

# Light:



A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

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

No. 1,733—VOL. XXXIV. [Registered as] SATURDAY, MARCH 28, 1914. [a Newspaper.] PRICE TWOPENCE.  
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## NOTES BY THE WAY.

When Büchner, the German philosopher and materialist, was writing "Force and Matter," he is said to have derived great assistance from the "Arcana of Nature," and quoted from it on several occasions. He was in complete and happy ignorance of the fact that it was a piece of inspirational writing given through an uneducated boy of seventeen in the person of Hudson Tuttle! We wonder whether, supposing that he had been acquainted with the source of the work, he would have thought it worthy of his attention. At least, having found the work so helpful to him and made quotations from it, he could not have declared, like certain very stupid critics of Spiritualism in the Press and elsewhere, that inspirational writing is always nonsensical, and that no information of any consequence reaches us from the other world. As we have said, in effect, on previous occasions, so strange are the workings of prejudice that the finest piece of work in literature, science or art would lose half its value in the eyes of the critical fraternity if it were put forward as being of supernormal origin. It would be "tainted" at once, and placed below productions which, although of inferior quality, were achieved by ordinary methods.

A good many years ago a passage from a lecture by our best known trance medium was submitted by a student to a distinguished literary critic under whom he was studying. Now the student refrained from mentioning the source of the passage, but introduced it (an effective disguise) into an essay he was writing. The professor was charmed with the passage and wrote:—

The whole paragraph, judged as a piece of literary work, is admirable. . . The periods are full, resonant and glowing. The different members of the sentences are admirably arranged.

We have the criticism before us as we write, and it is one of undiluted praise, although we have only quoted a portion of it. Now it is to be remembered that passage was taken from an extempore address, and yet the literary critic believed it to be a piece of carefully-studied written composition of the finest quality. Lectures and writings of this order have been poured out liberally for many years, and yet there are dolts (we can use no milder word) who try to persuade the world (which will not be humbugged for ever) that mediums talk and write nothing but twaddle. The boot is on the other leg sometimes!

We do well to be suspicious of all great pretensions and high-sounding titles whether within or without our move-

ment. Every reviewer, for example, could tell quaint tales of books of doggerel verse put forth by complacent writers under some such titles as "Flowers of Poetry," "Gems of Song," and the like. And he could tell, too, of the wrath and indignation of the poet when the reviewer, as an honest man, has told the truth about the work, however mildly. A good many years ago we handled a book of maxims with a title which indicated them to be pieces of supernal wisdom. But what was really good in the book was not original, and the original "stuff" was generally of the meanest calibre. We thought it better to be silent than injure the self-esteem of the "philosopher" who produced the work. Sometimes the pretentiousness takes the form of a claim to exalted experiences put forth in a fashion which shows that the claimant is desirous of being marked out as a person of great distinction.

When a person professes publicly to have had interviews with the most exalted souls of the higher life, and to have been nominated by them for important work, we instinctively distrust the statements. We cannot help feeling that the man who is chosen for any great mission will be the last to talk about himself and his titles to authority and consideration. If the supreme directors of the world's progress or any other transcendent beings really select any persons in this world for the carrying out of their purposes we can hardly think their choice would fall on those who would vainly chatter about it to all and sundry. Of course such pretenders will always have a following so long as there are people who think that the coming of a great revelation is signalled by circumstances of pomp and power, the fact being that truth comes quietly and unobtrusively, like a grey palmer on pilgrimage rather than a King in his royal garments and with a glittering retinue.

Those interested in symbolism may like to read the explanation of the symbol of the cross, which is given by an old reader of LIGHT, as follows:—

There are three principal forms of this symbol—the Cross of the Spirit, the Roman or Latin Cross, and the Greek Cross, The Spirit Cross is really a figure of the flying dove, symbolical, as we know, of the Holy Spirit. Although this is not the Latin Cross, the Church of Rome still uses in certain rites this form of cross, although its significance has probably been lost. The X-shaped Greek Cross, which is also known as the Cross of St. Andrew, is really the first letter of the Greek "Christos." Amongst the inscriptions carved on walls by the early Christians is found this symbol, which refers not to the crucifixion so much as to the Christ principle. Of the third or Latin Cross, it must be regretfully said that, although the main symbol of the Church, it is the lowest of the three forms. It refers to the material side of the tradition. As a writer on the subject puts it: "The Latin Cross is not a holy sign—it is the sign of Adam—the animal principle."

In "The Mysteries of Islam" (G. Bell and Son, Ltd., 2s. 6d. net), the fifth volume of the excellent Quest Series, Dr. Reynold A. Nicholson, M.A., gives us a study of Islamic Mysticism, representing, as the Preface tells us, the

results of twenty years' unremitting labour. The amount of thought and effort which has gone to the making of the book is evident in the conciseness of the style and the clear-cut nature of the conclusions. It is yet another valuable contribution to the great unifying movement which is going on about us to-day. As students of mysticism on its historical side will know, the mystics of Islam (whether they be Arabs, Turks, or Persians) are "Sufis," and the book deals in a deeply interesting way with the philosophy of Sufism. We found the following sayings of these mystics of more than casual interest:—

When the heart weeps because it has lost, the spirit laughs because it has found.

Nothing sees God and dies, even as nothing sees God and lives, because His life is everlasting: whoever sees it is thereby made everlasting.

As usual, we find the duality of truth exemplified in the idea held by this School of Mystics regarding the destiny of the spirit: they hold generally by its ultimate absorption—impersonal immortality—just as another school is convinced that self-consciousness is never extinguished. Both views, we think, are capable of reconciliation, although we are in deep waters when we attack the problem.

#### PHANTOM AND PHOTOGRAPH.

The following story of a dream and its sequel was related to a correspondent of the "Manchester Guardian" by an acquaintance who is about as stolid and unimaginative a man as one could meet.

He had a friend of whom he had lost sight for some time. This friend committed suicide, and one night, soon after he had done so, the unimaginative man dreamt that he was walking along a street after dusk, when the bust of the dead man appeared to him and requested him to follow it. He did so, and it led him to a house, the door of which was open, and then up some stairs to a room where there was a table on which lay a number of books, all of which were lying open.

The dead man had been a great reader, and therefore there was nothing unusual in the spectacle of a great many books in his room. The bust turned to the unimaginative man and begged him to turn over a page of each book so that it might continue to read. He did so, and he remembers that the bust became petulant when he turned over two pages in mistake. When all the pages were turned the bust appeared to be happy.

The dreamer awoke, and told his wife about it. When he went down to breakfast he found a letter lying on the table, bearing the post-mark of a town of which he had no knowledge other than its name. He had never been there, nor, so far as he was aware, had the dead man, nor had he any friends or relatives in the town. The only relative of the dead man of whom he had any knowledge lived in another city.

When he opened the envelope he found inside it a small photograph of the dead man, showing his bust only. There was not any letter enclosed with it, nor anything to denote by whom it had been sent, and to this day he does not know from whom he received it.

SUBTLETY AND DUPLICITY can teach us to avoid much, but not to escape either death or immortality.—"STEPS TO THE CROWN."

MR. J. G. HUXLEY'S LETTER ON SPIRITUALISM, in the "Camberwell Borough Advertiser" of the 6th inst., has certainly stirred up discussion and enquiry, judging by the correspondence and a report of a meeting of the London Spiritualist Mission by a correspondent of the "Advertiser," which have appeared since that time. So far the only discordant note sounded has been the letter of the Vicar of St. Luke's, Camberwell, who mentions that he is a member of the Psychical Research Society and who, in the course of his remarks, observes that it is "at least open to question whether a larger knowledge [of psychical phenomena] would not reduce them to the order of natural phenomena." That is exactly the position which the Spiritualist himself takes up, so that the vicar's remarks are rather beside the point.

#### 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, APRIL 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. RALPH SHIRLEY,

Editor of "The Occult Review,"

ON

"THE TIME OF DAY, RETROSPECT AND PROSPECT."

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 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 31st, Mr. Horace Leaf 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, April 2nd, Mrs. Beaupaire will give an address on "Spiritualism the Only Mediator Between Science and Theology," and clairvoyant descriptions.

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, April 3rd, 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.

#### "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, we will supply LIGHT for thirteen weeks, *post free*, for 2s., as a "trial" subscription, feeling assured that at the termination of that period they will find that they "cannot do without it," and will then subscribe at the usual rates. May we at the same time suggest to those of our regular readers who have friends to whom they would like to introduce the paper, that they should avail themselves of this offer, and forward to us the names and addresses of such friends, upon receipt of which, together with the requisite postal order, we shall be pleased to send LIGHT to them by post as stated above?

WE regret that we inadvertently omitted to mention "The Christian Commonwealth" as the source of the eloquent quotation from a recent sermon by the Rev. R. J. Campbell, given in LIGHT, No. 1,730. As many of our readers know, "The Christian Commonwealth" is identified with the progressive movement in religion and social ethics, and every week contains one of Mr. Campbell's sermons and prayers.

## CROSS-CORRESPONDENCES IN FRANCE.

BY H. A. DALLAS.

The January issue of *Annales Psychiques* contains an article delivered as an address by Dr. Gustave Geley, of Anney, to the Société d'Etudes Psychiques on December 20th, 1913. The subject of the address is cross-correspondences; it is opportune, appearing almost simultaneously with the new issue of *Proceedings* dealing with the same subject.

Dr. Geley points out that, in spite of all that has been published on the subject, it is still possible for those who have studied the documents to question whether cross-correspondences have any significance at all, whether they are due to anything except chance coincidence and the fanciful imaginations of their interpreters. Dr. J. Maxwell has taken this view, and since a man of his learning and ability finds this interpretation tenable, it is obvious, says Dr. Geley, that it is of primary importance to prove or to disprove the occurrence of cross-correspondences and their genuinely supernormal character before investigating further the complex cases alleged to occur. The evidence, as it now stands, is weakened by the obscurity and complexity of the experiences. He recognises that this obscurity may be part of the "plan," but in order to make that plan effective we want to assure ourselves beyond dispute that phenomena of this kind actually do occur. If this fact can be convincingly established, then the experiences which have been already published, the value of which has been questioned, will have to be reconsidered in the light of the proven fact.

