrected by lofty ideals and an increased susceptibility to the finer forces of life. One may regret the apparent waste of energy revealed by the wild bursts of enthusiasm called out by sport. But is it not in itself a protest against the sordid and the mean? One would rather see people interested in sport than having no interests at all. There is always the possibility of these enthusiasms being diverted into more useful channels, directed to nobler ends. We must remember that in many cases interest in and love of sport are an outcome of the desire for a larger environment, a natural reaction from a life of grinding toil. Sport provides for many a way of escape from the monotony inseparable from our industrial system, a monotony which tends to crush out the higher interests and aspirations, and to develop a mere animal indifference to the things that matter.

SPIRITUALISM AND ITS MISSION.

It is the work of the Spiritualist to create a desire for loftier ideals. With his harmonious philosophy, his knowledge of spiritual realities, and his responsiveness to higher influences, he is well equipped for the work of reformation which on every hand is crying out for accomplishment. For of all people the Spiritualist should most realise the potent influence of thought. He should recognise his own power to help in the creation of a new universal social environment. For, strange as it may seem, the unfolding of our psychic nature often opens the way to an understanding of the many perplexing phenomena of our social life. Our mission is a larger one than it is frequently conceived to be. The demonstration of the existence of the spirit world and of man's immortality involves the necessity for mankind becoming more responsive to the influences of that world. This accomplished, the reaction is bound to be fraught with large and beneficial results.

THE UNQUENCHABLE SPIRIT.

And here we are struck by the incongruity of the demands of the practical people. Despite the belittling of the imagination, there never was an age when imagination was more active. All our mechanical inventions are, after all, but the imaging forth of ideals. The craving of the soul is for the ideal. It is an instinctive desire of our nature, and it would indeed be cause for grief if that desire were ever crushed out of life. Fortunately it cannot be. You may cover it up, bury it if you will, but the resurrection will only be the more glorious. That this craving is recognised, and even turned to practical account, is evidenced by the vast number of books continually pouring from the press. It would, of course, be a great work to so train the public taste that only good literature should be read; but an even greater work is needed—that of training the youthful mind to realise its own resources; for it is infinitely better to be able to tap one's own resources than to be continually drawing water from the well of another.

THE UNFOLDING OF PSYCHIC LIFE.

Many who come into contact with our movement are convinced that there is something in it, but ask, "If we develop our psychic gifts, of what practical value will it be to us?" For the average man, the practical application of anything is the true test of its value. But his idea of being practical is unfortunately too frequently ruled by a pounds, shillings and pence standard—the "cash nexus" which called forth the scathing scorn of Carlyle. Even so, the point needs consideration. We must recognise that Nature is always practical. She ever directs her energies to given ends, and gets the maximum result with the minimum of effort. It is a truth that needs keeping in mind. As A. J. Davis has wisely said, "Use is an

attribute of wisdom." There is, then, something in the question of the utility and value of psychic gifts.

The importance of developing our psychic nature can scarcely be over-estimated. We believe that our social salvation is largely bound up with this possible responsiveness to the finer influences of life. For it ever remains true that, to a great extent, the social life of a people reflects its religious ideals.

SPIRITUAL REALISATION.

Now, although we have been reared in a belief in the existence of a spiritual world and that in some vague way it does influence us, we have rarely realised its significance. It has been for us an unsubstantial phantasmal realm, peopled with the shadows of former men and women. But when we realise its reality, and that we are even now related to it, we are surprised to note that the mere recognition of it often results in an increase of psychical sensibility. Although the séance room is regarded as the nursery of psychic development, we have to bear in mind that such unfoldment is, or should be, continuous. In this, as in all else, motive counts. Our spirit friends require, and indeed have a right to demand, purity of purpose. The opening of the spiritual senses should result in an increase of the spiritual life of the individual. The response to a larger environment which psychic development brings must, in the end, result in a deepening of the spiritual consciousness. Service should ever be the one aim, for he who places himself at the service of the spirit people is verily serving at the altar of God.

ASPIRATION AND INSPIRATION.

There is no more popular misconception than that the unfoldment of the psychic nature unfits one for the duties of life. Unhappily, the movement of Spiritualism has had to bear the blame of much for which it is not responsible at all. The axiom that Nature generally chooses the path of least resistance is all too frequently exemplified in human life. Many are attracted to Spiritualism, not for the spiritual riches it can give, but in the expectation that it may enable them to gain an easy living. This is very human, but also rather saddening. But the true psychic, apart from the blessed privilege he possesses of conveying consolation and hope to those in sorrow, can and does help the world to realise that it is not by bread alone we live, but, in very truth, "by every word that proceedeth out of the mouth of God." Turning men's minds to the contemplation of the spirit world by demonstrating its nearness, he can do much to deepen their aspirations. And we know that when men aspire, they are also inspired. The importance of our work and its responsibilities are great. Nothing but a clear, sane outlook, and a life governed from the centre can effect the results we desire.

THE GOSPEL OF THE SPIRIT.

We stand for the sacredness of life—all life. We feel in our hearts the glow of a great and holy enthusiasm for righteousness. We desire that the world shall be at peace, that human brotherhood—that much abused term—shall become an accomplished fact, existing not in word alone but in deed and in truth. Spiritualism is the gospel of life—life triumphant, life abundant. It reveals how by the interchange of spiritual energies, the life of society may be revitalised. The importance of psychic development is immense, for it means that, when the race recognises the presence of the spiritual world, this recognition will open a way for the unfoldment of these latent powers. Their emergence will cause a wonderful change in our outlook, and that change will bring about the emancipation of humanity from the thralldom of fear in which it has been held for ages. Nowhere do we see the possibility of that emancipation except by a recognition and adoption of the truths and principles for which Spiritualism stands.

