

# Light.



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

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he is come; she having been taught, it seems, by her uncle, the  
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" 6.30 p.m.—Do the Churches Teach the Truth? What is Truth?

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## NOTES BY THE WAY.

It will be remembered that in his address to the London Spiritualist Alliance at the Salon of the Royal Society of British Artists in April last, the Rev. J. Tyssul Davis referred to Mr. Maurice Hewlett's statements regarding the fairies (dryads and oreads) he claimed to have seen. Our Californian correspondent, Mr. A. K. Venning, sends us a letter on the subject, with special reference to Mr. Hewlett's astonishing book, "The Lore of Proserpine," which contains stories of fairies and other ethereal folk, given in a way that suggests they are narratives of fact. Mr. Venning remarks that he preserves an open mind on the subject, although he was informed by a spirit communicator whom he has found to be reliable that there are no such beings as elementals, Nature spirits, &c. He then refers to Maurice Hewlett's remarkable story concerning the young cyclist who, while riding in one of the Southern counties (we think Wiltshire), discovered a wounded fairy and carried her home, where he kept her for some months. She was visible to him, his infant daughter and the dog, but quite unseen by his wife and other persons. We read the book some time ago and, although Mr. Hewlett gives his stories the air of being statements of fact, some of them at least struck us as being romances cleverly designed to simulate reality by the aid of names, dates and other apparently evidential touches. Nevertheless we find the idea that the book is a true record is prevalent in many quarters.

We have certainly met educated persons who, like Mr. Hewlett and other writers, claim to have seen fairies, without, however, contending that what they saw had any objective existence. "They may be beings on another line of evolution," it was suggested by one seer. The investigator of fairy lore, however, must proceed with care. Some time ago we heard a story of a leprechaun—an Irish fairy—which had been caught and kept in a cage. The narrators cited it as a fact on the authority of a well-known writer on fairy literature. The explanation given to us by a distinguished Irish poet and dramatist was disillusionising. It seemed that some English tourists visiting an Irish farmer were told by him of a leprechaun which he had himself beheld. He added that he wished he could have caught it and put it in a cage. His broad Irish dialect led to a misunderstanding. The visitors thought he said he had actually caught and caged it. And that is how the story got abroad! One thing some of our inquirers into psychic subjects seem to overlook is the creative faculty of the human spirit. There are many things in heaven and earth visible to seers which have

their dwelling-place only in the minds of the seers themselves, having no actual independent existence. They are bodied forth from airy nothing, like the visions of the poet. Related indiscriminately, they are taken by the non critical to be statements of fact, and regarded by the sceptical, on the other hand, as superstitious fancies. They are neither. They belong to a realm of their own—that of the creative imagination.

\* \* \* \*

"A Star Astray," by Hylda Rhodes (Mrs. C. E. Ball), is a novel remarkable as much for its realism as for its psychic interest, which latter feature, of course, gives to a notice of it in these columns the necessary appropriateness. The heroine, Ivy Hebden, is a girl born into utterly uncongenial surroundings, with ideas and ideals foreign to the rest of the family—she is "a star astray." Her gradual advance to a more congenial environment, and the people through whom she is able to achieve her true destiny, are described with a graphic pen. "Gentleman John" is a strongly-drawn and sympathetic character. He is a deformed man, but his deformity leads him to seek the deeper wisdom, and his influence on the heroine is of a kind to be reflected also on a reader receptive to high thought. The child Davie Kirk is another character to excite interest, especially amongst those with experience of psychic gifts and the cruel misunderstanding to which they lead in unintelligent minds. The poor boy is a born seer, and is frequently chastised by his father, presumably to bring him to a better mind! The lad's visions and his uncanny knowledge are, of course, attributed by his obtuse parent to a perverse imagination. It is "Gentleman John" who discovers that the queer child is possessed of a sixth sense, which gives him a superiority over the normally clever people. The book is published by Hodder and Stoughton (price 6s.).

\* \* \* \*

On another page appears a series of anecdotes related by Hudson Tuttle in his "Psychic Science," illustrating in a graphic way the reality of answers to prayer. It will be observed that some of the stories given deal with material wants materially supplied. Those are examples which will appeal forcibly to the practical mind, although so far as we have observed the greater number of prayer's "miracles" relate to answers to petitions on behalf of others, as instanced in the famous case of Müller's Orphanages. We have, nevertheless, heard it said that a man may gain anything by prayer provided that he prays with sufficient strength, and are told from time to time of instances of answered prayers and of events which seem to point clearly to the results of unseen direction of some particular life. Those who have such experiences should, as far as possible, give them to the world, preferably over their own names. Carlyle's mandate, "Produce, produce!" is not more urgent than the injunction, "Testify, testify," which comes from those who would have the world roused to the reality of that other world by which it is attended. We would have preferred more living and recent instances than



those which Hudson Tuttle sets forth, cogent as some of them are. But their appearance may serve to start a train of testimony amongst those who can speak from present-day experience.

\* \* \*

Prayer, like the future life, is not at all a theological question, although it may, and indeed should always, be associated with reverence and aspiration. Testimony to its efficacy cannot but result in good, when so many, under the stress of the calamities of to-day, find themselves adrift in an apparently disordered world. Even the mere study of something unconnected with "the purple testament of bleeding war" is a relief; but examples of the power of prayer may in many cases revive a faith grown faint, and set up new lines of thought and action. It would be a boon to many if they could be made to realise that prayer may liberate forces as real in their nature as any shrapnel bullet or high explosive shell. Let us have examples of spirit in action, especially on its own planes, where its results are harmonious and beneficent. The less we try to drag it down to base ends the better for us—as anyone who looks round the world to-day with clear perception will be able to testify.

\* \* \*

In the van of progress ever march the dreamers, seers and visionaries—the scouts and pioneers in life's regions uncharted—for "where there is no vision the people perish." The unanimity with which the agonies attending the present crisis have been proclaimed as being the birth-throes of a new spiritual era is indeed remarkable, but Mr. Tudor-Pole in "The Great War—Some Deeper Issues" (G. Bell & Son), asserts that the victory is already decided so far as the "etheric" struggle is concerned. "So far as I can tell," he says, "the first explosion of mysterious warfare which took place in 'high places' . . . is not only subdued, but these 'high places' are now again in a peaceful and harmonious state. The powers of spiritual wickedness, having been ejected, have descended towards lower states of evolution, and will continue their descent until ultimate destruction overtakes them." The whole book is well worth consideration, for besides an essay upon the war and a section of "Leaves from the Notebook of a Visionary," it contains an article, "The Passing of Major P.," reprinted from "The Quest," which is an interesting record of telepathic impression.

#### THE ENEMY WITHIN.

We constantly hear it said that this war is a war against a false idea, an evil spirit of militarism; a war of right against might. . . . But, if this be true, then it means that we are pledged to fight against this same spirit wherever we find it, and that may be where we least suspected it—in ourselves. It means that we are pledged to fight against every triumph of might over right in the social life of our country, and to fight that fight to a finish at whatever cost. It means that we have entered upon an arduous campaign from which there is no turning back, with a foe to whom defeat even in this tremendous European war would not be the final blow. And it means that, whether or not in certain phases of the warfare material force is a necessary adjunct we are committed to wage this spiritual warfare with spiritual weapons, and weapons we scarcely know how to wield because we have done so little real fighting and been willing for so little real training. We are very raw recruits indeed.

From "Amor Vincit Omnia," by LILIAN STEVENSON.

IN venomous natures something may be amiable, poisons afford anti-poisons; nothing is totally or altogether uselessly bad.—SIR THOMAS BROWNE.

#### THE PSYCHIC TELEGRAPH.

##### MORE MESSAGES AND SOME SUGGESTIONS.

From a bundle of radiograms forwarded by Mr. Wilson, who states that his "New Wave Detector" has been repaired and is again active, we take for this week's issue, by reason of their general interest, the following communications. It will be seen that they have a personal application, and it may make the first message clearer if we say that it apparently refers to a conversation which we had with Mr. Wilson some time ago, when he expressed the view that his invention should be made of the most solid practical value, an opinion in regard to which we held certain reservations, feeling that the uses of such an instrument should be as far as possible placed on a level other than that of the purely utilitarian. The message itself will make the point clearer. The second message takes Mr. Wilson to task; but as he is willing that it should be published we give it, leaving our readers to draw their own conclusions.

Mr. Wilson has handed us also messages to Arthur Haines from "R. L. H." (No. 80); to James R. Fenner from "Lily" (81); to E. Symes from "Jimmy Symes" (82). None of these names are known to us. The messages are of a private character, so that for the present we hesitate to publish them.

June 2nd, 11.10 p.m. (No. 88.)

"We assume from what [the Editor of LIGHT] thought that this attitude as to practical matters emanated from you. We cannot be certain. We cannot read the mind of a person who disbelieves our existence . . . yourself . . . for that you have made plain to many. This, however, is not the point; the only [thing] that matters is the furtherance of the cause. We do not entirely disapprove of your attitude as to the desirability of dealing in our messages with mundane affairs, because we recognise that the time has come when these things must become patent to the world, which will never take place to the fullest extent so long as we are content to remain in the old accustomed groove of psychic thought. We are aware that the people at large demand something more practical than beautiful thoughts and kindly words of consolation. We cannot, however, agree that all that is not of hard practical value should be excluded. Already consolation to some little measure has come to many by the messages. Why should others be deprived? No, let these things be (if unhappily they must be at all) in their just proportion, for at best these worldly values are most sordid. Yet perhaps to you and many others they are all in all. . . . Well, Ferdinand von Harrach will see to it. . . . B.

" . . . From Marion Wrottesley. . . . Oh, I think this is all lamentable. I believe that if there was such a thing as a golden key to heaven you would melt it down for its value. If only some woman in the world would protest against this sinking of the good and beautiful for the practical and useful! Oh yes, my friend, I know you are not thinking how much good this wonderful thing can do, but how much valuable knowledge you can drive it to give you, and, believe me, I grieve . . . for you. . . ."