It is remarkable that last summer, soon after the publication of Dr. Maxwell's criticism throwing doubt on the reality of the cross-correspondence hypothesis, there occurred in France some quite spontaneous experiences involving clairvoyance and cross-correspondence of a kind so simple and direct, and at the same time so well evidenced, that they are adapted to afford the proof which is needed. Dr. Geley affirms in the most emphatic way his conviction as to the authenticity of these experiences, giving his reasons, together with a detailed record of the experiences themselves. This record is very interesting and deserves to be carefully studied; it is too long to reproduce here, a few facts only can be given.

The persons involved are three ladies whom he calls Mme. de W., Mme. T. and Mme. R. The first of these three does not possess psychic faculty, her part being that of witness and recorder of the experiences of her two friends. At the time that these occurred Mme. T. was in Paris, and Mme. R. at the seaside (Wimereux). Three spirits claim to have been engaged in the experiences, one called Roudolphe taking a leading part. Without committing himself to a personal opinion Dr. Geley says that things happened "as if an automatic intelligence, independent of the mediums and of the experimenters, had taken the initiative in the experiments, had prepared them, and had directed them to a successful issue."

The report of Mme. de W. shows that Mme. T. had definite knowledge of Mme. R., and could clairvoyantly describe her surroundings and occupations whilst she sat with Mme. de W. in a room in Paris and Mme. R. was at Wimereux. Dr. Geley commends the intelligent care taken by Mme. de W. in dealing with the experiences in such a manner as to make them evidentially valuable. It was not until several clairvoyant experiences had been noted that the cross-correspondences, quite unexpectedly, developed on August 22nd. Mme. de W. and Mme. T. were sitting in the dark; Mme. T. said that she felt as if her hand were taken hold of, but it seemed to have become dead. Mme. de W. replied, "All the better." When they lit up, they saw that two sentences had been written, and as they were not intelligible, Mme. de W. would have destroyed them if she had not seen at the bottom of the page an injunction to preserve them carefully.

When this script was compared with the automatic writing done by Mme. R. on the same day it was found that the unintelligible sentences fitted exactly into sentences in Mme. R.'s writing in two places where they were abruptly broken off unfinished; by putting the two writings together the sense was completed.

Although Mme. R. was not clairvoyant, an interesting instance is given of her being informed through her writing of a fit of coughing which occurred at that moment with Mme. T. When the two ladies were writing simultaneously on August 12th, suddenly there came a pause in Mme. R.'s writing, followed by the sentence: "Mme. T., do not cough like that; you disturb the current. Do not worry, dear friend, she has not taken cold; it is the pepper in her chest of drawers." This was correct. Mme. T. had an access of coughing during her writing, and when questioned by Mme. de W. as to whether she had taken cold, she replied that it was due to her having taken from her drawers some winter garments that she had put away with a packet of pepper as a protection from insects.

The following experience may be translated as it stands, as it is fairly short. Mme. de W. writes:—

On September 2nd, at the outset of our dark sitting, Mme. T. said to me: "I am not made to write, but I see some letters passing before me as if in a cinematograph. I will copy them."

When we had lit up we read a phrase on the advantage of natal atmosphere, a subject quite foreign to our thoughts. The letters were quite separate one from another. "The air of one's native country invigorates all the faculties, both those of the physical and those of the astral body."

The subject was chosen by Roudolphe because he had wondered why Mme. R.'s mediumistic faculties were so much stronger, and he had discovered that she was born at Wimereux. The letter from Wimereux on the following day contained sheets on which, at the same moment, Mme. R. had inscribed the same letters (also quite separated from each other) forming the same phrase on the subject of native air, not one word differing.

In a few lines accompanying this script, Mme. R. wrote: "The separate letters were written in a singular fashion; it seemed as if after each letter had been written the current was cut off." Before beginning these separate letters, Roudolphe had controlled Mme. R. to write, addressing himself, as usual, to us: "Now, Mme. T., come and try to read what I write. I will go very slowly."

Other interesting experiences, of a similar nature, with the same persons are reported and discussed at length by Dr. Geley, upon whom these experiences have made a great impression.

## THE UNREALISED REALITY.

Sir Oliver Lodge's parable of the fish reminds us of the following passage from a little book entitled "Blessed be Drudgery, Faithfulness and other papers," by W. C. Gannett and J. L. Jones:—

"Go in search of God with your microscope, seek Him with your telescope, and you are pretty sure to miss Him. Hold your love, human or divine, at arm's length, try to test it with your little probes, and the chances are that you will kill it altogether; you will find it, not because it is so small, but because it is so great. Your tools are the clumsy things. 'Canst thou by searching find out God?' asks the old sage. No, because He is in the search.

'Ob, where is the Sea?' the fishes said  
As they swam the crystal clearness through,  
'We've heard from of old of the ocean's tide,  
And we long to look on the waters blue.  
The wise ones speak of the infinite sea;  
Ob, who can tell us if such there be?'

The lark flew up in the morning bright,  
And sang and balanced on sunny wings;  
And this was its song: 'I see the light,  
I look o'er a world of beautiful things;  
But flying and singing everywhere,  
In vain I have searched to find the air!'

We referred last week to an interesting evening held in connection with the Cameo Club, New York (of which Madame Vaux-Royer is founder and president), when Miss Estelle Stead gave some recollections of her father. Since then we have seen the programme of an "Evening with the Poets," held on the 19th ult., when the audience included Mrs. Ella Wheeler Wilcox, Mr. W. B. Yeats, Mrs. Christopher (Editor of "The Spiritual Journal") and Mrs. Elizabeth Towne (Editor of "The Nautilus").

## CHILDREN IN THE SEEN AND THE UNSEEN.

I am an old bachelor ; yet—though I am not a schoolmaster—I spend many an hour among the children. The time I give them is regarded by outsiders as a sort of sacrifice, but it is the other way about. It is the release from the duller round of existence—from work in which I am profoundly dissatisfied with myself, and of the moral value of which I am quite uncertain—to a service in which I am sure that I am both blessing and being blest. Yes, being blest—for children help us as much as, or more than, we help them. They keep our mental and spiritual perceptions clear. We are less able in their presence to confuse issues, to deceive ourselves, to measure things by crooked standards. We cannot face their clear eyes and be tortuous in thought and reasoning. Is our moral fibre becoming coarsened in our daily contact with the world and its false estimates and low ideals? Some innocent child-face looks into ours, and the mean motive, the selfish appetite, is revealed, and we know ourselves for what we are or are in danger of becoming. Our prayers become less personal and selfish, our aims purer.

So I do not count as wasted the time I spend with the boys and girls. Of what precious confidences they make me the recipient! What prolonged handshakings I endure as I bid them good-bye! What excuses they invent for tripping back again! But there come gaps in my family sometimes—occasions when the good-byes are final. Some of its members remove to other neighbourhoods, and some—the quiet Messenger whose brow is crowned with asphodels visits the home and takes them hence. Ah, my children—mine, though not of my flesh—you will have many occupations in that larger life to which you have gone; will you have a thought to spare for me still? Have any of us, I wonder, child angels as well as grown-up angels about our path, stimulating us still as they did here, by their unquestioning faith in us, to be in reality the heroes and heroines they imagine us to be? Or are they only interested in the fresh guardians and teachers they have found and the new companions of their own age (for surely they have their school-mates and playmates there as here)? Nay, we will not so wrong them as to charge them with entire forgetfulness of their earth friendships and earth interests. Grave philosophers, world-renowned scientists and historians—men reputed by those who only knew them through their work to be dry as dust—have kept their inner lives fresh and sweet by the comradeship and friendship of children. If amid their new surroundings the children need us no longer it may be that we still need them, and, if that be so, surely their sweet influences and loving ministrations will not be denied.

And what of the parents whose little ones have slipped from the embracing arms that would have detained them and entered "the silent land"? Let them be comforted. That land is not so silent as they have thought. It rings with child voices and child laughter. Heaven itself would miss much of its brightness if there were no child angels there. But the earth mothers and fathers are not forgotten. To such their children may indeed be links with heaven. Let me recall some verses by a poet of the Catholic faith; they enshrine a truth which may comfort and help some bereaved mother-heart:—

Our God in Heaven, from that holy place  
To each of us an angel guide has given,  
But mothers of dead children have more grace  
For they give angels to their God and Heaven!

How can a mother's heart feel cold and weary,  
Knowing her dearer self safe, happy, warm?  
How can she feel her road too dark and dreary,  
Who knows her treasure sheltered from the storm?

How can she sin? Our hearts may be unheeding,  
Our God forgot, our holy saints defied.  
How can a mother hear her dead child pleading  
And thrust those little helpless hands aside?

Those little hands stretched down to draw her ever  
Nearer to God by mother's love! We all  
Are blind and weak; yet surely she can never  
With such a stake in Heaven fail or fall.

She knows that when the mighty angels raise  
Chorus in heaven, one little silver tone  
Is hers for ever—that one little praise,  
One little happy voice is all her own.

We may not see her sacred crown of honour,  
But all the angels, fitting to and fro,  
Pause, smiling as they pass; they look upon her  
As mother of an angel whom they know.

All saints in heaven may pray with earnest will  
And pity for their weak and erring brothers,  
Yet there is prayer in Heaven more mighty still—  
The little children praying for their mothers!

GERSON.

## "THE LIFTED CLOUD."

For a long time past we have noticed in the "Times" leaders on social and miscellaneous topics a vein of what for want of a better word we may call spirituality. The writers are evidently very closely in touch with the newer thought of the age, and show that "sense of the infinite" which is so necessary an element in current journalism. In the "Times" of the 14th inst. appears a leading article on the subject of mourning, from which the following passages may be quoted, the last of them being markedly significant:—

The practice of wearing mourning has long been sliding into disuse, and probably the next twenty years will see it abandoned altogether, at any rate among the wealthier classes.

The qualification in the last few words is explained by a reference to the fact that "the poor cling affectionately to old customs," and "frankly enjoy the self-importance of bereavement."

By the world in general the motives that induce the shows of mourning are being brought to question. Funerals are daily becoming simpler. We have resolved that the memory of the deceased is no more honoured by extravagance in plumes and trappings than is his body by being preserved in leaden shells and oaken coffins from a swift and wholesome dissipation into its component elements. Similarly the mourning of clothes is much simpler and much sooner discarded than it was even fifty years ago, when crape was worn, and for a year at least.