ABERDEEN PSYCHOLOGICAL SOCIETY.—We are glad to learn from Mr. W. H. Elder, the President of this society, that its membership increases week by week, and that the movement in Aberdeen is in a flourishing state. He also writes in terms of warm appreciation of the visits to the society and the clairvoyant descriptions given by Mrs. Balfour of Cathcart, Glasgow. Overflowing audiences have led to the consideration by the committee of the advisability of securing a larger hall, the present one, which accommodates about three hundred persons, being found at times insufficient.

SPARKS AND FLASHES.

¶Not yet does the light of the world to come burn with a clear flame. But hardly a day passes without some gleam of it making its appearance amongst the topics of the world of every day. There are false and fleeting lights, of course, like those of the Will o' the Wisp; but now and again one catches the radiance of the true fire.

From a bundle of press cuttings—so many, indeed, that we cannot hope to notice them all here—we take, very much at random, the story (from Rome) in the daily papers of Albert Wolff, who, while in prison, beheld a vision of his mother throwing herself from a high window into the street. The prisoner's shrieks brought the warders to his cell, and to them in an agony of terror he narrated his vision. It was a true impression—the mother had actually committed suicide in Stuttgart in the manner indicated, only a few hours before the son in Italy saw and described the scene. "A striking case of telepathy," the newspapers say. We would rather have described it as a case of clairvoyance, but the term "telepathy" will serve. It sounds more scientific. The name is of little importance, when we have the thing itself.

We have, in a recent issue, dealt with the case of Madame Hoffmann, the clairvoyante, whose powers led to the discovery of the body of M. Cadiou. Another instance of her powers is, however, recorded in the London Press. Consulted last month as to the whereabouts of a postman, formerly residing near Macon, who disappeared in December, she went into a "hypnotic trance" and, by the aid of a photograph and a purse which had belonged to the missing postman, Charles Chapeland, described a series of thrilling incidents which preceded his death, which came of a plunge into the river Saone. She declared that the body had drifted from the Saone into the Rhone, and that the postman's brother, who came to consult her, would not see it, but nevertheless it would be recovered. The brother went to that part of the Rhone indicated by the seer, but found nothing. Shortly afterwards he was taken ill, and in the meantime the corpse was discovered in the place described and identified in his absence. So here was a double prediction which, accepting the story in the newspapers, was verified.

In the "Daily Graphic" have appeared letters arising out of an article, "Recollections of a Former Life." The first letter, by Mr. A. Pearse, relates an experience of his own. After remarking that when travelling about the world he had often felt on arriving at some place that he already knew it quite intimately, he goes on to say:—

... The most thrilling experience I have had was when one morning I went into a trance for twenty minutes, becoming a traveller in some far-off land, and there passing through the most terrible experiences.

Some two years afterwards I saw pictures of the mysterious Great Zimbabwe, and there is no doubt that I saw and was present at the fall and destruction of the ancient city whose doom and extinction has remained for so many years a mystery.

I wrote it all down, and it makes one of the most ghastly and thrilling incidents that could happen to any human being. So great was the trial and exertion I went through that I was bathed in cold perspiration upon recovery.

Most of the descriptions of Zimbabwe published are correct to what I saw, but the uses of things were not the same.

"Enquirer," another correspondent, wonders if those interested in "memories of a former life" "have realised that long-forgotten dreams may come back in the way they attribute to experiences in a previous life"; and he gives two examples from his own experience. The idea is quite familiar to us who have met with many instances of dream-precision which (until the dream was recalled) resulted in a feeling that the subject of it had passed through some given experience on a previous occasion.

One of the correspondents (Mr. Immo S. Allen) has his own explanations of these alleged recollections of a former life on earth:—

It may be quite possible for the earth memory of a discarnate spirit to be impressed by telepathic influences on the mind of a spirit still clothed upon with a material body. This is certainly

not a common or a likely occurrence; and I am inclined to attribute such memories in most cases to some impressive book read or story listened to in childhood.

To some of those of us who have studied the subject Mr. Allen's first theory—"supersession," or associated memories as we may call it—is neither improbable nor quite uncommon. It satisfactorily covers a great many cases of the kind.

In a recent issue of "T.P.'s Weekly" appear letters from two readers on the subject of Rudyard Kipling's beautiful story "They," which deals, as those who have read it will remember, with little child-spirits who play in and about an old house in Surrey. Both correspondents express the view that the children were not "dream-children," but little ghosts. Each of them calls attention to an episode in the story: A visitor to the house receives "a little brushing kiss" on the palm of his hand, and recognises it as "a fragment of the mute code devised very long ago"—a love token from a long-lost little daughter. Certainly the idea that the children were merely "dream-children" is a decidedly artificial explanation. Those who would care to read a story of the loving ministrations of a spirit child, set out without possibility of misinterpretation, should study Miss H. A. Dallas's charming story (a record of facts), "Across the Barrier." It is in the library of the London Spiritualist Alliance.

G.

NOTES FROM ABROAD.