"N. G. S." writes:—

In my last letter on this subject I questioned the probability of a "psychoplasmic pulse" masquerading as an etheric wave, arguing from the working of the New Wave Detector that the medium had possibly been eliminated. I wish now to draw attention to a feature of some of the messages which seems to point to a different conclusion. If you turn to No. 51 (May 29th) you will find these incoherencies: "Tch . . . Tch . . . Tch . . . Oh! why are your names so long! . . . Tch . . . Tch . . ." Now turn to No. 58 (May 22nd): "There is someone here wishing to communicate, who is called Elodei. For myself I speak [English?] very little, and my strength for this is not much. Try to send Ivan Ivanovitch." (I have altered the order of words slightly, to make them more intelligible.)

Of these two radiograms the first shows clearly an abortive attempt to transmit a difficult name beginning with (or containing) the letters "Tch." The words "Oh! why are your names so long!" is a despairing cry not meant to be transmitted at all. The second, I think you will agree, is addressed to two different people, the first sentence being meant for Mr. Wilson, the second doubtful, the third certainly not. It is spoken to a spirit standing by.

From these facts we find that the following are all equally



## THE MIRACLES OF PRAYER.

The case of Henry Young Stilling has become a text in most orthodox books on the subject of prayer. He was a physician in the Court of the Grand Duke of Baden, the intimate friend of Goethe, who, impressed with his remarkable experiences, urged him to write an account of his life.

Stilling desired to study medicine at a university, and in answer to prayer to know which he should choose was directed to Strasburg. In order to attend that school he required a thousand dollars, and he had only forty-six; yet with this he started on his journey, freely relying on heavenly aid. On reaching Frankfort, he had only a dollar left. He made his case known by prayer. Walking along the street he met a merchant, who, learning his purpose of attending the university, asked where the money was to come from. Stilling replied that he had only one dollar, but his Heavenly Father was rich and would provide for him. "Well, I am one of your Father's stewards," said the merchant, and handed him thirty-three dollars. Settled at Strasburg, his fee to the lectures became due, and must be paid by Thursday evening, or his name stricken from the roll. He spent the day in prayer, and at five o'clock nothing had come. His anxiety became unbearable, when a knock was heard at his door, and his landlord entered and inquired how he liked the room, and if he had money. "No, I have no money," cried Stilling, in despair. "I see how it is," replied the landlord; "God has sent me to help you," and handed him forty dollars. Stilling threw himself on the floor and thanked God, while the tears rained from his eyes. His whole life's experience was of a like character. He prayed constantly to God, and at the last moment his necessities were supplied.

How difficult it is to suppose that God interested Himself especially in one of thousands of students, overlooking the others, equally poor and needy, and as earnest in their efforts! How easy to suppose that an angel friend, foreseeing the great capabilities of Stilling, interested himself, and by influencing this or that mind smoothed the way, and furnished the means he imperatively needed. It will be remarked that at no time were his necessities exceeded. No one gave him lavishly, or more than sufficed for his urgent needs.

The Rev. H. Bushnell, in his "Nature and the Supernatural," refers to an interesting incident he learned on his visit to California. A medical man had hired a house of one room, in a new trading town established the previous year, agreeing to give a rent of ten dollars a month. When the pay-day came he had nothing to meet the demand, nor could he see whence the money was to come. Consulting with his wife, they agreed that prayer, so often tried, was their only hope. They went accordingly to prayer, and found assurance that their want would be supplied.

When the morning came the money did not. The rent-owner made his appearance earlier than usual. As he entered the door their hearts began to sink, whispering that now, for once, their prayer had failed. But before the demand was made, a neighbour came and called out the untimely visitor, engaging him in conversation a few minutes at the door. Meanwhile, a stranger came in, saying, "Doctor, I owe you ten dollars for attending me in a fever, and here is the money." He could not remember either the man or the service, but was willing to be convinced, and had the money when the rent-owner again entered. The same explanation applies here as to the preceding.

The following indicates not an answer to the prayer, but a direct communication. It is related by Dr. Wilson, of Philadelphia:—

The packet ship, "Albion," full of passengers from America, was wrecked on the coast of Ireland, and the news was that all on board had perished. A minister near Philadelphia, reading a list of the lost, found the name of one of the members of his congregation, and went immediately to inform the wife of the sad fact. She had been earnestly praying during the voyage of her husband, and had received assurance of his safety amid great danger. Hence, to the astonishment of her pastor, after he had informed her of the shipwreck, and showed her the list of names of those who were lost, she told him that it was a mistake, that her husband had been in extreme peril, but was not dead.

transmitted: (a) a normal message; (b) words spoken casually in spirit-land; (c) a "despairing cry" or thought. This transmission of casual speech was characteristic of the early dialogues between Amen-rā-mes and Him of Tehuti when no instrument was being used. The transmission of stray (or subconscious) thoughts (c) is characteristic of experimental telepathy. The incoherence of the first radiogram and the complaint of insufficient strength in the second suggest the need of a great effort of concentration, which was also claimed by Amen-rā-mes.

Thus we see that deliberate and designed communications are mixed up with flotsam and jetsam of word and thought—and all expressed in the Morse code. I wish to know, therefore, if spirits speak to each other, or think within themselves—in the Morse code! Or does Mr. Wilson, receiving these various thought-waves telepathically, convert them, in his subliminal mind, into those "new" waves, whatever they be, which cause the sounds (in the Morse code) which he so patiently interprets? Is this the reason why "Belfast," with Mr. Wilson's mind full of war news, came out as "Belfort"?

I conclude, on the present evidence, that the radiograms come to us from the astral plane, and are part of a concerted attempt to provide a mechanical mode of communication without transmission through a medium; but that, none the less, whatever Mr. Wilson thinks and whatever the spirits may think, a medium is necessary, and Mr. Wilson is that medium. The working of the instrument is a problem still unexplored, but this experiment might be worth trying: let someone take charge who is ignorant of the Morse code, and write down dots and dashes as he hears them. We might then, perhaps, learn if a medium is required, or not, for the conversion of spirit-thoughts into radiograms.

We may add that the name Elodei (or Elodee) in the message referred to by "N. G. S." has been recognised as that of the departed wife of a gentleman who has already received messages from Mr. Wilson. It is really "Elodee." Beyond the reference quoted no message has been received in this name.

## THE REINFORCEMENTS OF THE DEAD.

[A correspondent calls our attention to the recent poem, "Les Renforts de la Mort," by Emile Cammaerts, the Belgian poet, and asks that we shall give a translation of it. Some of our readers may not agree with its general sentiment—that is the poet's affair—but we have put it into English stanzas for the benefit of those who may not have read it.]

There goes an army silent, strange,  
Upon its viewless way—  
A host of shadowy forms that haunt  
Our memories night and day.

No drums betoken its approach,  
Nor any trumpets blow,  
And when our ranks are stricken down  
Its numbers larger grow.

Women and children march in it—  
A march that never tires;  
Its generals are prattling babes,  
Its privates grey-haired sires.

It fights a battle of its own—  
No gun nor sword it wields,  
Ignoring all the modes and rules  
Of earthly battle-fields.

Our sufferings bring it newer strength;  
By our defeats it gains;  
It brings us glory as it fights  
That never fades or wanes.

It goes unharmed by shot and shell,  
It mocks the flashing blade,  
And stronger after every fight  
Its forces are arrayed.

It is the Army of our Dead,  
Slain by the foeman's hand,  
Whose mute battalions reinforce  
The soldiers of our land.

Put love into the world and Heaven with all its beauties and glories becomes a reality.—RALPH WALDO TRINE.



When the next tidings were received it proved that her husband was among the passengers, and had been in great peril, but that he had escaped, and was the only one saved.

There could be no connection between the wife's prayer and the safety of her husband, but the state of mind induced by prayer allowed her to receive the message of his safety.

The celebrated artist, Washington Allston, refined and sensitive to a fault, had at first to struggle with great difficulties and endure the pinchings of poverty. At one time he was reduced to the want of even a loaf of bread for himself and his wife. In despair he locked himself in his studio and earnestly prayed for assistance. While thus engaged there was a knock at the door; he opened it and a stranger appeared, who inquired if the artist still possessed the beautiful painting, "The Angel Uriel." Mr. Allston drew it from a corner and brushed off the dust. The stranger said he had greatly admired it when it was on exhibition, and inquired the price. The artist replied that as no one seemed to appreciate it he had ceased to offer it. "Will four hundred pounds purchase?" said the stranger. "I never dared ask one-half of that." "Then it is mine," exclaimed the visitor, who explained that he was the Marquis of Stafford, leaving the artist overwhelmed with gratitude.

Where the answer to prayer follows so directly the appeal, we may suppose that the intensity of thought may affect directly the individual who responds. Thus, when Allston was so despairing, his thoughts would go widely forth, and the Marquis of Stafford, having seen the painting, and desiring it, might have the thought of it reawakened, and be thereby drawn at the special time to the artist's studio. Of course, the case is also open to the direct intervention of angelic messengers, for all this class of facts intimately blend, and are controlled by the same general laws, and it is difficult to determine to which of the two causes they should be referred. The door that admits angelic beings makes the influence of thought waves also possible.

The cure of Melancthon by the prayers of Luther is well known to the students of the Reformation. The former had been given over to die, when Luther rushed to the deathbed of his loved friend with tears and exclamations of agony. Melancthon was aroused and said: "Oh, Luther, is this you? Why do you not let me depart in peace?" "We can't spare you yet, Philip," was Luther's answer. Then he bowed down for a long hour in prayer, until he felt he had been answered. Then he took the hand of Melancthon, who said, "Dear Luther, why do you not let me depart in peace?" "No, no, Philip, we cannot spare you from the field of labour," and added, "Philip, take this soup, or I will excommunicate you." Melancthon took the soup, began to revive, and lived many years to assist the sturdy reformer with his facile pen. Luther went home and told his wife in joyous triumph that "God gave me my brother Melancthon in direct answer to prayer."