But for the last passage, to which we have already referred, the tendency towards the abandonment of mourning might be, perhaps, construed merely as the decay of sentiment. Even this would imply a not unhealthy reaction from the smothering gloom of bereavement under the old conditions. But it has a deeper meaning than that, a meaning at which the writer of the article more than hints when he says:—

If we believe that those who have left us have still the power to observe our doings, we must believe that it is our hearts, not our clothes, that they will read.

Readers of LIGHT will recall references in these pages in the past to the depressing influence of sable garments not only on the wearers and those who are sensitive to colour influences, but also on those who, although mourned as "dead," still live and "have still the power to observe our doings." We need only refer to Mr. Percy R. Street's remarks on the subject in replying to a question at the close of his recent address (LIGHT, No. 1,730, p. 117).

"NO MOURNING WAS WORN."—Another sign of the new attitude towards death was seen at the funeral, last week, at Colchester, of Mr. Patrick R. Green, an Essex magistrate and bank manager. In accordance with the definite wish expressed by the deceased gentleman, bearers, drivers of the hearse and carriages, and many of the mourners wore buttonholes of bright-hued flowers.

SPIRITUALISM AND VEGETARIANISM.—"An Inquirer" (a lady correspondent) expresses disappointment that although herself a vegetarian, her father who has passed on does not in his messages show any disposition to advocate vegetarianism. This seems to us natural enough. We thought it was common knowledge by this time that entrance into the next world does not imply any sudden alteration of opinions held in this. There are doubtless people in the next world who still believe in war, which is a great deal worse than the killing of animals for food.

## NOTES FROM ABROAD.

On hearing of the transition of our late editor, Mr. E. W. Wallis, some of the foreign psychic papers have paid respectful tribute to his memory. If we judge rightly, Mr. Wallis, in his characteristic self-effacing way, would prefer us to refrain from mentioning these tributes in our columns, but, on the other hand, we think it will be a great satisfaction to our readers to know how highly he was esteemed abroad.

Madame Gobel, in "Le Fraternaliste," writes: "Those who had the privilege of knowing Mr. Wallis will never forget him. His name will be inscribed in golden letters in the annals of Spiritualism."

The editor of the "Inspirator" writes: "It is with deep regret we learn of the transition of Mr. E. W. Wallis, our worthy English contemporary. Aided by the ministry of angels he went from strength to strength, and at the full tide of his powers he stood as a monument of what can be accomplished by a progressive soul, self-reliant but not self-sufficient, open to influences from the next life but not at the mercy of all its tides and forces."

We have received from "La Société des Etudes Psychiques" a small but interesting volume entitled "Problèmes de Philosophie Spirite." The author, Mons. M. Rouxel, deals with such subjects as "Scientific Proof of the Immortality of the Soul," "Psychic Phenomena," "Reincarnation," "The Present State of Spiritualism," &c., but mostly contents himself by quoting the opinions of eminent philosophers, scientists, and investigators of psychic phenomena.

The names of two of our English mediums have lately been favourably mentioned in the foreign psychic Press. Several magazines have reprinted Mr. A. Vout Peters' clever article on "Continuance of Spirit Identity," whilst an account of an interview with Mr. J. J. Vango appeared in a recent issue of "Wahres Leben." This account also contains some interesting incidents which occurred to Mr. Vango in the course of his many years of mediumship.

"The Okkultistische Rundschau" publishes an article on "Magic," in which the writer, Paul Schramm, in referring to the so-called black and white magic, expresses the opinion that white magic is simply an unselfish exercise and response to the divine voice within ourselves, and that black magic works to the contrary. According to this opinion, he calls all those who live a good and noble life white magicians, and those who spend their days in evil-doing black magicians. Further on, he contends that it greatly depends upon the light in which we regard mystic powers whether we classify them as white or black magic. In proof of this, he quotes the case of a Swiss nun, who is apparently endowed with remarkable mediumistic faculties. To her Pope Pius X. sent a highly complimentary letter, in which he says that the gift of prophecy and clairvoyance is a spiritual gift—a gift of God. "But outside this convent," Paul Schramm remarks, "the clergy have to preach against the exercise of these gifts, describing them as the work of the 'devil,' and in our enlightened twentieth century our judges, following the example of the Inquisition, unhesitatingly punish mediums, our white magicians, for the exercise of their 'heavenly gift.'"

The account of an authentic case of second sight, or rather of a fulfilled prophecy, has lately been published in many psychic magazines. We believe Signor Ernesto Bozzano originally wrote about it in "Luce e Ombra." The story concerns a young girl, Marie Thierault. When still a child, she came under the notice of Madame Picquinet, a clairvoyante, who deposited with Marie Thierault's parents a written prophecy concerning the girl's future. Mme. Picquinet declared that Marie was destined to lead a happy life, but that it would come to a premature end through a terrible calamity, the nature of which she could not foresee. She further cautioned the parents to take special care during the month of January, 1907, because the fourteenth of that month might prove fatal to Marie. When the latter had reached the age of seventeen, she accepted an engagement as model in a large business house in Paris. There she contracted an intimate friendship with Lucette Voquelet. The two girls lived together, always happy, and never the slightest difference arising between them. Meanwhile time passed quickly, and January 14th, 1907, approached. On the eve of that date the two girls and several other companions assisted at a social gathering of students where, according to an old custom, the Queen of Beauty was to be chosen from amongst the girls. Lucette received only one vote, whilst all others were given to Marie. Lucette did not seem in the least jealous, and herself crowned her friend with a wreath of roses.

The next morning Marie was found dead in her bed, her heart having been pierced with a dagger. Lucette, bespattered with blood, was found crouching in a corner of the room. Full

of horror and remorse, she confessed to having committed the foul deed in a sudden access of jealousy.

The two girls had not had any knowledge of Madame Picquinet's prophecy. Marie's parents only spoke of it when the trial of Lucette took place.

F. D.

## WE LIVE IN A WATER WORLD.

A reader in San Francisco sends us the following article, which expresses in a novel and interesting way the relation between man in the material world and the worlds of higher evolution:—

Imagine a planet the surface of which is two-thirds water, with beings thereon whose bodies are also two-thirds water. The vegetation and flesh on which they live is more than two-thirds water. They see through watery eyes and take cognisance of their surroundings through organs built up and maintained by a diet that is in all respects two-thirds water. In a word, they live in a watery world, having watery bodies that live on watery substances, and utilising to a greater or less extent and cognising everything that is composed in whole or in part of water.

As scientists now say that all matter can be reduced to electrons and that there is nothing but electricity and mind, it is not a violent presumption to postulate an electric world in the midst of and actuating this aqueous world. The vibration being so much higher it is obvious that to the watery eyes of the denizens of the water world the electric world would be invisible and non-existent except as to its effects and such subtle interactions and phenomena as super-sensitive individuals might cognise under favourable circumstances, and that its sounds would find no response in aqueous ear-drums. Pictures and vistas in the electric world that would react on and be real to the eyes of its denizens would be non-existent to the inhabitants of the water-world.

If, as is believed by many, mind and thought are electric, then the inhabitants of the electric world are open books to each other, their thoughts being real things, and visions would begin to have a tangible basis. Thus would the internal realities of such beings be on constant display and their thoughts present cinematograph pictures, either lovely or otherwise, according to their development.

Interesting speculations as to the difference between the denizens of the water world and the electric world could be continued to great length, but the most interesting point to me is that, till an inhabitant of the water world has doffed his watery body and functions in an electric body, the electric world, however vast, real and overwhelming, must be invisible and practically non-existent, except, as above, through certain phenomena and occasional subtle interactions that super-sensitive beings may sense or unusual stress develop.

The above is not all speculation, for these assumptions quite accurately describe the conditions under which we live. We are the watery beings described above. Our bodies are two-thirds water, and we live and function in an environment suited to their necessities.

If then, as above stated, all matter reduces to electrons and there is nothing but electricity, then there is an electric world, but we cannot sense it till time has changed the vehicle of our senses to a higher order. We are all in process, and the great change so universally feared is, instead of death, a birth so wonderful that the watery organs of sense fail utterly to comprehend it.

The natural and spiritual worlds are very real, and not only co-existent but interdependent. Our very existence here depends upon subtle emanations from the invisible. And, if so, what more natural than that evolution should be moving us gradually forward to merge into and with it—an orderly progress from lower to higher forms that marks all of Nature's processes?

EWING.

BATTERSEA CHILDREN'S LYCEUM.—Mr. Percy Smyth, the conductor and leader, whose address is 30, Homefield-road, Chiswick, appeals for help to re-open this, the oldest Lyceum in London. Workers and some small financial support are both needed.

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### THE FAIRIES.

Up the airy mountain,  
Down the rushy glen,  
We daren't go a-hunting  
For fear of little men;  
Wee folk, good folk,  
Trooping all together;  
Green jacket, red cap,  
And white owl's feather.

William Allingham's spirited lines on "The Fairies" come with a pleasant lilt to the mind in considering the recent revival of interest in the fairy legend. It is more than a reaction against materialism and the Manchester school of economics, this renewal of the elfin tradition. It is not even to be adequately explained as the outcome of the present trend of literature, for judging by certain books and magazine articles which have lately made their appearance, the subject has acquired a deeper significance than the simple return to ancient romanticism. There are distinguished writers to-day who are bold enough to claim a basis of reality for elfin lore, and who refuse to regard it as entirely a matter of fable and illusion. To Peter Pan's famous question, "Do you believe in fairies?" they return a strong, even reverent affirmative.

As the strength of a movement is generally to be gauged by the activity of the opposition to it, it is interesting to observe that at least one book of note has appeared recently clearly designed to combat the "superstition" and to relegate the "little people" to the realms of moonshine to which, in the author's opinion, they legitimately belong. People no longer fear fairies, it is urged; therefore the belief in them has gone also. How the belief or disbelief in anything can affect the question of its existence is not entirely clear, setting aside the fact that there are still regions in Ireland, Scotland, and even England, in which the natives cherish a belief (almost always tinged with fear) in the existence of the fay-folk.