In the "Uebersinnliche Welt" Colonel Josef Peter publishes a review of Vice-Admiral Osborne Moore's latest work, "The Voices," which, as readers of LIGHT are probably aware, contains an account of Mrs. Wriedt's trumpet séances. In reference to these remarkable phenomena of the "direct voice," Colonel Peter remarks: "When perusing Admiral Moore's book, we enter into the domain of pure Spiritualism. Those who, *a priori*, do not believe in it, who cannot free themselves from preconceived prejudice, and who are therefore not able to accept the possibility of a correct Spiritualistic hypothesis, had better not peruse the book, but on the contrary, true believers in Spiritualism, and specially investigators of psychic phenomena will find it of the greatest interest."

The "Neuë Metaphysische Rundschau" contains a long article on "The Art and Science of Praying." The writer of the article seeks to demonstrate that effective prayer is not only a science which has to be studied theoretically and practically, but also an inborn art which may be greatly developed by continuous exercise. "It is," he writes, "the faculty that attracts spirits from above, and for this reason alone Spiritualists of all ages and nationalities have advised its cultivation, and even in our own time, when so many look upon prayer as something out of fashion, it is, after all, the only means of reaching a high degree of spiritual development and of obtaining results which could otherwise never be gained."

"Mysteria," edited by Dr. Papus, has successfully reached its second year of existence. For the future we are promised some interesting articles on the Art of Divination. The present number contains an article entitled "Have You a Lucky Hand?" The writer maintains that, even if the lines of our hands are not prophetic of good fortune, we must not despair, as our own will, with the assistance of unseen powers, can, in some measure, modify our apparent ill-luck.

In "L'Echo du Merveilleux," Dr. Caranes publishes an article on "Dreams," which he classifies under the headings "ordinary" and "prophetic." Amongst many authentic accounts of prophetic dreams, he includes that of Dante's son. After the death of Dante, the thirteenth canto of the "Paradise" was discovered to be missing, and as a long and weary search for it proved useless, the opinion was generally expressed that either this canto had never been written, or the illustrious poet had for some reason destroyed it. However, when the search for it had almost been forgotten, Dante's son dreamt one night that his father appeared to him and told him that if a certain panel near the window of a room in which he (Dante) had been in the habit of writing were removed, the canto would be found. At first none of those to whom the dream was related gave much heed to it, but eventually it was decided to examine the place indicated. The panel was removed, and behind it was found a manuscript covered with mildew, but still legible, which proved to be the missing canto.

The musical medium Aubert formed the subject of a lecture which M. Delanne recently delivered at Nancy. After speaking

in general on mediums as interpreters of spirit-communications, the lecturer gave a short account of M. Aubert's mediumship. Aubert's family had, it appears, been much interested in Spiritualism and its various phenomena, especially table-rapping. One evening Aubert was requested by one of the spirit-controls to play the piano. Being a very indifferent musician Aubert at first hesitated to comply with this request, but finally gave way. Scarcely, however, had he touched the instrument when he developed an extraordinary virtuosity. The piece which he improvised revealed a rare beauty of melody, and a profound knowledge of the intricate art of composition. The spirit then rapped out the message that Aubert had been controlled by an eminent musician.

On the conclusion of M. Delanne's lecture, Aubert stepped on the platform and, after a moment's impressive silence, began to play an exquisite symphony. The audience listened spell-bound. When, at the close, the question was put as to who had inspired the player, the presiding spirit rapped out the word "Mendelssohn," and after Aubert had played a magnificent fugue the name of Bach was given as the controlling musician.

The fingering of Aubert is mostly incorrect, but his fingers seem remarkably flexible, while his forearm appears perfectly rigid.

The disciples of the late Antoine, the healer, seem to be spreading rapidly. I had scarcely read of an "Antoine Temple" having been opened at Paris, when I found in "Le Fraternaliste" a full account of the opening ceremony at Monaco of a similar temple, erected to satisfy the demands of the numerous "Antoinists" living thereabouts. After the death of Antoine, his wife became the leader of this primitive sect. She is apparently endowed with the same magnetic and mediumistic powers as her late husband, and has already effected many remarkable cures.

F. D.

MUSIC AND COLOUR.

To the colour sense, when developed on the interior side, music reveals itself in beautiful and harmoniously grouped hues ascending, as all the most refined expressions of life ascend, to the exalted realms to which they belong by natural affinity. These spiritual effluences of music rise into the spheres of harmony where music and colour unite (for they are in essence one) and help further to enrich the great treasures of celestial life. As the eyes of the soul contemplate these exquisite processes of evolution in the spiritual order, the outworking and ascension of the sublimated essences of life from its elements in the external spheres of art—for even the finest expressions of art in the material world are relatively gross—the mood of rhapsody may well be excited. In the mind of the present writer the rapture and wonder took to themselves these halting and imperfect words:—

O divine Power of Music, flow on in thy mystical speech, intelligible only to the spirit! Bear up the soul on thy waves of sound and colour. Bestow on us thy harmonies that, like thee, we may radiate influences of peace and inspiration that shall touch the souls of all who come within our range, setting their lives to the melodies of those orbs each of which

in his motion like an angel sings,
Still quiring to the young-eyed cherubim.

For as the greatest of poets tells us, "such harmony is in immortal souls," and even in the outer world "soft stillness and the night become the touches of sweet harmony." May we help all to cull the flowers of music and colour from the "little gardens of the Spirit," that they may serve as chaplets and halos for the pilgrims who wend their way through the shadowy valleys of earth into the light of God's everlasting love.

JULIE SCHOLEY.

REASON cannot show itself more reasonable than to leave reasoning on things above reason.—SIR PHILIP SIDNEY.