Now, such a cure would be called faith cure, or magnetic healing. The state of feeling induced by long and fervent prayer was the source of magnetic power, and therein, and not through the direct intervention of God, was the prayer answered.

Bishop Bowman gives the following account of the unexpected recovery of Bishop Simpson when he was supposed to be dying:—

I remember once, when there was a conference at Mount Vernon, Ohio, at which I was present, Bishop James was presiding one afternoon, and after reading a despatch saying that Bishop Simpson was dying in Pittsburg, asked that the conference unite in prayer, that his life might be saved. We knelt, and Taylor, the great street-preacher, led. After the first few sentences, in which I joined with my whole heart, my mind seemed to be at ease, and I did not pay much attention to the rest of the prayer only to notice its beauty. When we arose from our knees, I turned to a brother and said, "Bishop Simpson will not die; I feel it." He assured me that he had received the same impression. The word was passed round, and over thirty ministers present said they had the same feeling. I took my book and made a note of the hour and circumstance. Several months afterwards I met Bishop Simpson, and asked him what he did to recover his health. He did not know, but the physician said it was a miracle. He said that one afternoon, when at the point of death, the doctor left him, saying that he should be left alone (by the doctor) for half an hour. At the end of that time the doctor returned, and noticed a great change. He was startled, and asked the family what had been done, and they replied, "Nothing at all." That half-hour, I find, by making allowance

for difference of localities, was just the time we were praying for him at Mount Vernon. From that time on he has steadily improved, and has lived to bless the Church and humanity.

—From "Psychic Science," by HUDSON TUTTLE.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### I.—EXPLANATORY.

I have recently commenced a series of experiments having for their ultimate object the discovery of the composition of psychoplasm, the emanation which surrounds the medium and sitters, and which is the invisible link that transmits the forces resulting in physical phenomena. I am carrying out these investigations from time to time as opportunity permits, and, with the concurrence of the editor, I propose to publish the results in *LIGHT* as I go along. My reason for not waiting until the conclusion of the investigation is that I may receive from interested readers some degree of help—useful hints from observations they may make at sésances. I therefore invite anyone who may come across any unusual phenomena connected with physical manifestations, such as the effect of varying kinds and degrees of light, effects due to different chemical substances placed in the psychoplasmic field, electric and magnetic effects and so on, to communicate with me through the editor of this paper. I will carefully consider any such messages and put them to practical test if relative to the investigation. Of course, in research work of this kind no results of value can be predicted. We are delving into the unknown and have to take our chances. And the reader need not be surprised if the experiments to be hereafter detailed are not described in logical sequence—the kind of sequence that is possible when all the material is at hand and results gathered together. Furthermore, much as I would like to concentrate on psychical research, I cannot do so at present. I intend, however, to be as thorough as circumstances permit.

In this explanatory article I wish to say a little about the medium and circle, who are co-operating with me. The medium is Miss Kathleen Goligher, of Belfast, a young lady sixteen years of age. She is assisted—and powerfully assisted—by her father, brother, three sisters and brother-in-law. The circle is an ideal one inasmuch as perfect family harmony prevails, each member looking upon Spiritualism as the most solemn and religious phase of life. Needless to say, no question of money enters into consideration. The phenomena given through the medium and circle are certainly the most powerful and varied of their kind in Ireland, and I am assured by competent critics that they are not surpassed in the British Isles. The sésances are held in an uncarpeted upper room used for no other purpose. Each sitter has his own chair. Hands are joined throughout in chain formation. A red light, from a gas jet enclosed in glass, can be varied at will. All the phenomena, without exception, are produced without contact.

The variety of the raps is notable. Their intensity varies from the gentlest tap to blows such as might be produced by a sledge-hammer. There are single knocks, double knocks, treble knocks (two fast, one slow), volleys of raps, imitations of tunes and dances (the latter including the sand dance, from the kind of shuffling produced)—in fact, every kind and combination of rap it is possible to imagine. In addition, there are several specialities such as the imitation of a bouncing football (most perfect in sound-quality), imitation of a match being struck, imitations of a man walking and a horse trotting. Levitation of the table is common. A handbell is taken up and rung. A tin trumpet is waved to and fro. The reader will, therefore, recognise that from the physical point of view the range of phenomena is all that could be desired, and I wish publicly to express my thanks to the medium and circle for the opportunity they are giving me of carrying out the experiments.

SOME men are so anxious about the means of living that they leave themselves no time to live.



## THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

## A DIRECT VOICE SEANCE.

We have before referred to the mediumship of Mrs. Roberts Johnson, concerning whom we have the following (abridged) report from a Whitley Bay correspondent:—

On the 28th ult. a successful séance was held at the house of Mrs. M—, Whitley Bay, Northumberland. There were fourteen sitters besides the medium. Three trumpets were employed, and notepaper and a pencil were placed in the centre of the circle on the floor for direct writing.

The proceedings were opened with a hymn and prayer. After a little while rappings were heard. Then a very old friend of the medium's, A—, announced his presence by producing sounds imitative of the sawing of timber, which were distinctly heard by each one present.

One of the sitters, Mr. S—, recognised the voice of his late father, who gave his full name and a message. Mr. S—'s son also spoke, giving his name through the trumpet.

Then another voice was heard, and the name given through the trumpet (H. T—) was recognised as that of a young man belonging to Whitley Bay who was killed while fighting for his country. He said, "Good evening, R—," and made a request that we should ask his mother to our next sitting. Another of the sitters, Mrs. B—, felt something strike her lightly on the head. It was the pencil and paper; on the latter a spirit friend had written a message. Mr. Duguid (the chief spirit operator at Mrs. Johnson's sittings) said it was a message from her mother, which was found to be quite correct when at the close the lights were relit. Mrs. B— also received a verbal message concerning the health of her daughter.

Another voice was heard calling through the trumpet, giving a name and asking for Mr. S. R—. The name was not known; and the speaker explained that he was Mr. R—'s guide. Mr. R— then asked, "Are you the solicitor?" to which he replied, "Yes, but I am not giving advice to-night!" which provoked laughter. This voice was very loud and distinct.

Mrs. M—, the lady at whose house the séance was held, recognised through the trumpet an uncle, J. A—, also her husband. After the singing of a favourite song of his ("In the Gloaming"), the voice remarked, "It brings back old memories."

J. R— then spoke through the trumpet to Mr. W. R—, remarking how much he enjoyed visiting the home circles. This was an ancestor of Mr. W. R— of three generations ago. "Granny P—" (Mr. W. R—'s grandmother) also spoke.

Mrs. W. R— received a reassuring message from M. W—, telling her that she was being cared for; also a voice was heard giving the name of J. A— to M. M—, adding that it was that of a spirit guide.

Mrs. R— received messages from three different spirit friends—her mother, brother, and a Dr. B—, the latter giving her advice concerning her health.

The writer (D. W. J.) of this report was much surprised and delighted to hear the voice of his father, who said he was happy and making progress.

I have only given the initials of the various names, but in each case the Christian and surname were given in full.

The meeting was a success from first to last, and our thanks are due to Mrs. Roberts Johnson and her band of spirit workers for their earnest efforts in spreading the happiness and comfort that come of knowledge of the reality of spirit return.

Mr. A. W. Brown writes:—

It gives me much pleasure to testify to the successful results of a Direct Voice séance on May 9th to which Mrs. Roberts Johnson invited a lady friend, Mrs. R—, and myself. Twelve voices manifested, ten of which were recognised, being those of relatives and friends. Proofs of the genuineness of the phenomenon were the pure Doric—the inimitable Scottish accent—in which some of my relations addressed me, and the fact that they referred to family affairs of which only I and they were cognisant. The séance lasted more than two hours, during which time

physical manifestations occurred. David Duguid, who in this life was a famous Glasgow medium, was much in evidence and I talked with him of our last meeting in Manchester, when he gave one of his painting séances, a short time before he passed over. . . . Direct Voice phenomena are so helpful and evidential, bringing comfort and happiness to us, that the wonder is that more mediums of this order have not been developed.

## SPIRIT INTERCOURSE AND SWEDENBORGIANISM.

Mr. James McKenzie, whose lectures on the Laws of Spirit Intercourse will be fresh in the minds of many of our readers, has addressed the following letter to the editor of the "New Church Magazine":—

SIR,—Allow me to acknowledge receipt of "New Church Magazine" with your kindly criticism of my recent lectures, and to express my pleasure in reading your comments, which are devoid of any bitterness.

In answer to your remarks "that all that the lecturer disclosed can be found in the teachings of Swedenborg," and that "it is to be regretted he should advocate the practice of seeking for intercourse with spirits which, as is well known, has such unhappy and disastrous effects both on body and soul," I should like to say that it has been my privilege on several occasions to speak with Swedenborg, who has revealed to me that some of his opinions and teachings while on earth have been greatly modified, especially with regard to the dangers of spirit intercourse.

Besides this fact, which may interest you, there is the hopelessly materialistic condition of the people of the present day, who fail to appreciate spirits, or a spirit-world, and if I can bring this fact to their conscious understanding I will feel I have rendered them a great service.—Yours, &c.,

J. MCKENZIE.

## A GENERATION AGO.

(FROM "LIGHT" OF JUNE 13TH, 1885.)

The od or odylic fluid permeates through, impinges on, and irradiates every atom of the human body when manifesting itself under normal conditions, either by giving elasticity, vigour and buoyancy to the whole body, or by firing the intellectual organs with bright and original thoughts, or the emotional with feelings, good or the contrary.

This grand connecting link between the spiritual and corporeal man—the od force, as it has been called by Baron von Reichenbach, its discoverer—is generated in ample volumes in the body by the natural processes of primary and secondary assimilation, the necessary chemical changes, the respiratory processes, and the other elaborations of the body. It is a force analogous to, yet different in many respects from, the other known forces of the physicists. It is not light, nor heat, nor electricity, nor magnetism, although with these it is always more or less conjoined. In crystals and the human organism it exists, and is manifested in its own pure and simple form of od. In motion it is not so rapid as that of light, but passes through solid bodies more quickly than heat. It radiates from all bodies, animal, mineral, and vegetable, in every direction, and when seen in the dark, by good sensitives, all bodies appear like transparent crystals, and all of a glow. Distance limits not its power; nor does space mark out its boundaries of action. From experiments made, it impinges a rather disagreeable warmth from the moon and the other planets of our system, but a grateful coolness from the sun and the fixed stars. Like terrestrial magnetism, it is polar in its distribution; the North Pole being negative and cold, the South positive and warm.