What has psychic science to say on the matter? Nothing very definite so far, but in the future we think it will find in Fairydom a rich field for its explorations. It should unearth a whole treasury of true meanings in that great lore of elf and gnome and brownie which grew up in the childhood of the race. It will find distortion and confusion, of course. It is not to be expected, for instance, that the old spiritual traditions of the Gothic and Celtic races concerning fairies should agree in all points. And when these and other racial traditions became mingled together the result was prolific in elements of contradiction. Take, for example, a single point—the supposed diminutive size

of the elfin people. The Gothic fairy was a small creature, an "atomy," but this was not always the case with the Celtic variety. The latter class were occasionally depicted as of a size at least approaching the human. Nay, in some instances there was a suggestion that the fairies were simply departed human beings. As a result the later poets exercised considerable license in their descriptions, and we read accounts of Queen Mab as being "in shape no bigger than an agate stone on the forefinger of an alderman"; of King Oberon with a doublet of four-leaved clover and a blade of rye-grass for a sword; of elves that glide through key-holes and take acorn-cups for their goblets; while, on the other hand, we have the Faery Queen appearing to Thomas the Rhymer as a spirit of the normal size of humanity, a description which would apply equally to some of the fairies of Chaucer, Spenser and Dryden. The elves were not always "dwarfish." To take a modern instance at the risk of appearing incongruous, not to say unclassical, there is in a Scottish family personally known to us, the cherished legend of the appearance of a departed ancestress—an old lady, in her habit as she lived, and recognised by the seer, but in the dwindled proportions of the elfin type. We have always thought of the incident as having a significant relation to the fairy legend.

After all, it is possible to attach too much importance to the question of stature. There is a flavour of materialism about it. Did not the old divines dispute on the question of the number of angels which might find convenient accommodation on the point of a needle? They were at least wise enough to see that physical dimensions entered very slightly into the question of spiritual existences. And on the subject of fairies at large, it is not easy to generalise. There are so many varieties—Kobolds, trolls, brownies, pixies, gnomes, banshees and leprechauns—the last-named having an agreeable kinship with humanity, if only on the score of following the occupation of shoemakers. And the fairy King and Queen, too, present themselves in a variety of phases, Pluto and Proserpine, Oberon and Titania. Titania we know as a variant of Diana, but the identity of Queen Mab is not so easy to settle. The characters of the two queens as depicted in folk-lore and poetry are too distinct to warrant the idea that they are identical. Doubtless a close study of the potentates of Fairydom would have some enlightening results in the tracing of lines of connection between reality and myth. Spenser's "Faerie Queen" gives some profitable hints, and in "The Rolls of Elfin Emperours" he sets out a list of the "puissant Kinges" of Elfland. But in a democratic age one thinks first of the people, and there is something highly suggestive in the manner in which the old poems and stories describe the elfin spirits of all classes as entering into communication with man and interesting themselves in the life of earth. They dispensed benevolence, wrought evil on those who offended them or amused themselves with practical jokes on simple and unsuspecting mortals, as witness the stories of Puck, Ariel and Will o' the Wisp. We hear of them almost from the dawn of history, and between the nymphs of classical folk-lore and the elves and sylphs of later pastoral tales there is no great gulf fixed. Diana became by a natural transition Titania. Might not Pan, with his love of surprising mortals, have eventuated in Puck? The folk-lorist has done much in this field, and now it should be the turn of the psychologist. What will he find? Elementals and Nature spirits or representatives of the multitudinous life of humanity beyond the bourne? We have our own opinion. "Self-sprighted Fear" may "creep silent through the gloom" or whisper darkly of mysteries, but Reason treading the labyrinth will find them in the end to be "labyrinths of light."

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

BY L. V. H. WITLEY.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 19th, 1914, at the Salon of the Royal Society of British Artists, Mr. Henry Withall, vice-president, in the chair.

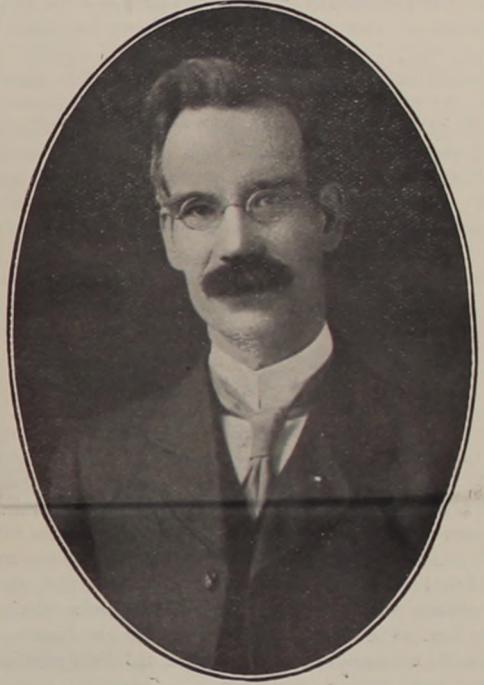
In introducing the speaker the CHAIRMAN referred to the fact that in the early days of Spiritualism—the late 'sixties and the early 'seventies—two spirit communicators appeared to be very much in evidence: Benjamin Franklin and Joan of Arc. It seemed not unnatural that the movement to revive communion between the two worlds should have enlisted their interest and activity. Franklin had in his earthly career concerned himself greatly with electrical phenomena and would be naturally desirous of pursuing his inquiries, while Joan, after a life of constant communion with the unseen world, when she found herself on the other side, actually meeting the people from whom her "voices" came, conceivably feel an ambition to manifest in her turn her interest in the welfare of those on earth. At that time there were not so many people on the other side who were acquainted with the fact of such communion, nor so many on this who were anxious to interdict it. A certain section of the Christian Church, now very antagonistic to Spiritualism, did not then know of its importance and were therefore not so anxious to condemn it. Two addresses had already been given in that room on the subject of Joan's career, both of which had served to excite great interest in her wonderful personality. Mr. Witley was taking up the same subject from a different point of view and, having regard to his psychic experiences, there could be little doubt that his address would afford his hearers both interest and profit.

MR. WITLEY said: Rudolph Eucken, one of the greatest of living philosophers, suggests, in a striking passage, that in these modern days "we are trying to draw nearer to the great historical personalities and to connect our own lives with theirs." Amongst these "great historical personalities," Joan of Arc, by universal consent, takes a foremost place. We are feeling to-day, as never before, the importance and the value of individual personality (especially, perhaps, in relation to feminine human-kind), and at the same time realising more deeply than ever before the solidarity of the race. Both these points meet us in studying the life and character of the Maid of France.

It may be questioned whether there is anything new to be said respecting Joan. It would be difficult indeed to discover any human personality, apart from Jesus Christ, in whom greater or more widespread interest has been evinced; and this interest tends rather to increase than to die away. Visitors to France assure us that never was the influence of Joan more spread abroad or more uplifting than it is to-day. This is a remarkable fact, and one which goes to uphold and strengthen faith in the persistence and the power of spiritual influence from other spheres.

Supposing it to be true that not much that is new remains to be discovered or said regarding Joan, it has yet to be remembered that the sympathetic study of a great personality brings its own meaning and value to the individual student or admirer. Andrew Lang wrote one of the greatest and most chivalrous of the many Lives of the Maid of Orleans. Sir William Robertson Nicoll, in writing of him, says: "His noble homage to Joan of Arc delivered him for the time from all cynicism. It might almost be said that her sacred beauty redeemed him." Let us not enquire too curiously as to precisely what the Editor of the "British Weekly" meant to convey when he made use of the word "redeemed." The freshness and suggestiveness of the thought lie most, perhaps, in the idea that Andrew Lang was "redeemed" by association with a woman. It was customary at one time for feminine human nature to be designated by terms of opprobrium, such as "the gate of the devil," and similar unflattering titles. Are we not now turning more and more to women as the redeemers and saviours of the race, and are we not attracted as much by the Motherhood as by the Fatherhood of the Oversoul? (Applause.)

In dealing with Joan we are lifted right out of pettiness and meanness of every kind. More and more it is being recognised that sainthood and wisdom and grace are not the property of any one sex or nation or religion in particular. Before I conclude I shall have some pretty severe things to say regarding ecclesiasticism and its exemplars, so that at the very beginning I wish to make it clear that, differ as I may from the doctrines of Romanism, I rejoice that the great and noble soul of Joan found in the Roman Catholic religion—or at any rate in association with it—solace and support for the mighty task to which she was called. It is only too true that she was condemned and rejected by the doctors and priests of the Church of Rome; yet, not for the first nor the last time in religious history, the quondam heretic has become transformed into the honoured saint and leader and inspirer.



MR. L. V. H. WITLEY.

Mr. L. V. H. Witley is best known in the psychical world as the author of "The Ministry of the Unseen," which, first issued in December, 1911, has passed into five editions. The book is notable not only in itself, but for the significant "Forewords" by which it is prefaced, from such contributors as the Rev. F. B. Meyer, the Ven. Archdeacon Wilberforce, the Rev. R. J. Campbell, the Rev. Arthur Chambers and Mr. W. T. Stead. As "a personal testimony to love from beyond the veil," "The Ministry of the Unseen" has already carried its message around the world. An American edition is in the press. Very many letters have reached Mr. Witley expressing deep gratitude for comfort and help derived from the reading of his various works, which include "The Life which is Life Indeed: Here and Hereafter," "Love from Beyond the Veil," and "Words from Within the Veil." Mr. Witley has contributed a notable series of articles to LIGHT on "Life Within and Without the Veil," and other periodicals welcome contributions from his pen. He is one of the recognised lecturers of the Social and Political Education League.

"J. B." of the "Christian World," who himself has just passed into that unseen realm to which he was so eloquent and forceful a witness while he was in the body, thus condenses the story of Joan in his own masterly way:—

One of the most original characters in this world's history was that of a woman, a girl. The plain facts of the life of Joan of Arc are fuller of the miraculous than most of the wonder-stories. Here is a great kingdom, torn with factions, in the grip of the foreign invader, hopeless of relief. Its sovereign, its aristocracy, its priesthood, its armies, its mailed knights—men turn to them in vain. And from the forests of Dauphiny there comes a simple peasant maid, without ancestry, without learning, without name—herself only—her strength in her purity, in her faith, in her indomitable will; answering to the inner call, urged by impulses she could not analyse but whose power she knew. She

appears, and it is as though heaven had opened on her country; the voice within her becomes its message of deliverance. Dauphin and Court, warriors and statesmen obey it. The armies march, the Maid at their head. They fight under her *agis* as though she were a new Pallas Athene. The foe is expelled, the kingdom reunited, its sovereign crowned by her hand at Rheims. Her mission ends in martyrdom; she passes in blood and fire.