"IMMORTAL LONGINGS."—I see many reasons why, if I am God's child, I ought to live on. I want to know more of the mystery and splendour of a universe upon whose fringe alone the human mind can hover. . . . And I wish to meet again those whom I love and have loved on earth, to know them once more, but freed from those mortal defects which threw dark shadows across the sunshine of our lives, freed likewise myself from my own defects and perversity.—REV. CHARLES VOYSEY.

THE IMMANENCE OF GOD.

"IN THE NAME OF RELIGION."

NEW BOOK BY ARCHDEACON WILBERFORCE.

Whether there be an eternal hell or not, Archdeacon Wilberforce is quite sure that nobody will be eternally in it. His gospel is a gospel of eternal hope, and it is set forth with all the gifted preacher's earnestness and charm of diction in his latest booklet "Mystic Immanence" (cloth 1s. 6d., Elliot Stock, 7, Paternoster-row, E.C.). The Archdeacon's standpoint is clearly indicated in the following passage:—

To begin to know God as He is in Himself is to become a convinced Universalist and a denier of the essentiality of evil, though you hate evil as you never hated it before. . . . The imperfection that seems to mar the perfection of the economy of the world is recognised as a necessary condition for the production of the highest good, one of its objects being to make you hate it. The proposition which I constantly reiterate is clear, logical, conclusive. God is All, All is God; God is the only *ousia* (substance) in the universe. This negation of good, which we hate, this contrast, either is or is not part of universal order. If it is part of universal order, then, in spite of all seeming paradox, it is of the "all things that work together for good." If it is not part of His universal order, then the philosophy of Infinity is shattered and we are confronted with another creative originator in the universe, in everlasting antagonism to the good God—a paralysing Dualism, which is only another name for Atheism.

He holds that to those who, in St. Paul's phrase, "stand fast in the Lord," the communion of saints is not a mere theological dogma, but a fact of being.

"Standing fast in the Lord," you know that every separate individual human being is a product of the Divine Mind, imaging forth an image of Itself on the plane of the material. Consequently each Individual and the Originating Spirit are essentially inseparable. Therefore human souls strongly linked by love are inseparable, and, though visibly separated, are merged in one another, and spirit with spirit does meet. . . . You do not believe, you know, that the casting off of the body, the passing out of sight of the temporary corporeal enslavement causes no separation between you and those who are living now in a world of fuller life, where the limitations of the physical do not exist. We may be unconscious of the intensity and reality of this communion, because our spiritual self, our real man, is still in the educative isolation of the flesh; but the beloved departed know that the only real home of the spirit is the Universal, and that there is no limitation of time or space where they are, and that as thought-transference on the physical plane is acknowledged as a scientific fact, nothing can hinder the transmission of mind-impulse on the spiritual plane. . . . If you are "standing fast in the Lord," the vibration of your love penetrates into God's hidden world. The method is the mental process of thinking yourself into conscious realisation of the presence of Universal Spirit, and then, with that thought sustained, thinking strongly of the loved ones you want in the spirit world. They catch the impulse of your telepathic, God-inspired love-thought, and respond to your spirit, and sometimes you will be definitely conscious of the response through the percipient mind.

MEMORIAL TO MR. E. W. WALLIS.

The sums acknowledged in our last issue brought up the total amount of subscriptions to £343 10s. 7d., and the responses made to the appeal by the London Spiritualist Alliance, having already exceeded the expectations of all but the most sanguine, are now quite naturally approaching the vanishing point. Next week we shall acknowledge any sums received since the 2nd inst., and even if that closes the list of subscriptions the Memorial Fund will be a quite worthy one.

TRANSITION.—Our cause loses a devoted adherent of over forty years' standing by the demise, on the 8th inst., at St. Leonard's-on-Sea, of Mr. Charles Davieson. We tender to Mrs. Davieson and all relatives and friends of the deceased our sincere sympathy in their bereavement.

So long as a man trusts himself to the current of circumstance, reaching out for and rejecting nothing that comes his way, no harm can overtake him. It is the contriver, the schemer, who is caught by the law, and never the philosopher.—RUDYARD KIPLING.

A friend has sent us a perfectly hideous little book, "The Sight of Hell." It is one of a series of "Books for Children and Young Persons," published in Dublin, and the author is a clergyman. The sender asked us to quote from and denounce it in our columns, but knowing that the readers of LIGHT have long outgrown such crudities, we felt it was rather a question for the organs of those churches which, although undecided on the question of eternal punishment, could not countenance such diabolical conceptions as that of children burning for ever in ovens, in dresses made of fire. Moreover, we believe we have referred to the booklet in the past. The "Christian Commonwealth," we are glad to see, handles the subject in good round terms:—

I say that this book is a vile publication and ought to be suppressed by law. It must poison the mind, vitiate the moral sense, distort the vision, pervert the judgment of any child or young person who has the misfortune to read it. Such passages as I have quoted are blasphemy of the worst kind—because put forth in the name of religion. If any human being deserved such an appalling fate as this book assigns to little children, it could only be its author. . . . The State ought to protect young lives from the inhuman monsters who are responsible for issuing such an obscene print. It ought to be a criminal offence to print or publish it.

We only allude to the matter here by way of pointing to a horrible example, just as the Spartans taught their children the virtues of sobriety by exhibiting to them a drunken helot. The author of the detestable pamphlet, it is pointed out, belongs to a certain branch of the Christian Church, but we have little concern with that. We think it likely that the devotees of any religion who abandoned themselves long enough to distorted and unnatural ideals and modes of life to become inhuman fanatics, might produce equally "atrocious libels on God and man," for that is how the "Christian Commonwealth" rightly describes the monstrosity.