With regard to the body, the brain is the great source of odic irradiation, and from that focus the fluid streams to, and through, every part of the body. In the right hand the force is negative and cold, and emits a blue light from the fingers; in the left it is positive, and warm, and from the fingers a light of a red or orange colour, more or less, prevails.

This force ever tends to an equilibrium; hence disturbances in odic circulation, or its abnormal accumulation in vital organs, give rise to symptoms and pathological states adverse to those of health in its most lively forms.

—From an article on "Natural Sensitives," by Samuel Eadon, M.D., M.A. (Edin.), Ph.D.



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## A PLANT EMBLEM.

The relationship between man's human nature and his lower animal instincts may be beautifully likened to that which subsists between the stem and the root of a plant—between that part which is of the earth and that part which lifts itself above the earth. The illustration, if thoughtfully pursued, goes far towards unifying some of the misunderstanding between evolutionists and anti-evolutionists. Human nature is evolved from brute nature as the stem with its leaves and blossoms is evolved from the root; but just as the root grows downward and the stem grows upward, so the universal law of the survival of the fittest operates inversely in man as compared with its effect on animal creation. It is one and the same force in each case, but acting in different directions. With the animals the fittest to survive is the one with the most brute strength; with man, the fittest to survive is the gentle and loving, however otherwise it may seem at first sight. In each case there must be a survival of the fittest, for to suppose otherwise would be to contradict a mere truism; but the "fittest" has an opposite meaning when applied to really human nature as compared with its meaning when applied to the animals, or, what is the same thing, to the animal instincts in man. The triumph of brute strength is degrading in man: of that we have had sufficient terrible proof of late, and it may be actually as well as metaphorically spoken of as an earthly and downward principle. Man's higher nature is such that its evolution is accomplished by love and gentleness and all that from an animal point of view would seem contrary to victorious triumph in the struggle for existence, just as from a root's point of view—if we may so put it—the ascending efforts of the stem might seem retrogression rather than progress, for the root's ideal of progress is to struggle downwards in precisely the opposite direction. It is, perhaps, because the stem is so inseparably one with the root—man's human and animal nature are so intimately blended—that we are apt to be misled, and regard the root growth as our model and the triumphs of the downward efforts of brute force as "kultur."

The plant emblem is full of further significant illustrations bearing on the same subject. The new world which the above-ground portion of the plant enjoys, and which is unknown to the root, suggests the new plane of consciousness which man attains to, while still retaining the old earth-bound animal nature as the radical basis of his being. Then, too, the beauty of the coloured stem, its highly organised leaves, and flowers, and fruits, as compared with the comparatively uniform root—which, nevertheless,

has its modified counterparts of the leaves—these things, and many others are full of suggestiveness as to the allied and yet dissimilar natures of man as a spiritual being and man as a mere part of animal creation.

Thus considered, the plant gives us an object-lesson, clear according to the proportion of our insight, which affords a more lucid representation and philosophy of our relationship with the animal world than a learned lecture or treatise on evolution could convey to our minds. It shows to our very eyes the possibility, or, rather, the actuality, of the apparent paradox involved in the dictum with which we commenced—that survival of the fittest works in opposite directions in the several cases of spiritual aspiration and animal instinct.

Other botanical details expand and extend the emblem, as, for instance, the frequent modification of the stem of plants into a creeping stem, throwing out fresh rootlets downward into the ground, typifying in a forcible manner the natural tendencies of so many to yearn for the earth, and the old root state from which we have evolved, and to be out of touch with other natures which follow higher impulses and boldly ascend, careless of what their radical animal instincts may fain persuade them is the right direction for growth and development and success.

Do not these considerations of the plant emblem hint that the Preacher of old had a clearer glimpse of the mysteries of creation than we are apt to assume, when he expressed himself in words that seem to follow almost naturally after the parable of plant life is realised—"Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?"

## THE DARWINIAN ILLUSION.

In that remarkable book, "Evolution and the War," by P. Chalmers Mitchell, F.R.S., D.Sc., just issued by John Murray (2s. 6d. net), we find the following passage, in which the author sums up his conclusions. It has an intimate bearing on our Leader this week which, by the way, was written before the book was received:—

Writing as a hard-shell Darwinian evolutionist, a lover of the scalpel and microscope, and of patient, empirical observation, as one who dislikes all forms of supernaturalism, and who does not shrink from the implications even of the phrase that thought is a secretion of the brain as bile is a secretion of the liver, I assert as a biological fact that the moral law is as real and as external to man as the starry vault. It has no secure seat in any single man or in any single nation. It is the work of the blood and tears of long generations of men. It is not in man inborn or innate, but is enshrined in his traditions, in his customs, in his literature and his religion. Its creation and sustenance are the crowning glory of man, and his consciousness of it puts him in a high place above the animal world. Men live and die, nations rise and fall, but the struggle of individual lives and of individual nations must be measured not by their immediate needs, but as they tend to the debasement or perfection of man's great achievement.

Let me sum up my argument. It is asserted that war is just, necessary and admirable, and that this proposition is a deduction from biology. In the words of Von Bernhardi: "Wherever we look in Nature we find that war is a fundamental law of development. This great verity which has been recognised in past ages, has been convincingly demonstrated in modern times by Charles Darwin." I hope to have succeeded in showing:—

1. That even if the struggle for existence were a scientific law, it does not necessarily apply to human affairs.
2. That modern nations are not units of the same order as the units of the animal and vegetable kingdom, from which the law of struggle for existence is a supposed inference.
3. That the struggle for existence as propounded by Charles Darwin, and as it can be followed in Nature, has no resemblance with human warfare.
4. That man is not subject to the laws of the unconscious and that his conduct is to be judged not by them but by its harmony with a real and external not-self that man has built up through the ages.



## SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

BY E. WAKE COOK.

## IV.—THE SUPERMAN.

The one constructive point in Nietzsche's destructive pseudo-philosophy is the idea of the Superman of whom we hear so much. The human race is to be transcended, as man has transcended the animals. But before going further into this question we must glance back at the religion of the future touched on in the last article. The need for a new development of Religion is crying one. In the questions raised by the war Christianity speaks with two voices. There is the aspiration of the angels for peace on earth, but the aspiration has remained unfulfilled; while Christ's statement that he came not to bring peace, but a sword, has been abundantly verified. Then we have the God of Battles of the Old, and the Prince of Peace of the New Testament; and we have such texts as "Resist not evil," which serves for the gospel of Tolstoy, and the motto of many beautiful souls. But Christ himself resisted the evil of the money-changers in the Temple with exemplary vigour. Such contradictions have split Christianity into numberless warring sects, and have infected our whole outlook. A contradiction cleaves through the whole fabric of our thought. We have our Sunday formal religion and our week-day practical religion, the religion of altruism and the religion of egoism, and these are a permanent source of hypocrisy. Altruism and egoism are both absolutely essential to our well-being, and to the divinely appointed work we have to do in the world. So the religious and ethical task of to-day is to organise the whole body of our thought with consistency and thoroughness; and we must not allow ourselves to be hampered by isolated texts, such as that quoted. Christ's teaching was admittedly incomplete; "I have many things to say unto you, but ye cannot bear them now"; and we were promised that the Spirit of Truth would be sent to teach us these things. Well, since then for two thousand years the ever-flowing fount of inspiration has been open to all open minds, and we have ample knowledge to organise our thought without the aid of Supermen or Mahatmas. We have but to read and interpret the Divine Revelations of the Principles of Nature.

Beginning with ethics, we must realise that morality is a progressive science; and that each task of humanity, each stage of progress has its own appropriate ethics. These range up from the ethic of the rough pioneering work of to-day to the Millennial morality adapted only to a higher race and more harmonious environment. We need the personal, the social, the national and the international ethics. By applying Millennial ethics to present conditions and the human beings of to-day, we are plunged into perplexity or hypocrisy. The one aim must be to work towards the higher ethic. We must not only regard the Divine Idea as it blossoms in our mind as an ideal to be attained; we must also regard Nature's own way of compelling or inducing us to carry out our tasks. If we regard only the ideal of universal peace, and turn our cannon into steam-ploughs, we should go down before more virile and less civilised races; we should be unable to take under educative tutelage the lower races, or open up their lands, and the world-purpose would be frustrated by the very best meaning people—the pacifists who are so largely responsible for this terrible war. We must take Nature as a whole as God's expression of Himself. We must reverently read the utterances of all the Christs of history; and knowing how imperfectly their words have been reported, we must read their acts also as throwing light on their words; as we have seen Christ telling us to resist not evil, while he resisted it so vigorously in the Temple. We should take the sacred books as a whole, and not particular texts, such as "Love your enemies." We may forgive them, and act generously towards them; but we can no more love them than we can love good and evil alike. God Himself is represented as punishing His enemies, those who do not His will, with appalling severity. So we ought to use our God-given senses, and all later inspirations to correct those old-world teachings which have brought

such chaos into our thought, and given us such a multiplicity of creeds, which set men quarrelling when they should be co-operating.