Of such a girl, of such a human being, it is difficult to speak in terms of restraint, though I have endeavoured to abstain from painting the lily, knowing that Joan herself would be the last to desire anything approaching adulation or excess of praise. One of the chief traits in the character of Joan was (and doubtless still is) her humility—not a grovelling sense of her own insignificance, not a spirit of mean subservience, but a lowliness and simplicity of mind, an absence of self-esteem and of pride, such as we should all do well to emulate.

I propose to lay before you, as concisely as I can, and, as far

back and back with artful questions on every subject, to endeavour to shake her firmness or force her into self-contradiction. Very few of these men had any desire to acquit her. Yet in face of this tribunal, learned, able, powerful, and prejudiced, the peasant girl of nineteen stood like a rock, unmoved by all their cleverness, undaunted by all their severity. Untrained, unaided, she was more than a match for them all, although not a soul had she to comfort or stand by her.

The trial began on February 21st in the Castle of Rouen. The judges numbered forty—doctors in theology, abbots, canons, doctors in canonical and civil law, with the Bishop of Beauvais at their head. Joan was required to take the oath to speak the truth and to answer all questions addressed to her. At once the rejoinder came, startling the assembly of ecclesiastics by its audacity: "I know not what things I may be asked. Perhaps you may ask me questions which I cannot answer." "Will you swear to answer truly all that you know?" "I will swear about my father and mother, and what I have done since coming to France; but concerning my revelations from God, I should not reveal them were you to cut off my head, unless by the secret counsel of my visions."

On the second day of the trial she recounted, in reply to innumerable questions, the history of her visions and voices: When she was about thirteen she heard voices from God bidding her be good and obedient. The first time she was much afraid. The voice came about the hour of noon, in summer, in her father's garden. It rarely came without a great light. The light was a very bright radiance, and came always from the side whence the voice proceeded. If she were in the wood she could hear the voice coming towards her. It was always quite clear, and she understood it without difficulty. It taught her to rule her life well, and to go often to church, and it told her that it was necessary that she should go to France. Two or three times a week it would say that she must go to France, until she could endure it no longer. It said that she should raise the siege which was set against the city of Orleans. She described how she came to the Dauphin, and how, when she entered the chamber where he was, she knew him among all the others by the revelation of the voices.

as may be, in Joan's own words, the story of her visions and voices, and afterwards to consider the meaning and the value of her personal experience, firstly to herself and then to ourselves and the life of to-day. I must assume, on your part, some acquaintance with the historical circumstances under which Joan was born and in which she lived to carry out her mission. It is upon the visions and voices of the Maid, and their meaning and value, that I desire to concentrate. In doing this we shall be getting right to the heart of the matter; for Joan's visions and voices did not arise out of her mission, her mission arose out of her visions and voices.

Happily, in the record of the Maid's trial for heresy and sorcery, we have her own testimony regarding these visions and voices. The whole story of this trial is sordid and disgraceful. Indeed, all through her mission Joan was balked and thwarted, especially by ecclesiastics; but when these dignitaries got her into their own unbridled power, they exercised that almost fiendish ingenuity for refined cruelty which would seem to be the special prerogative of the priestly class. One redeeming feature meets us, and that is that there is no record in all her career of any woman who was her enemy. Rich and great ladies wooed her with tender flatteries and attentions, and poor women followed her to kiss her hand or her armour and to pray for blessings on her head.

After her capture at Compiègne Joan was bought by the English from the Burgundians and taken to Rouen. While it is true that her death by burning was more or less due to the English, it is but fair to say that there were but two Englishmen in the numerous company of judges who assembled at Rouen in the beginning of 1431. Andrew Lang points out that, while the English had from the beginning proclaimed their intention to burn Joan alive if they could catch her, the first persons to take practical steps towards martyring the Maid were the French doctors and priests. French priests and lawyers tried her with infamous injustice, condemned her and handed her over to a French executioner, and all these things they did with zest, and would have done had there been no English concerned.

Every day for months together she was brought before her judges, to be badgered by the keenest wits in France, coming

On the third day she said that she had heard her voices both on that day and the day before. She asked them what she was to do, and they told her to answer boldly. She believed firmly, she said, as firmly as in the Christian faith, that this voice came from God. "Do you always see the light when you hear the voices?" "Yes; with the sound of the voices the light comes."

The fourth day she was examined closely as to what voices she had heard since her last appearance in court. "What kind of voices are they which you hear? Are they voices of angels, of men saints or women saints, or from God Himself?" "The voices are those of St. Catherine and St. Margaret. Their heads are crowned with beautiful crowns, very rich and precious. So much as this God allows me to say." "How do you know which of these two saints is speaking to you?" "I can quite distinguish one from the other by the manner of her salutation. I have been led and guided by them for seven years, and I know who they are because they named themselves to me." "What voice came first to you when you were thirteen?" "It was St. Michael." "Did you see St. Michael really with your ordinary senses?" "I saw him with my bodily eyes as I see you. When they left me I wept, desiring much that they would take me with them." "What sign have you that these were revelations of God, and that it was really St. Catherine and St. Margaret with whom you talked?" "It is enough that I tell you they were St. Catherine and St. Margaret; believe me or not as you will." "How was it that you put on the dress of a man?" "I did not adopt that dress by the counsel of any man; I neither put on a dress nor do anything but according as God or the angels command me to do so."

Asked why she had a certain picture worked on her standard (a white one, the field of which was sown with lilies and on it a figure of the world with angels on each side), she answered, "I have sufficiently told you that I do nothing but by the command of God."

On the fifth day a huge list of paltry and profitless questions was put to her as to her saints. "Were they always in the

same dress?" "What were their tunics like?" "How did you know they were men or women?" "Did you see faces?" Yes, she saw faces, she said, and she heard voices—voices beautiful, sweet, and humble, and she understood them quite well.

Later she was asked: "Has not the angel failed you?" "How can he have failed me when he comforts me every day?" "Do you call for St. Catherine and St. Margaret, or do they come without being called?" "They often come without being called, and if they do not come soon enough I ask our Saviour to send them. . . My voices have told me that I shall be delivered by a great victory, and they have since said to me, 'Take everything cheerfully. Do not be disturbed by this martyrdom; thou shalt thence come at last to the Kingdom of Heaven.'"

On March 27th, when she had already been on trial for five weeks, the Bishop spoke to her, pointing out (was it with horrible irony?) how benign and merciful were the judges now assembled—that they did not wish to punish but rather to instruct and lead her in the right way; and requesting her at that late hour to choose one or more from among them to help her. To which Joan replied: "As for the counsellor you offer me, I thank you, but I have no need to depart from our Lord as my Counsellor."

On the last day of March she was asked: "Will you submit to the Church if the Church militant pronounces that your revelations are delusions or from the devil, or superstitions or evil things?" She answered: "What I have affirmed during this trial to have been done by the commandment of God, it will be impossible for me to deny."

Another five or six weeks passed, and on May 9th Joan was led again before her judges and once more adjured to speak the truth, with the threat of torture if she continued to refuse. Her magnificent rejoinder was: "Truly, if you tear the limbs from my body, and my soul out of it, I can say nothing other than what I have said; or if I said anything different, I should afterward say that you had compelled me to do it by force. I have asked counsel of my voices whether I should submit to the Church, but it has been said to me that if I desired our Lord to help me, I must depend upon Him for everything. I know well that our Lord has always been the Master of all I did, and that the enemy of souls had nothing to do with my deeds."

Ten days later the decision of the University of Paris arrived, based upon the summary of the case prepared and submitted by the Bishop of Beauvais and his court. Joan was found guilty of blasphemy, superstition, pernicious doctrine, impiety, cruelty, presumption, lying; also of being a schismatic, a heretic, an apostate, an idolater, an invoker of demons.

Once more, on May 24th, the Bishop and his coadjutors visited the prison, only to hear the undaunted girl say: "If I saw the fire lighted, the faggots burning, and the executioner ready to take the fire, and I myself with it, I could say nothing else, but would sustain what I have said."

And now, after three months in the gloomy prison, she was taken into the dazzling radiance of the May daylight. As the conveyance bore her through the crowded streets, a strange and terrifying object met her eyes—a lofty scaffold, with a stake upon it, and logs arranged all ready for the fire. Exactly what occurred that day, says Andrew Lang, we shall never know.

The official record of the abjuration proceeds smoothly, but in fact there was interruption, confusion, tumult. She was told, "You must abjure at once, or be burned." Before she left the place she abjured and made a cross on the paper, but the paper which she signed contained about eight lines and no more, whereas in the official record it runs to some five hundred words. Whatever Joan really said, whatever she really signed in that awful moment, she later condemned her own act and repented, and on earth as in heaven must have deserved nothing worse than love and pity and forgiveness. "My saints, my saints, why have you forsaken me?" she may have cried in her heart, and for one moment she was untrue to herself—she a lonely girl of nineteen, who, through a year of imprisonment, and eight months of intolerable bondage, outrage and persecution, had never wavered.

A few days passed, and the rumour flew over the city that the heretic had recanted. For the last time the Bishop and his colleagues made their way to the prison. She was questioned *ad*

*nuncium* as to why she had assumed a man's dress, and then, without warning, and as if there had been no condemnation of her voices as lying fables, she was asked whether she had heard them again. "Yes," she admitted. "What did they say to you?" "My voices told me that I had done a great wrong in confessing that I had sinned; but for fear of the fire I said what I did say."

A new decree of condemnation was passed at once. On May 30th Joan was aroused very early to be warned of her approaching death. Once more she was conveyed through streets seething with an excited populace, and yet again was the poor girl preached to ere the faggots were lighted. Kneeling down upon the platform of the scaffold, she called upon the Blessed Trinity, the Blessed Virgin Mary, and all the Blessed Saints of Paradise. Specially did she call upon her old and faithful friend—"St. Michael, St. Michael, St. Michael, help!" But no audible or visible reply came to her appeals. Through her tears and prayers broke again and again the sorrowful cry, "Rouen, Rouen, is it here truly that I must die?" A rough cross was pressed to Joan's bosom, and she asked for another to be held before her as long as her eyes could see. The wild flames reared and roared, the clouds of smoke rose upwards. Suddenly there came a great cry from among the black fumes: "My voices were of God! They have not deceived me!" She saw and recognised it at last. Here was the victory, the great deliverance; not with blare of trumpets and clanging of swords, but by the hand of God Himself. So passed the Maid to the light and peace of that Paradise of which she had thought and dreamed for so long, the last audible words from her lips being "Jesus! Jesus!"