"DISEMBODIMENT": ANALOGIES FROM NATURE.

Referring to the subject of "Disembodiment" as dealt with in "Notes by the Way" (LIGHT, No. 1,726) it seems to me that we have examples of this natural process among some of the lower orders of creation, one species of which literally passes out of its comparatively dense water world into the aerial regions above and (for it) to a higher and finer mode of living—I allude to the dragon-fly tadpole.

When this little creature has climbed up the stem of a water plant to effect its transition and disembodiment, what do we see? Vapour and mist emanating from the tadpole's fleshy case! Nothing of the sort. A palpitating and solid body of finer substance and superior make emerges, suited to its new mode of life. Somewhat limp at first is this body, but after a few hours' resuscitation it shows itself to be one of the most glorious of the insect tribe.

The "ego" of this fly had been actively working during its water-life, architecturing this inner body, ready to meet the new occasion which was "in due time" bound to arrive for it.

Thus it is with the spirit ego and soul-body of man, when *he* and *it* emerge from the outer fleshy coat: with this difference, viz., that the vibrations of this soul-body are too fine to be sensed by eyes which can only function through their fleshy media.

The "ego" of man is never really disembodied, for *he*, or *it*, has always within the outermost sheath another and superior one, which has been forming all along (in part by aid of the outer sheath), and which, like that of the dragon-fly, is suited to a higher mode of life. In this body *he* continues to function without any break in the continuity of his consciousness.

F. H.

OUR greatest glory is not in never falling, but rising every time we fall.—CONFUCIUS.

SIDELIGHTS.

"Dagonet's" reference to apparitions in a recent number of the "Referee" brought him a voluminous and interesting correspondence, and he has now been led to recall another story of a ghost which appeared to a bridegroom on his wedding-day in a well-known church in the West End. The story concerns the younger son of a baronet who had deceived the daughter of a Northumberland farmer. The girl, accompanied by her cousin (called in the story "Mrs. H.") obtained an interview with her betrayer and asked him if he intended to keep his promise to marry her, but the young man refused, on the plea that he could not afford to offend his father by such a marriage. At this the girl in a fit of hysteria declared that she would not survive her shame, but would haunt him to his dying day. "And you," she added, turning to her cousin, "shall be my witness."

The story continues that the girl died in her confinement, and that three years later her cousin, Mrs. H., while passing a fashionable church in the West End, became aware from the carriages lined up outside that a wedding was in progress within, and prompted by curiosity entered the church, where she discovered that the bridegroom was the young man who had betrayed and deserted her cousin. As the bridal party quitted the church a strange thing happened. Mrs. H. beheld outside the church door the apparition of her cousin, dressed in white and carrying an infant in her arms!

"Mrs. H. and the bridegroom uttered a cry of horror at the same time. Both had seen and recognised the apparition. The bridegroom turned deathly pale, trembled violently, and then, staggering, fell forward down the steps. He was lifted up by the officials and was placed in the bridal carriage and driven to his father-in-law's house. On the arrival of the carriage he was lifted out—dead! The marriage of the haunted man and his death appeared in the same number of a daily paper. The story was told some years afterwards by the clergyman who was minister of the church at which the tragedy occurred—Berkeley Chapel." Well, it is a striking and pathetic story, but we would like to see the report given by the daily papers at the time and to have the account of any other eye-witnesses (if any) of the apparition. That would enable us, at least, to judge whether the vision was a subjective or an objective experience.

Mr. Ralph Shirley devotes part of his editorial notes in the March number of "The Occult Review" to the art of crystal-gazing. He quotes an old Persian writer as giving the true interpretation of the phenomena of mirror or crystal vision. "The diviners . . . do not see what is really to be seen (in the mirror); it is another kind of perception, which is born in them and which is realised not by sight but by the soul." For persons who wish to acquire the art, Mr. Shirley recommends the following rules, suggested partly by common sense and partly by the experience of those who have been in the habit of utilising the crystal for clairvoyant purposes: "Before sitting down to the crystal make yourself as comfortable as possible, so that nothing in the nature of your bodily posture may distract your mind. Use a black velvet cloth as a background to the crystal, and put yourself in such a position that the reflections of adjacent objects give the minimum of inconvenience. Sit with your back to whatever light there is, and do not sit unduly long if you meet with no results. Look steadily into and beyond the crystal."

Mr. Thomas Raymond, in a letter which opens with a kind reference to Mr. Wallis, whom he has met, suggests that the scope of LIGHT might be broadened by opening its pages equally to each of the following six religions—in which he perceives "fundamental unity of purpose and no contradiction of principle"—"Christianism (the thing itself, by no means Christianity, the thing it has become), Buddhism, New Thought, Christian Science, Theosophy, Spiritualism; always keeping in view the inauguration of a religion of conduct." One can hardly, we imagine, *inaugurate* in society something that has been inaugurated already and which belongs to all real religions. The only possible inauguration of right conduct is in the individual life to which it has been a stranger. On Mr. Raymond's main suggestion we feel—and are sure that our late editor would have shared in the feeling—that to invite much comment on these religions, as separate religions, would be only to call attention, not to their "fundamental unity of purpose" but to their points of divergence. Spiritualism concerns itself with just one thing—that philosophy of life which naturally springs from the realisation of the fact of human survival beyond the dissolution of the physical body and of the possibility of communion between incarnate and discarnate intelligences.