Having seen that the present-day task of humanity is universal organisation, as the foundation for true civilisation; and that our moral and spiritual tasks are those which form main planks in our Spiritualist platform, we are in a position to "transvalue all values," which Nietzsche with his twilight vision was not. Whatever promotes the Organisation of Mankind has Nature's benediction, as it is, in religious phrase, doing the Will of God; and whatever opposes this great work is not only wrong but ludicrously futile. We can now see the relation of the idea of the Superman to this purpose. Nietzsche, with his usual short sight, thought the production of Supermen the supreme end and purpose of existence. Whereas the Superman is latent within us, awaiting but the suitable environment to come into full manifestation, on this plane or the next; while Nietzsche's Napoleonic Superman, dominating the "herd," would arrest that general upward movement of the whole mass of humanity which should be the real aim of all social endeavour. This general upward movement would better the conditions, and the race at the same time. Hitherto we have crucified our Supermen; or as conquerors they have crucified us; or as teachers we have opposed, ridiculed or utterly neglected them. The latter is the case with our Superman Andrew Jackson Davis, who is comparatively little known or appreciated, and it will take the world from fifty to a hundred years to come abreast of him. All that is needed for the elevation of the race is to be found in his wonderful writings. He laid the foundations of the latest science of Eugenics, and laid them with far deeper insight than those who are working at this science have attained. Mr. Bernard Shaw, after all his preaching of Socialism and other 'isms, confesses that little good is possible until we can produce Nietzsche's Superman; and he proposes to produce him on the principles of the stud farm! It is such sciolists who have the public ear, while Jackson Davis, who explored both the physical and the spiritual foundations of this science years before, is unheeded and unknown. He shows us that there are three main conditions essential for the general elevation of the race: (a) The first is that a man should be rightly born, then he will not need to be "born again." This opens up the whole question of love and parentage. Our great teacher, in the second and fourth volumes of "The Great Harmonia," has thrown much light on these difficult and delicate subjects, and his views will be summarised in the concluding article. The professors of Eugenics will blunder badly if they try to introduce the principles of the stud farm into this profound matter. The best thing they can do is to correct sickly sentimentalism and introduce a little of Nietzsche's "hardness" into legislation, to prevent the unfit, such as the mentally deficient, the insane, and the diseased from propagating their kind. This matter is so serious that Alienists tell us that we shall all be mad together in a few generations if we do not stop the breeding of insane parents. It is because Nietzsche believes that Christianity fosters the preservation and the propagation of the unfit that he rages so furiously against it, as tending to the degradation of the race. There can be no doubt that mistaken kindness to the unfit may bring terrible suffering on the innocent offspring, and the sins of the fathers and mothers may adversely affect the stock for generations. This is one of the grains of truth underlying Nietzsche's monstrous perversions. He would produce fine predatory animals; we would produce grand, all-round men and women, with high mental and spiritual activities functioning in perfect bodies. A deeper understanding of the Divine essence, Love, is needed. Love grades from mere blood-love or passion, right up to the Divine; and when there is the right harmonial love between two physically fit human beings the offspring will tend to surpass the parents. These spiritual elements come not, as yet, within range of eugenics, but they are vital. (b) The second condition is perfect sanitation; the observance of the Golden Rules of Health; and more perfect education. (c) The third is the all-round improvement in the economic conditions. When this deadly war is over there will rage a milder but still a devastating war between Capital and Labour. Indeed, it rages now, when even a temporary cessation of work means death



to their heroic brothers at the front. This internecine strife will press heavily on the non-combatants, especially the wives and children. "It will rage for years, will be intensely demoralising, bring Society to the verge of chaos, and prevent us reaping the full benefits of the awful sacrifices of this Kaiser-made war. Now, as I proved some time ago in these columns in a series of articles on "Spiritualism as Social Saviour,"\* had men only carried out the teachings of the Father of Modern Spiritualism, given seventy years ago, all these troubles would have been avoided. Industrial conditions would have been elevated to harmony, without any fidgety Governmental interference or increase of officialdom. This vital matter will be touched on in the next article.

Meanwhile we as Spiritualists must remember that the real Superman is within us, awaiting the supra-conditions and environment of the next plane of our sempiternal existence, to burst into full and harmonious manifestation. Glimpses of the supernormal powers of the latent Superman within have been abundantly revealed by Modern Spiritualism. There is the quasi-omniscience of Jackson Davis, which enabled him as an uneducated youth to dictate a wonderful work showing a range of knowledge and scientific unity of principle far beyond the powers of a whole academy of scientists, philosophers, historians, theologians and social reformers. In the common experiences of the circle we have glimpses of clairvoyance, clairaudience, telepathy, telesthesia, and other phases of the latent Superman's powers, in addition to the priceless power of communicating with those gone before. While these things are ignored our philosophers are playing Hamlet without the Prince; and their systems of thought are ludicrously inadequate and out of date. These supernormal powers shine dimly through the phenomena of genius; and as social conditions improve, and marriages are more harmonious, and offspring more finely organised, the powers of genius will become the normal possessions of the race. The knowledge of these glorious latencies of light should urge us so to cultivate and refine our organisms that these inspirations may flow freely into our consciousness, giving us the powers of genius, and bringing that inner peace which the outer world can neither give nor take away.

#### NON-MYSTICAL WAR PROPHECIES.

Not all the prophecies foreshowing the war were of the occult or mystical order. So far back as 1852, as a correspondent points out, Mazzini foreshadowed the war of to-day. Here are some extracts from an essay which appeared in that year:—

The map of Europe has to be remade. That is the key to the present movement; herein lies its initiative. Before acting, the instrument for action must be organised; before building, the ground must be one's own. The social idea cannot be realised under any form whatsoever before the re-organisation of Europe is effected, before the peoples are free to interrogate themselves, to express their vocation, and to assure its accomplishment by an alliance capable of substituting itself for the absolute league which now reigns supreme.

If England persist in maintaining a neutral, passive part she will have to expiate it. A European transformation is inevitable. When it shall take place, when the struggle shall burst forth at twenty places at once, when the old combat between fact and right is decided, the peoples will remember that England stood by, an inert, immovable, sceptical witness of their sufferings and efforts. The nation must arouse herself and shake off the torpor of her Government. She must learn that we have arrived at one of those supreme moments in which one world is destroyed and another is created, in which, for the sake of others, and for her own, it is necessary to adopt a new policy.

We are glad to think England did not stand by "an inert, immovable, sceptical witness."

Even Lord Fisher must be included amongst the prophets. In 1905, it is said, he placed on record in a letter to a friend, his "conviction that there would be war with Germany in 1914, and that Captain Jellicoe would be the Admiralissimo."

LIFE is a pure flame and we live by an invisible sun within us.—SIR THOMAS BROWNE.

\* LIGHT, May 26th, 1912, and four following numbers.

#### CALIFORNIA NEWS: THE PANAMA-PACIFIC EXPOSITION.

INTERESTING LETTER FROM MR. W. J. COLVILLE.

Mr. W. J. Colville, writing from California, says:—

It is just one year since I left the shores of Albion (May 6th, 1914) on a peaceful day before the cry of war had rent the air, and now, after an absence of twelve eventful months, my thoughts are turning strongly toward my native land, which is always home to me, regardless of how widely I may wander. As I receive many kind and extremely welcome letters from personal friends who are among your regular subscribers and I cannot reply directly, as I could wish, to all these gracious missives, I am intruding on your space, with your kind permission, to thank publicly my correspondents among your readers, and at the same time offer a few items of news from the far Pacific Coast, which, owing to two great Expositions, over five hundred miles apart, is now a great centre for tourists from all quarters of the globe. Living in California at present seems like living everywhere at once, for people turn up daily from almost all over the earth. During the past winter and the present spring I have encountered friends from various parts of Great Britain and Australia, as well as from nearly every part of the United States and Canada. The Exposition in San Francisco is magnificent on a colossal scale; the exhibits are almost innumerable, and include many objects of intense scientific interest which have never been shown anywhere before. The comparative smallness of the display in San Diego is largely compensated for by the extreme beauty of the grounds and buildings. Music in both cities is a glorious feature. Prosperity is evident on every hand. All business is thriving and increasing, and it is pleasant, indeed, to be able to report no extortion at hotels or elsewhere. Prices are strictly moderate and accommodation uniformly excellent. The terrible war, which we all trust may end speedily, having diverted travel westward, in place of an immense exodus to Europe from American ports, this season the tide is flowing swiftly and voluminously to the Pacific Coast. Interest in spiritual work is increasingly great, and though, owing largely to the floating character of the population, permanently organised work is not particularly conspicuous, meetings of all descriptions are largely attended and liberally supported. I have to go about a good deal, and I speak in all sorts of places and before all kinds of audiences, so I get a good opportunity for making observations. I am very frequently asked in letters from England concerning prospects six thousand miles away, and I can truthfully say that living expenses are very moderate, and beautiful homes can be secured at small outlay in California, but I should not like to advise persons with no means of support to trust entirely to luck in this great sea-girt country, for while work is plentiful; the enormous rush of workers during the present year has flooded the labour market so that positions are not usually more numerous than applicants. Growth is manifest everywhere and a large percentage of people are unquestionably in comfortable circumstances. The past winter has been mild with abundant rain, therefore prospects for all harvests are exceptionally bright. Whenever the war is over I shall be glad to return to England and do whatever I can in the field of spiritual upbuilding. I am convinced that a mighty spiritual wave of general enlightenment will immediately follow the awful wave of international conflict now spending its tempestuous fury. Though many of the old workers in the spiritual field have crossed the mystic border, several are still active; and many new workers are continually coming to the front. The many friends of Mrs. Cora L. V. Richmond are rejoicing at her restoration to something like her old-time vigour. She has recently emerged from temporary seclusion to celebrate her seventy-fifth birthday anniversary, and to introduce to the world a wonderful book embodying a vast amount of profound teaching emanating from her inspiring guides, "Psychosophy." This impressive volume is exciting considerable interest and discussion, and is circulating widely all over America. LIGHT is by no means unknown on the Pacific Coast, and I am glad to say that some of your deeply interested subscribers, after reading their copies, place them in public libraries, where they are always welcomed and attract the attention of many new readers.