Twenty-five years later a new trial (what is called "The Trial of Rehabilitation") was held. As a result the Maid was declared to be innocent—one more illustration of the fallibility of human (and especially of priestly) judgment. A few years ago, with gorgeous ceremonial, at St. Peter's, Rome, Joan was "beatified." The next step, already much discussed, will be, presumably, her canonisation as a saint. Two things only need be said with regard to this: (1) The proclamation, first of innocence, then of blessedness, then of saintship, does not confer those states; it is but a belated recognition of pre-existing facts. (2) The tardy recognition of these facts is, in a way, the greatest condemnation which the successors of her prejudiced and unjust judges could have applied to them. The greater and the more complete the subsequent apology, the greater the emphasis upon the enormity of the original crime. (Applause.)

(To be continued.)

#### MEMORIAL TO THE LATE MRS. ANNIE BRIGHT.

From Mr. James Coates, of Rothsay, we learn that a movement is on foot to raise a fund for the endowment of a cot at the Children's Hospital, in memory of the late Mrs. Annie Bright. "It has been felt," he writes, "by those who have been benefited by the clean and fearless advocacy of Spiritualism by Mrs. Bright, the late editor of the 'Harbinger of Light,' that some practical method should be adopted to commemorate her memory and render good service to the cause." One means which is being adopted, as Mr. Coates points out, is by increased support to the "Harbinger of Light." The other and more special method is by the founding of the cot, as mentioned above. Mr. Coates is desirous of raising a sum of £25 as an offering from this country. A portion of this sum has already been subscribed by the Rothsay circle and others. Those who desire to interest themselves in this thoroughly worthy object should communicate with Professor James Coates, Glenbeg House, Rothsay, Scotland.

A NEW USE for tuning forks has, we understand, been discovered in the diagnosis of disease. Dr. James Cantlie finds that the placing of the vibrating fork against the body enables him to gauge the limits of the liver with almost hairbreadth precision. It has been found that a fatty liver gives out tones distinct from those of a cirrhotic liver. At present he has only got as far as C-sharp. He believes the method will prove reliable in cases of broken bones.

## BROWNING AND "MR. SLUDGE THE MEDIUM."

## ORGANISING THE LEAGUE OF DEFENCE.

"Thirty years ago," said Mr. J. J. Morse, in the course of an address delivered before the London Spiritualist Alliance on October 23rd, 1893, "the phenomenal side of Spiritualism was the sensation and amusement of society's drawing-rooms. Hat-twirling and 'electro-biology' gave place to the new wonders, and for a time fashion smiled upon the matter. Presently some fancied they smelt sulphur, others cried 'Humbug!'—a good, solid sledge-hammer sort of epithet used to break the head of all unpopular truths when they are too weak to stand alone. Editors, penny-a-liners, and a poet even, venomously snapped, snarled, and sneered, so society took fright, and Spiritualism, freed from its high-class restraints, came out therefrom, and once again 'the common people' heard the new message 'gladly.'"

We quote the passage because of its mention of "a poet," a thinly-veiled reference to Robert Browning, whose verses entitled "Mr. Sludge the Medium" are generally taken to be an attack upon Spiritualism.

Our own reading of that poem did not convince us that any such attack was intended, and in perusing lately Mr. G. K. Chesterton's brilliant life of Robert Browning we find that he, too, fails to find that any aspersion was cast upon the movement except, perhaps, by an accidental implication. Here are some extracts from the book in question, which is published by Messrs. Macmillan & Co. :—

One of his [Browning's] faults probably was the thing roughly called prejudice. On the question, for example, of table-turning and psychic phenomena he was in a certain degree fierce and irrational. He was not, indeed, as we shall see when we come to study "Sludge the Medium," exactly prejudiced against Spiritualism. But he was, beyond all question, stubbornly prejudiced against Spiritualists.

Later, Mr. Chesterton proceeds to a defence of prejudice, and we cheerfully admit the force of his reasoning :—

Browning's prejudices, however, belonged altogether to that healthy order which is characterised by a cheerful and satisfied ignorance. It never does a man any very great harm to hate a thing that he knows nothing about. It is the hating of a thing when we do know something about it which corrodes the character. We all have a dark feeling of resistance towards people we have never met, and a profound and manly dislike of the authors we have never read. It does not harm a man to be certain before opening the books that Whitman is an obscene ranter, or that Stevenson is a mere trifler with style. It is the man who can think these things after he has read the books who must be in a fair way to mental perdition.

A rather long citation, but it is warranted by the value of the observations, which will apply very forcibly to certain aspects of our subject.

Towards the end of the book Mr. Chesterton makes the following probing comments on the question of Browning's attitude towards Spiritualism in connection with the famous poem :—

The Spiritualists called down thunder upon the head of the poet, whom they depicted as a vulgar and ribald lampooner. . . The sceptics, on the other hand, bailed the poem with delight as a blasting exposure of Spiritualism. . . Which of these two parties was right about the question of attacking the reality of Spiritualism it is neither easy nor necessary to discuss, for the simple truth, which neither of the two parties and none of the students of Browning seem to have noticed, is that "Mr. Sludge the Medium" is not an attack upon Spiritualism. It would be a good deal nearer the truth, though not entirely the truth, to call it a justification of Spiritualism. The whole essence of Browning's method is involved in this matter, and the whole essence of Browning's method is so vitally misunderstood that to say that "Mr. Sludge the Medium" is something like a defence of Spiritualism will bear on the face of it the appearance of the most empty and perverse of paradoxes. But so, when we have comprehended Browning's spirit, the fact will be found to be.

The controversy excited by the appearance of the poem is one of those "old, unhappy, far-off things" which we might well forget. But as "Mr. Sludge the Medium" is still quoted by those who think that it has some critical force as a reflection on a movement which has leavened, and is still leavening, the best thought of the age, in spite of the malice of its enemies and the indiscretions of some of its followers, it is well to show how so eminent a critic as "G. K. C." regards the matter.

Mr. James Lawrence writes to inform us that, as Manchester will be the Spiritualists' Mecca on Good Friday, advantage has been taken of the fact to arrange for a meeting of members of and sympathisers with the League of Defence with a view to framing a constitution and laying down definite lines of working. Friends are invited to send in any suggestions which they think will be of service. One suggestion already made is that the country should be divided into four sections—Southern, Midland, Northern and Scottish—and that, in addition to local voluntary aid, there should be a special representative appointed in each to answer newspaper and pulpit criticisms, attend debates, &c., and furnish reports and other data to the hon. secretary. The staff so far has consisted of Mr. Lawrence and Mr. Morse alone, but it will be necessary at the meeting to elect a full board of officers, including (besides district, county and local "defenders") a President, Vice-President, Treasurer and a Committee of at least five. Mr. Lawrence furnishes a list of some sixty names of well-known workers to select from, most of whom have already expressed their willingness to serve, and states that other names will be welcomed. Meanwhile, he asks sympathisers throughout the country to read the list carefully and send him (at 387, Shields-road, Newcastle-on-Tyne)—say, on a postcard—their votes, clearly defining what office or position they consider specific nominees fitted for. Votes received thus will be included among those cast at Manchester.

The hour of meeting on Good Friday will be announced later; it will in no way interfere with the day's celebrations, so that it is hoped that all who possibly can will attend.

The following is the list referred to :—

Barrow-in-Furness : Messrs. Kellett, Oldfield, W. Proctor, and J. Owen.

Bolton : Mr. Batten.

Bury : Messrs. F. Hepworth and Councillor Wallace.

Cardiff : Mr. E. Cooper.

Dewsbury : Mr. A. Kitson.

Dundee : Messrs. Murray, Stevenson, Urquhart, and Watson.

Durham County : Mr. C. Smith (Annfield Plain).

Edinburgh : Mr. Macintosh (Leith).

Gateshead-on-Tyne : Mr. Jos. Stevenson.

Glasgow : Messrs. Curtiss, McDonald, McLennan, McPherson, and J. Stewart.

Hartlepool : Mr. W. Brough.

Huddersfield : Mr. R. H. Yates.

Keighley : Councillor Holdsworth.

Leeds : Mr. Paine.

Leicester : Mr. Tully.

Liverpool : Messrs. E. Keeling and R. A. Owen.

London : Messrs. H. Blackwell, T. Blyton, and R. Bodington.

Manchester : Mr. J. J. Morse.

Merthyr Tydvil : Mr. W. H. Evans.

Middlesbrough : Messrs. J. H. Bottomley and W. Cowell-Pugh.

Nantwich : Mr. J. C. Macdonald.

Nelson : Messrs. Chadwick, Elliott, Hargreaves, and Roe.

Newcastle-on-Tyne : Mrs. Hume, Mrs. Macdonald, Mr. J. Clare, and Mr. J. Lawrence.

Northumberland : Messrs. W. Hume (Hirst), D. Robinson (Bedlington), and Mrs. Reed (Forest Hall).

North Shields : Mr. Walton.

Pontypridd : Messrs. H. F. Found and G. Owen.

Portsmouth : Messrs. Hepworth-Jepp and Preece.

Rochdale : Mr. G. F. Knott.

Sheffield : Messrs. E. Oaten and E. Vickers.

Stoke-on-Trent : Mr. Brickell.

Stratford : Miss Sutton.

## MEMORIAL TO MR. E. W. WALLIS.

The total subscriptions up to the 22nd inst. amounted to £352 15s. 1d. We have now to acknowledge three further sums :—

	£	s.	d.
Mr. William Tebb . . . . .	2	2	0
Mr. G. A. J. Monie (India) . . . . .	0	2	0
A. K. V. . . . .	0	1	0

FROM MR. WILLIAM L. CANEY, of Durban, Natal, we have received a letter referring in glowing terms to the character and work of the late Mr. E. W. Wallis.