"Old Moore's Monthly Messenger" for March (W. Foulsham and Co., 2d.) continues the interesting series of papers on "Notable Living Astrologers," the horoscope for the month being that of Mr. A. H. Barley, who contributes a trenchant article on "The Prenatal Epoch" to the same issue. "Sepharial" has something to say of "The Planets as Symbols or Causes, Which?" and the editor gives the astrological explanation of the unusually mild weather at the beginning of February. Other articles are concerned with the "Twelve Signs of the Zodiac" and "Lessons in Temperament."

We have received from Sir Max Waechter a printed letter headed "The greatest bar to human progress." That bar, in his opinion, is the mad armament race which he attributes to the unfortunate political organisation of Europe. In the hope of promoting the unity of Europe, Sir Max has founded the European Unity League. He calls for the sympathy and support of our readers and offers to explain in detail his aim and proposals to all who write to him at the temporary offices, 39, St. James'-street, Piccadilly, S.W.

Mr. James R. Williamson writes to call attention to a recently reported marvellous escape of a Cossack from internment alive. The coffin in which he had been placed had actually been lowered into the grave when the sound of knockings and muffled cries led to its being brought up again and opened. The man stated that, though he had been unable to speak for days, he had been conscious all through the preparations for his funeral. "It was," says Mr. Williamson, "a similar occurrence of which he was an eye-witness which led Count Karnick, chamberlain to the Czar of Russia, to invent his mechanical contrivance for the rescue of people who have the misfortune to be buried alive." Mr. Williamson adds that if any of our readers desire further (printed) information on the subject he will be happy to send it free on receipt of a stamped addressed envelope. His address is 100, Chedington-road, Upper Edmonton, N.

We thank the reader who calls our attention to the account of a strange experience given a short time ago by Mr. Arthur F. Dickins in "Chambers' Journal." Mr. Dickins stated that in the autumn of 1903, when practising as a doctor in a slum quarter of Liverpool, he was called one evening to a lodging-house to attend a young girl of Danish origin who was about to become a mother, and whose husband had deserted her soon after their arrival. The child died a few minutes after birth. As the doctor sat by the bedside, he heard from the lips of his unconscious patient a confused jargon of foreign and English words, then the sentence "John, the better land—where, oh, where is it?" then another English sentence, then "better land" several times repeated, and finally three verses of a poem. He copied sentence and verses into his notebook. The phrase "better land" struck him as familiar, and on reaching home he found in an old schoolbook the poem by Mrs. Hemans in which they occur. When he revisited the lodging-house next morning, he learned that his patient was dead. As he left, he noticed with astonishment a tablet near the door, bearing the statement that "Felicia D. Hemans, poetess," was born in that house. Before going home he bought a copy of Mrs. Hemans' works, and after a careful search he found in one poem the sentence, and in another the three verses, exactly (with the exception of one word) as he had noted them. Later, through the Danish Consul, he traced the poor girl's history, and discovered that she had no knowledge whatever of the English language, and was, indeed, practically illiterate. Mr. Dickins concludes with the statement that he sent an account of the matter to the Psychological Research Society, but, beyond an acknowledgment of his letter, received no reply. As the correspondent who brings the story to our notice points out, the incident, if correctly narrated, seems to demand a psychic interpretation. Mr. Dickins himself does not attempt to interpret it.

PURE spirit is the central source of the universe of manifestation. This perfect principle is the repository of life, intelligence and power. It is the only elaborating force in the universe, the predominating power which builds, controls and organises every motion and manifestation throughout the entire region of matter.—From "The Essence of the Universe," by EDWIN LUCAS.

"THE CAMBERWELL BOROUGH ADVERTISER" of the 6th inst. contains a long and able letter from Mr. James G. Huxley, of East Dulwich. In a prefatory note the editor states that Mr. Huxley is a relative of Professor Huxley, and was formerly president of the South London Spiritualist Mission, and he invites the views of other readers of the journal.

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

After Forty Years.

SIR,—Permit me to say how much I enjoyed the lecture of Dr. George Ranking recently published in your columns. His grip of the subject and the insight and clearness with which he treated it are bound to be helpful to all who read it. My thoughts go back to the early seventies when the London Dialectical Society's report was issued. I have a copy of that report by me, issued in 1873. In those times I devoted myself to the pros and cons of the subject, attending séances and reading all I could find, both for and against the truth of Spiritualism.

In the end I was compelled, not by selection or choice, but by force of evidence, to admit that it is true that man lives after death. There I still am, after forty years, and time has not dulled that conviction in me, but has rather deepened and intensified it.—Yours, &c.,

W. WHITEFIELD.

Bristol, February 28th, 1914.

A Plea for Immortality.

SIR,—As you solicit items of psychical interest appearing in current fiction, perhaps the following extract from Rita's novel "Like Dian's Kiss" might be acceptable. She puts this forcible query, "Are souls ever too sin-stained for God's infinite pity to redeem them? Are human lives sorrow-weighted, forsaken, desolate for time and for eternity both? Surely it were deeper wisdom to restore than to destroy the one priceless gift that is breathed into man's body?" Truly this is our plea for immortality—the wisdom of God. Immortality may be an extended, deeper consciousness (heavenly consciousness), one of those mysteries at present veiled from sight; a mystic, inconceivable union before which the importance of a continued personality will fade into insignificance, for in the light and altruism of revealed glory all lesser lights must be merged.—Yours, &c.,

E. P. PRENTICE.

Count Miyatovich's Testimony Confirmed.