## KINDNESS TO THE DEAD.

At no other time than the present, we imagine, would it have occurred to any minister to preach such a sermon as that recently preached in St. Paul's Cathedral by Archdeacon Holmes from the suggestive text "Blessed is he who hath not left off his kindness to the living and to the dead" (Ruth ii. 20). The Archdeacon began with an allusion to an article in a leading daily paper which stated that "the French are very kind to their dead" and implied that we were far less so. He agreed. In the provision made for our soldiers at the front we were kind to the living, both to their bodies and souls. We were also "very kind" to what our Saxon ancestors called the "Soul-haus," or "Soul-house" of the departed, but were we equally kind to the soul itself? After the soul had passed through the gate of death could we do nothing more for it? Who dared order us to limit the Divine action after death in answer to prayer! As he pronounced over the dead the sacred words "Dust to dust" he did not believe that all was over. They were growing flowers and he believed he could help them in their growth.

They have a right to my prayers for their growth—a right I am defrauding them of if I refuse or withhold those prayers. I can at least ask for them growth in their rest, or if you prefer the Bible word "sleep"—that sleep which tells of life (for a sleeping man is a live man); that sleep in which the departed, like the living, do not stop growing; that sleep which is the beauty-sleep of the little child who has passed away into the true Child-land, and the refreshment-sleep of the war-tired soldier who has died at his post—that rest and refreshment essential for perfect growth both here and hereafter; that "sleep which shall me more vigorous make to serve my God, when I awake" into the fuller vision upon which the rested eyes of the soul can gaze, even the Beatific Vision itself.

We no longer "look death in the face" as George Herbert's "uncouth, hideous death," but as Henry Vaughan's "dear beauteous death, the jewel of the just." We no longer associate it only with the face so long connected with skull and crossbones, and with ugly skeleton, but with some sweet mother face, the mother face the tiny infant will look into and see its Heaven therein. . . . Let us pray for the fallen. Let us, like our Allies, be "very kind to the dead."

## SPIRITUALISTS' NATIONAL UNION.

Mr. Hanson G. Hey, secretary of the Spiritualists' National Union, Ltd., asks us to publish in LIGHT the following list of nominations he has received for the various offices of the Union, the elections to which will take place at the Annual General Meeting to be held at Hull on July 3rd:—

PRESIDENT.—Mr. G. Tayler Gwinn (London), Mr. J. J. Morse (Manchester), Mr. E. W. Oaten (Sheffield), and Mr. R. H. Yates (Huddersfield).

VICE-PRESIDENT.—Mr. George Tayler Gwinn, Mr. J. J. Morse, Mr. E. W. Oaten, Mrs. M. A. Stair (Keighley).

TREASURER.—Mr. T. H. Wright (Sowerby Bridge).

SECRETARY.—Mr. Hanson G. Hey (Halifax), Mr. A. G. Newton (Southampton).

COUNCIL.—Mrs. A. E. Bentley (Manchester), Mr. Will Edwards (Accrington), Mr. J. Forsyth (London), Mrs. Ellen Green (Manchester), Mrs. Jessie Greenwood (Hebden Bridge), Mrs. Mary Hunt (Barnsley), Mr. John Jackson (New Mills), Mrs. Jamrach (London), Mr. James Lawrence (Newcastle), Mr. A. G. Newton (Southampton), Mr. E. W. Oaten (Sheffield), Mr. G. E. Owen (Pontypridd), Mrs. M. A. Stair (Keighley), Mr. W. Dowell Todd (Sunderland), Mr. George F. Tilby (London), Mr. W. H. Tozer (West Bromwich), Mr. C. E. H. Wann (Hull), Mr. C. J. Williams (London), Mr. Councillor J. T. Ward (Blackburn), Mr. Robert H. Yates (Huddersfield).

Withdrawals may be made up to June 18th and should be sent to Mr. Hey at his address, 30, Glen-terrace, Clover Hill, Halifax.

Mr. A. G. Newton sends us a copy of certain alterations in the Union's Articles of Association, which, as they have received the necessary backing, he purposes moving at the next annual general meeting. The principal changes are in Articles 27 and 28. These, if carried, will entirely reconstitute the

Executive Committee. The four officers—President, Vice-President, Treasurer and Secretary—will be elected at the annual general meeting from the floor of the house as now, but the other members of the Council (to the number of fourteen) will be elected by post, seven by the societies' delegates (i.e., representative members) from among themselves, and seven by and from the ordinary members of the Union (who, as they provide almost half the income of the Union, should, Mr. Newton holds, be entitled to a half representation). For this purpose the country will be divided into seven electoral districts as follows:—

(1) Ireland, Isle of Man and Scotland. (2) Northumberland, Durham, Westmoreland and Cumberland. (3) Yorkshire. (4) Lancashire. (5) Derby, Nottingham, Lincoln, Stafford, Leicester, Rutland, Worcester, Warwick, Northampton, Cheshire, Shropshire, Anglesey, Carnarvon, Denbigh, Flint. (6) Huntingdon, Cambs., Norfolk, Suffolk, Bedford, London, Oxford, Buckingham, Hertford, Essex, Berkshire, Middlesex, Surrey and Kent. (7) Sussex, Hampshire, Wiltshire, Gloucester, Dorset, Somerset, Devonshire, Cornwall, Hereford, Monmouth, Glamorgan, Carmarthen, Cardigan, Pembroke, Merioneth, Brecknock, Radnor and Montgomery.

## EARTH AND HEAVEN.

The philosopher sat in his study, and the archangel Michael appeared before him.

"Man of earthly wisdom," said the angel, "have you attained knowledge of what you desire?"

"Yes;" and the philosopher spoke confidently.

"Wish, then. Your wish shall be granted."

"Give me wealth."

The philosopher was inordinately rich.

"Are you content?"

"No. I was mistaken."

"Wish again."

"Give me power."

The philosopher was the most powerful man in the universe.

"Are you content?"

"No. I was mistaken."

"Wish again."

"Give me supreme intellectual insight."

The Riddle of the Universe was solved by the philosopher.

"Are you content?"

"No. I was mistaken."

When the philosopher next spoke, it was with doubt and humility, "Would you help me?"

Then for the first time the angel smiled.

The philosopher and the angel stood on a burning, sandy plain. A man lay on the ground before them. He was crying feebly for water, his mouth was open and dry. The angel knelt down by the man and relieved his thirst. The philosopher stood watching, motionless, silent.

Again the philosopher was in his study and the angel with him.

"Do you know now what you desire?"

"I think so." Then, more earnestly, "I feel sure I know."

"Wealth?"

"No."

"Power?"

"No."

"Intellect?"

"No."

Then the philosopher's eyes grew bright, and there was a tremor in his voice as he spoke.

"Grant that I may do what I saw you do. I pray you take me to some being who is thirsty, that I may relieve his distress."

GERALD TULLY.

## ANSWERS TO CORRESPONDENTS.

WILL the correspondent who sends us a lengthy message in automatic writing note that it was unaccompanied by name or address and could not, therefore, be used in any circumstances.

E. A. WILLIAMS.—Your letter, although signed, was unaccompanied by any address. This was evidently an oversight, but we shall be glad to have the information.



## SIDELIGHTS.

"Towards Racial Health," by Norah H. March, B.Sc. (G. Routledge, 3s. 6d. net), appeals to us strongly as being an honest and courageous attempt to deal with a very difficult subject—that of sex, with special reference to the instruction of the young. Parents and teachers will find herein food for reflection and much wise advice, for the author has read widely and has included in the book valuable material derived from her own experience, with the result that the volume before us is one that can be heartily recommended.

"Thought Ships" (G. Bell and Sons, Limited) is hardly an elegant title, but it contains some profitable reflections. "I reach above to glimpse the beauties of a spiritual rose," writes the author, Dorothy Grenside, in the Dedication, . . . "a faint reflection have I brought below, and that I give you now." The book has an appeal based on its simple and earnest presentation of its message, which deals with, amongst other matters, Love, Prayer and the Law of Compensation.

Hypnotic suggestion has, it is stated, been found to be the most potent remedy in cases in which soldiers, although not hit by shells, have, as a result of the concussion, suffered from temporary loss of memory, sight, smell, and taste. A physician in one of the London army hospitals is reported to have described the treatment as follows: "The patient is seated in a chair and is brought by the operator into a slight degree of hypnosis in the ordinary way. He is told to clear his mind of all other thoughts and to concentrate on the single subject of his cure. If, as often happens, his vision is affected, he is told quietly and firmly by the operator that the defect has been cured and that once again he can see clearly. In some cases a single séance is enough; in others, the treatment may have to be repeated several times. In practically all cases, however, great improvement, if not a complete cure, has eventually resulted."

"To whom," asks Dr. Haden Guest in the June "Theosophist," "are the great social changes due—the changes in thought that when translated into terms of earth transfigure the face of the world?" His own reply to the question is that it is the seers of the ideas behind the facts of every day who are the makers of revolutions. The reflection of the vision they have seen is the driving power behind the movements they initiate. "For there in the world of ideas, still eternal, dwells the perfected vision of the man for whom life is no longer a problem, no longer a perplexity, but a splendour of serene achievement." This is the opening thought of a very striking article, which goes on to deal with the new standpoint at which society has arrived and the new horizons that open before it. Other noteworthy contributions are "Spencer versus Mill: A Criterion of Belief," by Abdul Majid, B.A.; "Dreams as Detective Agencies," by M. Krishnaswami Aiyar; and "Ancient China and the Elixir of Life," by F. Hadland Davis.

"Modern Astrology" (L. N. Fowler & Co., 6d.) for this month deals with the present world-crisis from an astro-philosophical point of view in an article entitled "The Melting-Pot." The article is thoughtfully written, and emphasises the value of national horoscopes in determining the destiny of nations. In "What is the Zodiac?" an effort is made to meet certain difficulties in connection with the astrological classification of the divisions of the Zodiac. The figure for the summer quarter (sun's entry into Cancer) is given, and judged to be "not very favourable for nations, governments, and monarchs in any part of Europe." This summer, we are told, is likely to be colder than the average.