SPIRITUALISM ON THE CONTINENT.

A LETTER FROM MR. PETERS.

Mr. A. Vout Peters, writing from Vienna under date of the 5th inst., says:—

I often wonder when away from the homeland whether those who live in England value the services of mediums and workers in our cause sufficiently, for when abroad one sees how valuable and how great is the work that is done in various directions. This is brought to my notice very strongly here in Vienna, where I have been staying for the last three weeks. The Spiritualists are not allowed to hold public meetings, and even the Freemasons are forbidden to hold their Lodge meetings, but the work against materialism goes on just the same, for the spirit world has many channels through which to pour down its influence upon the people. After I left Holland I stayed for a short time in Berlin, more with the object of having a little rest and seeing the beautiful German capital than for any other purpose, but while there I gave a few sances to those who needed them, and renewed some old friendships. I had intended going direct to Moscow, but during my stay in Berlin I was directed by my spirit friend to write to Vienna to offer help, as I was told that a society had been formed for psychical research but that no mediums were available. I wrote accordingly and, having learned that the information given me was correct, I came on here. A hearty welcome awaited me from a friend whom I had met four years ago, and I was soon hard at work amongst all sorts of people—professors, doctors, Theosophists, and those who mourned their dead. At home Spiritualists and Theosophists often find time to quarrel, but here the truth-seekers are so few that a strong bond of sympathy draws all together. The Theosophists have given the work much assistance; their leader, Mr. Corders, has lent us his room, translated for us, and helped us in every way. The President of the Psychological Society, Herr Esler, has organised meetings in his own house. The devoted founder and patron of the Astrological Society, the Baroness Hamar, held a big meeting open for those who were interested. So the work has gone on. Death is everywhere; but everywhere, too, is the spirit-power at work, helping to comfort the mourners. I must say, from my personal experience, that the longer I am in the work of Spiritualism the more I realise how near the spirit-people are to us to aid and strengthen us in our endeavours to help humanity. I shall be in Moscow on the 10th of March to work again amongst our Russian friends. With all good wishes to the workers in our cause everywhere,—I am, yours, &c.,

ALFRED VOUT PETERS.

P.S.—How glad I am to learn that the public has responded so well to the Wallis memorial appeal!

PSYCHIC PHOTOGRAPHY.

A SPECTRE IN A RUINED CHAPEL

We have received a visit from a gentleman (Mr. S. F. Peirson) who has shown us a remarkable specimen of what seems to be a psychic extra appearing spontaneously on a photograph. He tells us that in the afternoon of Monday, the 2nd ult., Mr. T. W. Latchmore, of Hitchin, a professional photographer, took a photograph of the ruins of Misinden Chapel (near Hitchin) and was afterwards surprised to find on the plate the outline of a shadowy figure. We have inspected the photograph and the figure, hooded and resembling a nun, is clearly perceptible. It is transparent, as is shown by the fact that the wall of the ruins can be seen through it. We are informed that no idea of obtaining a psychic picture was in the mind of the photographer, and the matter is to be laid before the S.P.R. We learn from Mr. Peirson that there is a tradition in the neighbourhood that the locality is haunted by the spirit of a nun.

MR. SEATON DELAVAL, who omits to give any address, is thanked for his letter, the contents of which have been read and appreciated.

SIDELIGHTS.

Anent personal experiences of death-signs, a subject referred to in our columns a few weeks ago, an old subscriber writes as follows from Nice: "A friend of mine, Madame B—, a French lady and a gifted Spiritualist, who has since passed over, called one day at my home. I noticed that during her visit she kept looking round the drawing-room as though she saw something that distressed her. Thinking she might have some private annoyance I did not comment on the matter. When she went home (this I learned afterwards) she told her husband that she was sure we should soon have a death in the house as my room was all hung with black. Her husband wrote down her statement and the date, but they did not tell me. On the occasion of the lady's visit everyone in the house was quite well, but about four days later an old and valued servant who had been thirty-five years in the family and whom we all loved as a friend was suddenly taken ill and she died in two days. After the funeral Madame B— showed me the paper which her husband had written. This lady was very sensitive. Frequently, when walking with her, I have seen her get off the pavement of some house and walk in the road. If there was to be a death in that house she used to see a dark cloud in front of the door and would not walk through it. She has herself passed over now; her husband, though aged, still writes much for psychic papers and has written some remarkable psychic works."

One is so accustomed to associate the human aura with matters psychical that it may come as a surprise to some to find it referred to in connection with our daily food. "Few realise," says a writer in this month's "Healthward Ho!" "that food is affected most seriously, not only by the hands that make the dishes, but by the mental conditions of those who cook for us." Everything we touch must naturally come within the influence of our aura. "Therefore, if we (or our cooks) are unhealthy, mentally or physically, it [i.e. the unhealthy condition] would be likely to leaven the food with its own quality to some extent, and the food, when eaten, would affect those who were at all sensitive, especially if they were themselves unhealthy, and if the "aura" were a bad or unhealthy one."

The writer of the article in question then relates a personal incident where the cutting of some bread and butter, while in an angry mood, for a person in another room, led to its being refused on the ground "that somehow he could not eat it, for something seemed wrong with it." The incident is not a particularly striking one; but it is worth remembering. The idea is, of course, not new. Our personal conditions, as all who have studied psychometry know, leave their impress on objects of every kind which we may handle.

"The Psychic Gazette" for March is noticeable for the vigour and critical skill of its editorials. In "The Rawson 'Miracles'" the editor dissects the claims of Mr. Rawson as a wonder-worker and holds that in the case of healing, for example, co-operation between patient and healer is demanded. Even the greatest healers cannot succeed without some reciprocity on the part of those whom they seek to cure. Under the heading, "The Crewe Crux," Miss Felicia Scatcherd deals with the vexed question of the portrait alleged to be that of Archdeacon Colley's mother but recognised as a copy of a photograph of another lady. In a leader on the Reincarnation question the Editor makes short work of the flimsy equality argument which takes as its standard the material circumstances of the spirit in earth life and holds that the poor man is only to be compensated for his poverty by being reincarnated in more materially prosperous conditions. There are several other interesting items, including Mr. Rawson's reply to the criticisms contained in the previous issue.

An interesting problem is raised by the following incident: The body of Benjamin Plimmer, a Wolverhampton labourer, was found on the 16th inst. in the cellar of his father's house, where it had been hanging for a fortnight. Plimmer's absence had been accounted for by the supposition that he had gone to Middlesbrough in search of work, till his sister dreamed that her brother had committed suicide in the cellar, and this led to the search, which resulted in the discovery of the tragedy. The query which naturally presents itself is, what produced the dream? Did the brother himself convey the information to the mind of his sleeping sister, or was it the result of an extension of the normal consciousness of the sister?

The possibility of our having a sixth sense has often been asserted, but never satisfactorily established. The question again presents itself in connection with an interesting communication from a medical man to the "Times" of the 18th inst. A

ew weeks ago, while on a visit to the country, he met a young man who informed him that his wife was so sensitive to the presence of a spider that even without seeing the insect she became very unwell, suffering from violent sickness, malaise, and even debility; but with the removal of the spider all these symptoms disappeared. Subsequently the doctor had an opportunity of observing the matter for himself. "In the middle of the night," he says, "my new acquaintance came to my room and asked me to attend his wife, who had become very unwell. He added, 'She declares there is a spider in the bedroom, but I cannot find one this time.' I followed him and found his wife in a state which suggested sudden collapse. She was very pale, with a feeble pulse and rapid breathing. She declared that she felt 'dreadfully sick' and that she was absolutely certain that there was a spider somewhere in the room.

"So insistent was she on this point that, to humour her, but without in the least believing her story, her husband and I lit a candle and searched every nook and cranny of the room. We found nothing, and were about to give up the rather ridiculous pursuit, when the patient suddenly announced that she 'had a feeling' that the spider was upon the mantelpiece. We looked there and had satisfied ourselves that she was quite mistaken when it occurred to me to lift the edge of the frounce surrounding the woodwork. As I did so a large black spider ran quickly along the cloth towards a hole in the wood and disappeared. The husband and I looked at one another and I signed to him to afford no indication of what had occurred. But just then a sigh of relief from the bed, accompanied by the remark, 'At last you have found it,' proved to us the utility of our precaution. The sixth sense had not failed. Within about half an hour the patient was quite well again and, on being assured that the hole in the woodwork was stopped up, fell asleep peacefully."

The experience clearly indicates an abnormal psychological condition, but by what means was it induced? Telepathy seems out of the question and instinct or auric influence is no explanation. It is a peculiar but not uncommon form of sensitiveness, varying with the individual, some being painfully affected by one thing, some by another. We have read of similar mysterious antipathies, where cats and even certain flowers were concerned, the subject of the antipathy having an abnormal power of detecting the presence of the antipathetic objects, even when hidden. There is the instance of the famous living soldier from whom the loathed presence of a cat is never to be concealed.

## 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.*

### Clairvoyance and "Ghost-Seeing."

SIR,—That is a very interesting problem—why spirits are visible to some people and not others? All readers of ghost stories must have noticed that the ghost always ends by vanishing. He does not go away, he melts away. I think the same explanation accounts for both phenomena. The mere spirit is invisible. To appeal to our earthly sight he must be partly materialised, and this cannot occur except in the presence of a medium, who unwittingly supplies the "material." But materialisations cannot last long, so he presently vanishes. And to ordinary folk, unless he be very gross, he is invisible. The camera, it seems, shares our blindness, and can only take spirits in the presence of a medium.—Yours, &c., N. G. S.

### "Psychic" versus "Medium."

SIR,—The association of ideas with words should, I think, be somewhat immutable, or words will cease to have the power to convey to the mind any definite meaning.

To me, the word "psychic" has always stood for one who is, to a certain degree, an adept in things occult; one who inherently has the power to exercise psychic gifts in a positive manner; whereas "medium" has stood to mean one whose gifts are of a more negative character, and who can be used by the spirits possessing a more positive force as a recipient for messages and that healing power by which he or she effects a cure.

While words and ideas change their mental associations there will always be a confusion of thought, and people will often be contradicting one another without intending to do so.—Yours, &c., F. V. H.