SIR,—I should like to add my testimony to that of Count Miyatovich regarding the séance with the Rev. Susanna Harris, which he describes on p. 105, as I was the lady who was sitting next to him. The Count arrived very late, after the circle had been formed. His name was not mentioned, and neither I nor anyone else present knew who he was, though when the Serbian voices came I guessed his identity.

After the first voices had spoken for some time in German, Mrs. Harris's control suddenly said to him: "I see plenty killing, plenty blood near you; two people standing by window; they have bright coloured sashes or ribbons. They are going to be killed; but those sashes, they are still kept somewhere." Then came the voices of King Alexander and Queen Draga, speaking to him in Serbian. They were quite loud and distinct, and frequently spoke simultaneously—in fact, Count Miyatovich told me that he could not hear everything the Queen said, as her voice came on the right and the King's on the left, and he was most anxious to grasp the messages for Queen Natalie.

It was really wonderful, and exactly as if these two people were using their ordinary organs of speech. Afterwards, a voice addressed me in German, and when I asked, "Do you come to me or to this gentleman?" it answered, "To both of you, because you both understand German." It sang a German song right through, "Blau ist das Blümelein," and discoursed a long time, but gave no name. It is a great pity that one cannot take down all these things at the time.

I did not get much for myself, but it was a wonderful experience.—Yours, &c.,

M. S. SCHWABE.

NEW PUBLICATIONS RECEIVED.

- "L'Eternel Retour." By JULES BOIS. 3fr. 50. Bibliothèque-Charpentier, 11, Rue de Grenelle, Paris.
- "Mystic Immanence: The Indwelling Spirit." By the VEN. BASIL WILBERFORCE, D.D. Cloth, 1s. 6d. net. Elliot Stock, 7, Paternoster-row, E.C.
- "Some Plain Words to the English People." By ARTHUR BENNETT. Cloth, 2s. 6d. The Sunrise Publishing Co., Warrington.

SOCIETY WORK ON SUNDAY, MARCH 8th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—The Arts Centre, 93, Mortimer-street, Langham-place, W.—Mrs. M. H. Wallis's inspirers answered questions in a most able and helpful manner. On the 2nd inst. Mr. W. J. Colville gave a deeply interesting address on "Colours, Names, and Numbers." Mr. Leigh Hunt presided at both meetings. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Baywater, W.—Morning, Mr. E. W. Beard spoke on "Spirit Influence." Evening, Miss McCreadie gave a trance address on "The Basis of Modern Spiritualism." Solos by Master Percy Thompson and Miss Jeannie Bateman, L.R.A.M. For next week's services see front page.

HAMMERSMITH.—89, CAMBRIDGE-ROAD.—Sunday next, 11.15 a.m., public circle; 7 p.m., address by Mr. Woodrow, with clairvoyance, followed by public circle. All are welcomed.

WIMBLEDON.—ST. GEORGE'S HOUSE, ALWYNE-ROAD.—Mr. G. Prior, of Ealing, gave helpful address. Sunday next, at 7. Mr. Percy Scholey, of Croydon.—T. B.

CHELSEA.—COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—Impressive address by Mr. John Wallace; well-recognised descriptions by Mrs. Sharman. Sunday next, 7 p.m., Mrs. K. Brown, address and clairvoyance, with after-circle. Silver collection.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. Harry Stockwell's interesting address on "The Message of the Methods of Jesus" and answers to questions thereon were much appreciated. Mr. G. Taylor Gwinn presided. Sunday next, Miss F. M. M. Russell, address.—W. H. S.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON VIC.—Mrs. Mary Davies, address and descriptions. Sunday next, 7 p.m., Mrs. E. Neville on "Death, the Open Door to Eternal Progression"; clairvoyance. 19th, at 7 p.m., at Thames Valley Café, Clarence-street, Mrs. Mary Davies, clairvoyance.—J. W. H.

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Miss Russell gave much-appreciated address on "Parsifal," and answered questions. 3rd, Mrs. Peeling, experiences and psychometric readings. Sunday next, 11.15, study class; 7 p.m., Mr. Gilbertson. Tuesday, at 8, Miss Violet Burton.—H. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: Morning, spirit teachings and personal messages; evening, interesting address. Sunday next, Mr. W. E. Long: 11 a.m., mystic circle; 6.30 p.m., trance address on "The Mystic Trance."

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Miss Violet Burton gave address and answered questions. 5th, Mr. Hayward, address; Mrs. Hayward, clairvoyance. Sunday next, at 11.45 a.m., Fellowship; 7 p.m., Mr. and Mrs. Roberts. 19th, at 8 p.m., Mrs. Peeling. 23rd, Mrs. Mary Davies.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. E. A. Cannock gave good addresses and excellent descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Horace Leaf, addresses and clairvoyance; also Monday (limited number). Tuesday, 3, interviews; at 8, also Wednesday, 3, circles.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. G. F. Douglas gave good addresses and poetic messages. Sunday next, 11.15 and 7, Mrs. Orłowski; also Monday, at 8, 1s. each. Mrs. Curry away. Only other meeting Thursday's public circle, 8.15.—A. C.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Mrs. Baxter gave able addresses on "What is Spiritualism," and "The Dangers of Unseen Rulers"; also well-recognised descriptions and answers to questions. Sunday next, at 11 and 6.30, and Wednesday, 7.30, public services. Other meetings as usual.—J. L. W.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Mary Clempson spoke on "The Harmony of Life" and gave descriptions. 5th, Miss F. Clempson gave psychometric readings. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Jamrach, address and clairvoyance. Thursday, at 8, public service. Sunday, 22nd, Mrs. Keightley.—F. C.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. T. O. Todd on "Personal Experiences Demonstrating the Truth of the Transfiguration and the Resurrection." 4th, first "Social" and Dance in new hall, taken in addition to our other premises for holding "Socials," &c. Sunday next, Mrs. Mary Davies, address and clairvoyance.—E. C. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. G. T. Wooderson gave an address and answered questions. Evening, address and descriptions. 5th, Mrs. Neville, good address and excellent descriptions. 7th, well-attended Fancy Dress "Social" in aid of the Lyceum Fund. Sunday next, 11.30, Mr. V. A. Orłowski; 3 p.m., Lyceum; 7, Mr. Huxley, late president of the S.L.S.M. 19th, Mrs. A. Jamrach,