"Mars: the War Lord," by Alan Leo (L. N. Fowler and Co., 1s. net). This little manual is the outcome of three lectures delivered before the Astrological Society early in the present year. It is concerned with the symbology of Mars and its esoteric significance in relation to the stupendous happenings of to-day. It teaches that for the nation, as for the individual, Mars signifies the struggle between the material and the spiritual—the

renouncing of worldly power and possession for the light of wisdom and truth. The author has at heart the purification and re-establishment of the ancient science of astrology. He would remove it from the sphere of mere "fortune telling," proclaim its underlying truths, and make it a subject of serious study. The book concludes with an interesting series of war horoscopes. Other manuals dealing with the remaining planets are promised.

## SPIRITUAL ARMAMENT.

In the court of your own consciousness do not admit the thought that you are at enmity with any other individual. Even if you have been wronged or slighted, never allow yourself to acknowledge the fact by any feeling of resentment or retaliation. The sentiment of hatred will embitter your life and take the sweetness and joy out of your spirit. Let wise old Marcus Aurelius teach you how to rise above pain. He said: "Do not suppose you are hurt and your complaint ceases; cease your complaint and you are not hurt." Someone has said, "Vanquish your hatreds." That is good as far as it goes, but surely it is better not to feel hatred; not to acknowledge even to yourself that you have fallen so low as to permit yourself to tolerate such unhappy sentiments! Envy, hatred, malice, uncharitableness, or even what is sometimes called "righteous resentment," are emotions which hurt those who are swayed by them, and, boomerang fashion, do them more hurt, reactively, than they can possibly do those against whom they are directed. Therefore, should you realise that such feelings have entered your heart and are inspiring your thoughts, strive earnestly to carry out the advice which Ella Wheeler Wilcox gives and—

Rid your heart of all ill-will—the ill-will which begrudges any life its benefits, or wishes disaster upon anyone—and fear nothing.

Avoid people whom your best instincts and judgment tell you are not desirable associates, but send them good thoughts for a better life, and put away bitter enmity from your mind.

We cannot love the unlovable, but we can wish them to become lovable, and mentally urge them to be so, instead of hating them for their repellent qualities. Fear no man's curse. It cannot cross the circle of Infinite Love unless you break the chain by thoughts of hate. If you go around clad in an armour of love toward all, you are absolutely safe; but if there is a weak spot in that armour (hate toward one person) you, like the hero in ancient history, who was shot in the heel, are liable to be vanquished.

However skilled and strong art thou, my foe,

However fierce is thy relentless hate,

Though firm thy hand, and strong thy aim, and straight

Thy poisoned arrow leaves the bended bow

To pierce the target of my heart, ah! know

I am the master yet of my own fate.

Thou canst not rob me of my best estate,

Though fortune, fame, and friends, yea love, shall go.

Not to the dust shall my true self be hurled;

Nor shall I meet thy worst assaults dismayed.

When all things in the balance are well weighed

There is but one great danger in the world—

Thou canst not force my soul to wish thee ill:

That is the only evil that can kill.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

FRATERNITY.—Do we really, practically and habitually realise that the individual life of each one to whom we are united in real fellowship mysteriously enriches our own lives and also the lives of all in heaven and on earth? How marvellous to think that when we are really united in spirit the life of the whole community in heaven and on earth throbs through our pulses, so that we receive infinitely more than we give!



## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently 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.

## The Origin of the Soul.

Sir,—When I said "N. G. S.'s" second letter was distinctly good but very materialistic, I meant, of course, that it was good from the materialistic point of view, and not that the Spiritualist school of thought would find it convincing. I hope he will not think I wish to retract my compliment. His last letter is a falling away, because in the imaginary conversation he gives he is not fair to the arguments in mine of April 27th, which he distorts, more or less humorously, and then says I am in difficulties. This is an old device in controversy.

However, he now tells us plainly that he stands on the bedrock of agnosticism in regard to the origin of individual souls. It might be good for all of us to have more of this spirit of agnosticism, we should then possess less arrogant dogmatism. But after one has been searching hard for truth for many years, most of us begin to form definite opinions. I think it is good to have definite opinions and right to hold them strongly enough to allow them to shape one's conduct in life, keeping always an open mind. That is my position. I do not profess to know, but my ideas have become sufficiently systematised to submit them to criticism, which I welcome.

In my letter, published May 8th, I suggested that evolution was a response to deliberate modifying spirit impulses from the Universal Mind (God). It is reasonable to assume, because supported by observations of both physical and intellectual manifestations, that each new impulse would have to assimilate with, and therefore be affected (intentionally as part of the process) by the preceding impulses, acting and reacting one upon the other. The full fruition of a new impulse need not and would not be immediate, nor uniform in its development. Hence I do not see any antagonism to this theory in the fact that occasionally some of the earlier impulses cover temporarily the later, and therefore that there should occur a "throw back," an atavism such as mentioned by "N. G. S." in his last letter. An exceptional reversion to an earlier form is no proof of the absence of a directive intelligent force. A tailed man is certainly indicative of a tailed (probably simian) physical ancestry. It throws no light, however, upon the method of evolution, which, it is well to remember, is a process and not a cause. I hold strongly that man's physical ancestry does not involve that his distinctive spirit must have come along the same lines.

"N. G. S." states that spiritual propagation seems to involve two necessities, infinite divisibility of the spirit and its perpetual renewal. The latter does not follow from the former, because if infinitely divisible no renewal is required. But it does necessitate the former, as I state in "Whence Have I Come?" page 48, section 6. In fact, nearly all the points raised in this correspondence are dealt with, more or less briefly, in that book.

I repeat that in studying the evolution of man (I crave permission to be dogmatic on this point), the non-recognition of Primordial Mind was the great blunder of modern (Western) science. And another stumbling-block was the difficulty of recognising the reality of an etheric or spirit substance. The extract from Hudson Tuttle's writings in LIGHT of May 22nd is very apropos to this discussion.

Mme. Isabelle de Steiger correctly interprets my letter, and I agree when she says that the idea of a Primordial Mind from which all things have been evolved is not a materialistic notion. That Mind is, in my opinion, the manifestation of a sentient Being—God. The difference between this and some other conceptions of God is that in the latter He is outside and apart from the Universe, in the former He is the Universe. This is, I know, a very ancient idea of God.—Yours, &c.,

RICHARD A. BUSH.

June 1st, 1915.

Sir,—“N. G. S.” on p. 153 writes:—

Looking down the long past ages, we see a vista, ever narrowing in the distance, of lives growing ever less complex and less like our wonderful selves, yet all of them our ancestors in the direct line, till at the furthest end we catch a glimpse of our earliest and ultimate grandfather—a small speck of protoplasm.

But our “ultimate grandfather,” however far back, must have had a father and mother, and these, again, fathers and mothers, and so on *ad infinitum*.

The only way out of this dilemma is to acknowledge special creation at a certain point of time and abandon the evolutionary hypothesis as usually accepted.

May I ask your correspondent to be kind enough to read the article entitled “Our Many Ancestors,” p. 383 of LIGHT of August 8th last, and give me an answer to it? I have asked so many, but can get no satisfactory reply.

Moreover, it is nowadays denied that the further back we go the less complex were organisms.

As to origins, evolution can never account for the origin of life. It may be true enough of the material body once started, but the spiritual nature has been added to it. To assert that man originated from a primal germ—a speck of protoplasm—does not account for the latter, and its power to develop.

“N. G. S.” in one place sneers at man for proclaiming “what a superior people we were,” and further on says the promise before the race is “a consummation of ineffable grandeur”!

He should read Zahm's “Evolution and Dogma” and the works of J. H. Fabre—the Homer of the Insects—where he will find many objections to the theory of evolution.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

May 13th, 1915.

Sir,—Mr. Turner's otherwise illuminating letter (p. 264) fails in giving an adequate explanation of the subject of which it treats, owing to the different concepts your readers have of the terms “soul” and “spirit.” The theosophical explanation of the sevenfold nature of man is much more easily grasped: Atma, Buddhi, Manas, comprising the higher self; Lower manas, or Desire body, the mental body, the astral body, and the physical body, comprising the lower self. Why call “Spirit” or “Monad” the “Soul”? Mr. Turner says, “for the sake of clearness.” I venture to differ with him. I think the Spiritualist teaching far more simple, clear and decisive, viz.:—

1. The physical body, or outer vehicle.
2. The soul, which man shares in common with the lower animals.
3. The spirit, or the man himself, the thinker, the Divine essence, the Ego, that which persists eternally in all states, even in its representative character as male or female.

Why cannot we all be agreed on this? It would save so much confusion.

Again, Mr. Turner's phrase, “When the Universe goes out of manifestation,” is certainly borrowed from theosophical literature and finds no place in the revelations of Spiritualism.—Yours, &c.,

MABON.

## Prayer and the War.

Sir,—Since Germany has added to her list of “atrocities” the use of torturing poison, and the sinking of hundreds of undefended non-combatants in the “Lusitanis,” &c., I have not felt the difficulty alluded to by “Pacis Amator” in his letter on “Prayer and the War” (pp. 251-2).

All things with us are relative, not perfected as yet, but mixed in motive and action. In the Divine Name there is no place for cruelty, craftiness or greed, so would it not be better for humanity that a Power depending so much on these, and whose idol seems to be brute force, should be, as a ruling Power, exterminated? That is, if after the war the world will see to it that something better, in kind, is put in its place? Humanity has before it an object-lesson in sheer militarism—nurtured in peace times, exploited in war—such as was never before seen. It is a lesson that all of us should learn, and take to heart; so why not pray definitely for success to the arms of



the Allies, and at the same time for the deliverance of the world from such illusions as settlement of differences by war? It seems to me that we may unhesitatingly pray for victory, with this ideal in view, and even claim the answer, in the Name above every other name, which is Love, Righteousness and Truth.

I hope not to be misunderstood. It is not dictating to the Supreme Power that I would suggest, nor even prayer that He should be on our side; rather, it is ranging ourselves upon His—a strong position.—Yours, &c.,

E. A. WILLIAMS.

### The Origin of Evil.

SIR,—Though the above subject has had a somewhat prolonged discussion I venture to suggest that the following is a possible solution of the mystery. In his book "The Substance of Faith," Sir Oliver Lodge asks, "How comes it that evil exists?" and answers:—

Evil is not an absolute thing, but has reference to a standard of attainment. The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above absolute zero is liable to damaging and deadly colds. But cold is not in itself a positive and deadly thing.