## SOCIETY WORK ON SUNDAY, MARCH 22nd, &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.*—Mr. Horace Leaf gave an able and helpful inspirational address on "Death," and convincing clairvoyant descriptions, Mr. W. T. Cooper presided. 16th, Mrs. Place-Veary gave fully recognised descriptions. Mr. Leigh Hunt presided. Sunday next, see advertisement on front page.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mrs. M. H. Wallis gave good addresses. Morning subject, "Spiritual Growth"; evening, "Spiritualism Needed." Soloist, Miss Maskell. For next week's services, see front page.

CHATHAM.—553, CANTERBURY-STREET, GILLINGHAM.—Mr. Richard Boddington gave an address on "Facts versus Fiction," followed by answers to questions. 29th, Mr. G. T. Brown.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. A. H. Sarfas gave an interesting address on "Profit and Loss," and some good descriptions, which were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mr. Sewell, address.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. Robert King spoke on "The Rationale of Clairvoyance" and answered questions. Sunday next, Mrs. Cannock, address and clairvoyance. Thursday, at 8, usual meeting, followed by members' circle.

KINGSTON-ON-THAMES.—ASSEMBLY ROOMS, HAMPTON WICK.—Morning and evening, Mrs. Mary Gordon. Sunday next, 7 p.m., Mr. Robert King on "What is Psychometry?" Questions invited. April 2nd, at 7 p.m., at The Thame Valley Club, Clarence-street, Mrs. Annie Boddington, clairvoyance.—J. W. H.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Mr. W. E. Long: morning, spirit teachings and successful messages; evening, much appreciated address. Sunday next, 11 a.m., Mr. W. E. Long, mystic circle; 6.30 p.m., Mr. G. F. Tilly on "Some Facts Worth Knowing in Spiritualism."

GOODMAYES AVENUE (almost opposite Goodmayes Station).—Mr. C. E. Sewell spoke on "The Path of Progression," and answered questions. 17th, Miss Violet Burton, trance address, "The Great Pattern of Life." Sunday next, 11.15 a.m., study class; 7 p.m., Mrs. Miles Ord. Tuesday, at 8, open meeting.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Morning, well-attended and helpful circle. Evening, able address by the President, Mr. F. G. Clarke. Sunday next, at 11.15 (pending other arrangements), public circle; at 7, local speakers. Tuesday, at 3, interviews; at 8, also Wednesday, at 3, circles.—H. J. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Neville, addresses and descriptions. Sunday next, 11.15 and 7, Mrs. Mary Davies. Tuesdays, 3 and 8, and Wednesdays, 3, Mrs. G. C. Curry, clairvoyance. Thursdays, 8.15, public circle.—A. C.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Address and descriptions by Mrs. A. Keightley. 19th, psychometric readings by Miss F. Clempson. Sunday next, 11.15 a.m., open circle; 7 p.m., Mr. Taylor Gwinn (President N.U.S.). Thursday, April 2nd, 8.15, public meeting. 5th, Mr. Sarfas.—F. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion; evening, address and descriptions by Mrs. Mary Davies. 19th, Mrs. Peeling, address and descriptions. Sunday next, 11.45 a.m., Fellowship; 7 p.m., Mrs. S. Fielder. April 2nd, Miss M. Woodhouse. 5th, Mr. T. O. Todd. 6th, great Spiritualist rally at Town Hall, Stratford.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning, young people's service. Mrs. Baxter gave an address on "Love"; evening, she spoke on "Fellowship of Man," answered questions and gave good descriptions. Over thirty new members enrolled this week. Sunday next at 11 a.m. and 6.30 p.m.; also Wednesday at 7.30, public services, speaker Mrs. Baxter. Other meetings as advertised.—J. L. W.

THE COLLEGE OF PSYCHOLOGISTS, 357, EDGWARE-ROAD.—A powerful trance address by Mr. T. M. Melini on "The Psychology of Prophets and Witches" was followed by exceptionally good descriptions from Mr. R. T. Jones, whose clairvoyance in the after-circle was ably supplemented by that of Mr. Melini. Sunday next, at 7, address and clairvoyance by Miss Florence Faircloth. Silver collection. After-circle, 8.30: psychics, Mrs. R. Parker and Mr. Melini.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mrs. E. A. Cannock gave addresses on "The God Consciousness Within" and "The Ethics of the Teachings of Modern Spiritualism; are they Conducive to Progress?" and well-recognised descriptions. 18th, Miss Florence Clempson gave psychometrical readings. Sunday next, 11.15 a.m., circle; 3 p.m., Lyceum; 7, Mrs. Mary Gordon. Wednesday, Mrs. Alice Jamrach. 5th, Mrs. Annie Boddington. 4th, social meeting.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, auric readings by Mrs. Harvey, of Southampton; also on Monday afternoon. The Sunday after-circle was conducted by the president, Mr. Ball, and Mrs. Harvey. 19th, Mrs. A. Jamrach answered questions and gave descriptions. 21st, Mrs. Harvey gave psychometric readings. Sunday next, morning, Master Turner, trance address; evening, Mr. Leaf. 28th, "Social," Mrs. M. Gordon, psychometry. April 2nd, Mrs. M. E. Orłowski.—G. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mrs. Murch on "Is God a Person?" followed by discussion. Evening, Mrs. Beaumont gave an interesting address on "Some of the Truths of our Philosophy," and well-recognised descriptions. Sunday next, 11.15 a.m., Mr. Dougall, address; evening, Mr. and Mrs. Roberts. Circles: Monday, at 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members. The prayers and healing thoughts of all friends are asked on behalf of Mrs. Rist, wife of our president, who has recently undergone a severe and serious operation.—H. B.

THE UNION OF LONDON SPIRITUALISTS will hold the Annual Convention with the South London Spiritualist Mission at Lausanne-road, Peckham, on Sunday, April 5th, next. 3 p.m., paper for discussion by Mr. P. O. Scholey; tea, 5 p.m. 7 p.m., speakers: Messrs. P. O. Scholey and E. Alcock-Rush. Soloists: Mr. and Mrs. Alcock-Rush.

WHITLEY BAY.—Mrs. Rutherford read an address on "Life in the Spirit Spheres." Crowded meeting.—C. C.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Jamrach spoke on "God, Man and the Universe," and gave descriptions.—N. D.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave addresses on "Faith" and "Spiritual Gifts."—J. W. M.

PAIGTON.—MASONIC HALL.—An interesting address by Miss Tarr on "Spiritual Progression." Mr. Rabbich presided.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Address by Mr. J. J. Morse in the morning, and answers to questions in the evening.

EXETER.—MARLBOROUGH HALL.—Address by Mr. H. E. Williams; descriptions by Mrs. Letheren.—E. F.

FULHAM.—12, LETTICE-STREET, MONSTER-ROAD.—At the Lyceum Mr. Fielder addressed the Liberty Group on "Nature Worship and Spiritualism." His evening subject was "Fire."

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Address by Mr. G. Tayler Gwinn on "The Meaning of Lent" and answers to questions. Tests by Mrs. Matthews.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. D. Hartley, descriptions by Mrs. Hunter and Mrs. Taylor. 19th, address and descriptions by Mrs. Curry.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBER-STREET.—Address by Mr. Rooke on "Other Religions." Solo by Mrs. J. Dennis, descriptions by Mrs. Joachim Dennis.—G. H. K.

EXETER.—DRUIDS' HALL, MARKET-STREET.—Addresses by Mrs. Christie: morning, "Spiritual Gifts"; evening, "The Land of Shadows," followed by descriptions.—C. T.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Mr. F. Johnson on "The Value of Clairvoyance" and "The Power of Love." Mrs. Alice Cornes gave psychometric readings; also on Monday.—E. B.

PLYMOUTH.—ODDFELLOWS' HALL, MORLEY-STREET.—Address by Mr. Adams, and descriptions by Mrs. Trueman. 18th, Mrs. Trueman, psychometry, and Mrs. Summers, descriptions. 20th, members' circle.—A. W. C.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, Mr. Moore on "The Ever-Present God"; evening, Mr. Eddy. 16th: Afternoon, phenomena meeting, Mrs. Creedy; evening, Mrs. Spiller, of Portsmouth. Other usual meetings.

SOUTHEND.—SEANCE HALL, BROADWAY.—Speaker, Mrs. Podmore. Morning subject, "The Love of God"; evening, "The Growth of Spiritualism." Good descriptions at both services. Mr. Rundle conducted after-circle.—C. A. B.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROAD.—Morning, healing, Mr. Geo. F. Tilby; evening, lecture by Mr. C. J. Stockwell, "The Loving Purpose of God." Violin solo by Mr. J. Puxley; anthem by the choir. 19th, Mrs. Webster, address and descriptions.—A. L. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses by Mr. W. E. Lloyd; descriptions in the morning by Mrs. Lloyd; evening subject, "The Coming Religion; or, the Creed of the Creedless." 19th, address by Mr. Bond, descriptions by Mrs. Harvey.

BIRMINGHAM.—DR. JOHNSON'S-PASSAGE, BULL-STREET.—Mr. Tozer spoke at both services; descriptions by Mrs. Cotton. A special appeal was made on behalf of the Lyceum. March 20th, inquirers' circle, conducted by Miss Coleman. 23rd, 3 p.m., ladies' circle; 8 p.m., phenomena meeting, Mrs. Cotton.—T. A.

MANOR PARK.—THIRD AVENUE, CHURCH-ROAD.—Address by Mr. Percy Smyth on "The Necessity for Casting Out Fear." 16th, ladies' meeting, address and phenomena by Mrs. Bryceson. 18th, Mrs. Stephens spoke on "Harmony" and Mrs. Jamrach gave descriptions.—E. M.

PORTSMOUTH.—MIZPAH HALL, WATERLOO-STREET.—Mr. F. T. Blake spoke in the morning on "Friendship" and answered questions, and in the evening spoke on "The Coming Religion," and gave descriptions. 13th, address by Mr. Hepworth, descriptions by Mrs. Crews.—P.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Morning, descriptions by Mrs. Croxford, Miss Beaty Fletcher and Miss Hilda Jerome; evening, Vice-Admiral W. Usborne Moore gave some of his experiences in direct voice manifestation. Packed audience. 18th, Mr. Wheeler gave a reading, and Mrs. Richardson convincing descriptions.—J. G. McF.

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