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, circle; evening, illuminating address on "That Spirit of Love," and descriptions, by Mr. A. H. Sarfas. 4th, Mrs. E. Neville on "Death, the Open Door to Eternal Progression," and descriptions. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 7, Mrs. Alice de Beaurepaire. Wednesday, Miss Florence Clempson. 22nd, 11.15 and 7, Mrs. Cannock.—J. F.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, well-attended anniversary meeting, conducted by Mr. Dougall; evening, address by Mr. H. Bryceson on "Occultism and Alchemy"; descriptions by Mrs. Sutton. Sunday next, 11 a.m., Mr. Reynolds; 7 p.m., Mr. W. F. Smith, address, and Mrs. Smith, descriptions. Circles: Monday, at 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members'.—H. B.

TOTTENHAM.—684, HIGH ROAD.—Address by Mr. D. J. Davis on "Conscious Spiritual Co-operation."—R. D.

WHITLEY BAY.—Address by Mrs. E. H. Cansick on "Spiritualism: The Golden Chain that connects the Two Worlds."

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave addresses on "Guidance of the Spirit" and "Sons of God."

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Descriptions by Mrs. Letheren.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, address by Mr. Rundle; evening, Mr. Haggood spoke on "The Holy Trinity." Mr. Rundle gave good descriptions at both services.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Clavis on "God is the God of the Living." Solo by Miss Edwards. Descriptions by Mr. Joachim Dennis.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions on Sunday by Mr. H. Mundy; on the preceding Thursday by Mr. and Mrs. Taylor.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Address by Mrs. A. E. Jeffery on "Come, see a man which told me all things," followed by séance.—H. P.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Addresses and clairvoyant descriptions by Mrs. C. C. Curry. 4th, address by Mr. Hepworth, descriptions by Miss A. Little.—P.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. P. Scholey gave an address and descriptions. Sunday next, Mrs. Mary Gordon. Thursday, 19th, meeting, at 8; members' circle afterwards.—L. P. G.

SOUTHPORT.—HAWKSHED HALL.—Valedictory addresses by Mrs. Crookall, prior to her departure for Canada, on "Life Beyond the Tomb" and "When the Mists have Rolled Away." Descriptions by Mesdames Crookall, Scholes, and Wood.—E. B.

READING.—NEW HALL, BLAGRAVE-STREET.—Much appreciated addresses by Mr. P. R. Street on "The Flight of Persephone" and "Also Ran—the Devil"; the latter strange title being taken from the report of a horse-race.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Richard Boddington spoke on "The Mission of Jesus," and answered questions. Tests by Mrs. Matthews at after-circle.—S. E. W.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. Horace Leaf gave excellent addresses and descriptions. Morning, "Spiritualism in Modern Life." Evening, trance address. 5th, address by Mr. Hale, descriptions by Mrs. Lloyd.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Morning, address by Mr. C. Tarr on "The Fatherhood of God"; evening, address by Mr. G. West on "Spring, its Mystical Meaning." Descriptions by Mrs. Vincent.—C. T.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Morning and evening, addresses by Miss F. Morse, and descriptions. 2nd, ladies' meeting for phenomena, conducted by Mrs. Greedy. 4th, annual "Social"; crowded meeting. Musical programme arranged by Mr. McGuire.—W. G.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing; evening, address by Mr. B. W. Stevenson on "Thou Shalt Love Thy Neighbour as Thyself." Violin solo by Mr. J. Puxley; anthem by the choir. On the 5th, Mr. A. L. Mead spoke on "Duty."—A. L. M.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. A. Kirby conducted both services and Miss Randall gave descriptions. The Lyceum has recommenced. 5th, Mrs. Firkin, inquiry circle. 9th, ladies' tea circle. Mrs. Firkin spoke on "Mediumship" and gave tests.—T. A.

PORTSMOUTH TEMPLE.—VICTORIA ROAD SOUTH.—Mrs. Jamrach answered questions, gave an address on "God, Man and the Universe," and successful descriptions. She also gave tests and descriptions on the 7th and 9th. 4th, Mr. Stanley Poort on "Colour Vibrations and the Auras," with personal demonstrations.—J. McF.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Morning, Lyceum; evening, address on "Bible Inspiration," also clairvoyance and messages by Mrs. De Beaurepaire. 2nd, ladies' meeting, address and psychometry by Mrs. Lund. 3rd, Miss Florence Morse, descriptions and messages. 4th, address and clairvoyance by Mrs. Podmore.—E. M.

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