In his "Great Harmonia," Volume V., Andrew Jackson Davis says:—

Now, as before affirmed, the human soul (body) cannot be perfectly organised without the two physical brains [viz., the negative animal cerebellum and the positive cerebrum, which latter only is influenced by the spiritual principles].

There are in the animal brain the elements of war, murder, thefts and cruelties innumerable; not essentially so, but because the brain is not inspired and regulated by a spiritual presence.

Like steam within the engine before the engineer comes to direct its operations; or, like lightning, before the spirit of science chained it, so are all the beautiful inherently perfect elements before Wisdom comes to give them a harmonious mould and manifestation.

This would seem to explain the always possible presence of an evil or unbalanced state in the human microcosm. It is this lower brain, this lower man, which supervenes at times, when the spiritual part of our higher brain is not being exercised in expressing or drawing to itself those "angel principles," which Davis designates by the names of Hope, Conscientiousness, Ideality, Benevolence, Reverence, Sublimity, Firmness. It was this lower brain against which Paul appears to have waged a continual war, realising that it was constantly thwarting those "angel instincts," which were budding forth from the higher planes of his self-hood. "Oh, wretched man that I am!" he exclaims. "When I would do good, evil is present with me."

I venture to think that the "origin of evil" is evident. It originates in us and in God; in the microcosm and in the macrocosm; not as an absolute creation, not in essence; but in the non-balanced state of those lower degrees of life and substance which are needed for structural purposes, and while they are being marshalled into forms and scaffoldings for the working out of a Divine or Deific Idea. The higher spirit—that immutable essence, or "golden germ," in the centre of us—seeks the realization of Itself, or its mind, in a system of co-operating and co-acting life based on the inter-dependence of being-hood and a sympathetic cohesion of parts—a system of life, the interaction of which shall bring harmony, joy, ease, knowledge, intelligence to all the co-operating units and which forbids the possibility of any atomic or microcosmic entity living to itself alone, or endeavouring to rule the whole according to its peculiar degree or standard of excellence.—Yours, &c.,

F. V. H.

WHITE ROSE LEAGUE.—Mr. and Mrs. Hugo Ames desire to tender their sincere thanks for the generous offer of a reader of LIGHT to provide free of cost a bed in a home by the sea for a wounded officer.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

## SOCIETY WORK ON SUNDAY, JUNE 6th, &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.—Steinway Hall, Lower Seymour-street, W.—Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions and evidential messages to a large audience. Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 31st ult. Mrs. Mary Davies gave many fully-recognised clairvoyant descriptions and helpful messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembridge Place, Baywater, W.—Morning and evening, Mr. J. J. Morse delivered trance addresses. For next week's services see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith conducted both meetings, the subject of her address in the evening being "The Aura of God." For next Sunday, see front page.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. Prior's uplifting address on "The Message and Glory of the Flowers" was much appreciated. Miss E. Shead presided. Sunday next, Mrs. Mary Clempson, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Jamrach gave an interesting address on "Death and the Resurrection," also clairvoyant descriptions. Sunday next, at 11 a.m., the President; at 7 p.m., Mr. Dudley Wright. Thursdays, at 8, address and clairvoyance.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Flower Service, Mr. Wright, address and clairvoyance. 2nd, Miss Burton, address. Sunday next, 3 p.m., Lyceum; 7 p.m., Miss V. Burton, trance address. Wednesday, Mrs. Harrod, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. A. Punter gave an address and convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King on "Some Psychic Aspects of the Battlefields"; questions invited. Wednesday, 23rd, Mrs. Neville.—T. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Percy Smyth gave an extremely interesting address. Sunday next, 7 p.m., Mrs. Wesley Adams, address and clairvoyance. 20th, Mr. Sarfas. Circles: Monday, 7.30, ladies'; Tuesday, at 8, members'; Thursday, at 8.15, public.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Thomson Nevin gave good addresses and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance; also Monday, 8 p.m. Tuesday, 3 p.m., private interviews; 8 p.m., public circle, also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Mary Davies gave addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach; also on Monday, at 7, 1s. each. Tuesdays, 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; afternoon, Lyceum; evening, uplifting address by Miss Violet Burton. 3rd, address and clairvoyance by Mrs. Marriott. Sunday next, Mr. and Mrs. Hayward. 16th, ladies' meeting, Mrs. Connor. 17th, Mrs. Neville. 20th, Mrs. Pulham, clairvoyance. 27th, Mrs. Greenwood.—A. T. C.

PREKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Richards gave an address on "Astrology"; evening, Mr. A. C. Scott spoke eloquently on "Happiness," and answered questions. Saturday, 12th, 8 p.m., and Sunday, 13th, 11.30 and 7, Mr. G. F. Douglas, of Northampton, poetic messages. 20th, 7 p.m., Mrs. Alice Jamrach.—T. G. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address on "The Power of Silence" and spirit messages by Mrs. Ball; evening, uplifting address by Mr. G. T. Brown, and well-recognised descriptions by Mrs. Hadley. Sunday next, 11 a.m., Mrs. Checketts on "Comfort ye my People"; 6.30, address by Mr. G. F. Tilby. Soloist, Miss Shead.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie; evening, address on "Where are the Dead?" and descriptions by Mrs. S. Fielder. Sympathetic reference was made by the chairman to the passing of our late president, Mr. Gatter. Sunday next, 11.15 a.m. and 7 p.m., Mrs. A. de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45 p.m., members'.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Life on the Other Side of Death"; evening, Alderman D. J. Davis spoke on "Future Life." 2nd, Mrs. C. Pulham gave descriptions. Sunday next, 11.15 a.m., Mr. E. Alcock Rush; 3 and 7 p.m., Mr. G. R. Symons, fourth Lyceum Anniversary. Wednesday (16th), Mrs. S. Fielder. 20th, Mrs. E. Neville.—J. F.



GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. C. E. Sewell spoke on "Growing into a Spiritualist" and answered questions. 1st, Mr. A. H. Sarfas gave an address on "Communion" and clairvoyance. Sunday next, at 7 p.m., Mr. L. I. Gilbertson, F.J.I., address on "Christian Initiation." Tuesday, 8 p.m., Mr. and Mrs. Hayward. 20th, Miss C. D. L. McGrigor.—C. E. S.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Mr. Ashley conducted a good circle; evening, Mrs. Peeling spoke on "The Power of Love," followed by psychometry. Mrs. Bloodworth presided. 3rd, address on "The Word" and remarkably satisfactory descriptions by Mrs. Brownjohn. Sunday next, 11.30 a.m., circle; 7 p.m., Mr. and Mrs. Connor, address and clairvoyance. Tuesday, at 8, circle. Thursday, at 8, Mrs. Bloodworth, psychometry. Silver collection. 19th, at 8, Literary Society.—P. S.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Cotterell gave an address, followed by clairvoyant descriptions from Mr. Evans.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Geo. F. Douglas gave address and messages, morning and evening.—H. E.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Percy Scholey devoted the afternoon to clairvoyance and in the evening gave an address and descriptions to a large congregation.

NORWOOD AND ANERLEY.—Trance addresses and clairvoyance every Sunday evening at 7.30 p.m.—4, Wheathill-road, Anerley. One minute from tram.

TORQUAY.—Trance address by Mrs. Thistleton on "Materialism and Religion," followed by clairvoyant descriptions and messages. 3rd, address and clairvoyance.—R. T.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren; clairvoyant descriptions by Mrs. Letheren.—E. F.

SOUTHEAST.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Horace Leaf gave an address followed by clairvoyant descriptions.—W. P. C.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Truman; address by Mr. Adams, clairvoyant descriptions by Mrs. Truman; good attendance.—J. W.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses and clairvoyance by Mr. R. Davies. Mr. W. H. Peel presided. Very successful Lyceum open session.—E. B.

SOUTHEAST.—SEANCE HALL, BROADWAY.—Mr. Rundle gave inspirational addresses on "The Soul's Bondage" and "Materialisations"; also good clairvoyant descriptions and messages.—C. A. B.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses by Mr. A. E. Taylor and Mr. W. J. Street; descriptions by Mr. H. Mundy. 3rd, address by Mr. F. T. Blake; descriptions by Mr. H. Mundy.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Morning, service conducted by Mr. Eddy; evening, Mrs. Stair gave an address and descriptions, and also named the infant child of Mr. and Mrs. Hitchon.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Trance address by Mrs. Easterbrook on "Righteousness," clairvoyance by Mrs. Dennis, who also sang a solo. The meeting was conducted by Mr. Arnold.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Anniversary services conducted by Mr. F. T. Blake. Morning subject, "Ye are the Salt of the Earth"; evening, "The Millennium, How, When and Where?" 3rd, Mrs. Harvey occupied the platform.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Subjects—morning, "The Greatest Thing on Earth"; evening, "The Triumph of the Spirit." 31st, Mrs. Percy Street gave psychometrical and clairvoyant readings.—H. A. N.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, healing service, Mr. G. F. Tilby; afternoon, open Lyceum; evening, discourse on the text, "In my Father's House are many Mansions," by Mr. Whitwell. Anthem by the choir, which has still one or two vacancies for singers.—S. T.

TOTTENHAM.—684, HIGH ROAD.—The Union of London Spiritualists held their annual conference. In the afternoon Mr. G. T. Brown gave an interesting paper for discussion entitled "Ideas and Ideals." In the evening Mrs. Bryceson delivered an address entitled "The Inner Light," and Mrs. Beaumont gave clairvoyant descriptions. The meetings were very successful.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, an uplifting address on "The Soul's Evolution" by Mr. G. R. Symons. May 31st, ladies' meeting, reading and psychometry by Mrs. Bryceson. 2nd inst., address on "Spiritualism and Christianity" by Mr. Hayward; descriptions and messages by Mrs. Hayward.—E. M.

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