

Light



A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,818.—VOL. XXXV. [Registered as] SATURDAY, NOVEMBER 13, 1915. [a Newspaper.] PRICE TWOPENCE.
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For further particulars see p. 542.

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This Alliance has been formed for the purpose of affording informa-
 tion to persons interested in Psychical or Spiritualistic Phenomena, by
 means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets
 of admission to the lectures held in the Salon of the Royal Society of
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 bers and Associates are admitted free to the Friday afternoon meet-
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Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.
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The subscriptions of new Members and Associates elected after
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NOTES BY THE WAY.

The series of papers contributed by Dr. W. J. Crawford, descriptive of his scientific tests of physical phenomena, have deservedly earned the appreciation of many readers. We have full warrant for our confidence in the reliability of Dr. Crawford and his investigations, since he has placed all the particulars necessary to establish his *bona fides* frankly at our disposal. Moreover, we have been visited by those who were present at some of the experiments. Sir Oliver Lodge, whose attention we called to the matter, writes:—

Dr. Crawford seems to have been making experiments which I have often wished to make about the localisation of pressure reactions when levitations occur. I can express no opinion on the experiments themselves; but the description seems to imply that he claims to have had quite unusual and unexpected opportunities such as I never had the least chance of, nor should I have anticipated them as likely. Hence I feel caution in approving more than the intention and general scheme until I have further knowledge than is derivable from the articles themselves.

* * * *

Sir Oliver Lodge is commendably cautious, and, indeed, if there is one thing in especial in which the ordinary investigator of psychical matters should take pattern by the scientist it is in the matter of circumspection. LIGHT, nowadays, has many scientific readers, and it is a matter of constant observation that none of them takes anything for granted, or finally accepts any statement, no matter how reliable the source, until it has been proved up to the hilt. This means, of course, that the scientific followers of psychical research do not move at the same rate as its more enthusiastic lay disciples demand, but it also means that they do not have to unlearn or recant their knowledge and convictions. This attitude lends stability to a movement troubled at times by the purveyors of weird and eccentric doctrines, the apparent miracle of communication with the unseen being considered sufficient to render anything credible. These and their followers are the people who have later painfully to disgorge a budget of fantastic stuff having no root in reality. Yet even these have their part. In their adventuring they occasionally light on facts that are profitable to those who are building up the framework of the new science and philosophy.

* * * *

Shelley is very often regarded as a materialist, but this view of him is based on some of his earlier poems. In an article, "The Faith of Shelley," Mr. Archibald T. Strong writes of the poet as follows:—

He is, in fact, the most uncompromising of transcendentalists and those—and there have been such—who attempt to

suppress or minimise this tendency, the very soul of his belief, are utterly false guides to his thought and poetry. There was a principle within him, he tells us, which constantly transcended the "Reason" appealed to by the Encyclopædists, and forced him to believe in the immortality of the soul and the existence of a Supreme Power which swayed the universe and suffused it with the spirit of Love. "Reason," he says, "tells me that death is the boundary of the life of man, yet I feel, I believe, the direct contrary."

Those who have studied his poems with insight cannot fail to have discerned that Shelley had a marvellous sense of "worlds beyond," although there is a certain thinness and coldness in his conception of them. Keats would have given a warmer and more human impression of those other worlds had he pursued the same line of thought. But in Keats we find little direct allusion of a psychic character, if we except his references to the wonder world of sleep and dream to which he ascribed his inspiration.

* * * *

We are not quite sure whether Graphology is a science or only an entertainment, but having once submitted our handwriting to a practitioner of the art, and being very pleased with the result, we are inclined to give it the benefit of any doubt. "Character-Reading from Handwriting," by "Grapho," contains both instruction and entertainment, the latter being afforded by numerous examples of the script of notable men. The author observes that the style of writing is conditioned by choice of pen and paper and by the state of health. We might add age and the circumstances of the moment; and it seems to us in our ignorance that these considerations must vitiate to a great extent the worth of graphology as an exact science. What we have ourselves noticed is that, as a rule, the more distinguished a man is the less distinguished is his penmanship. The publisher is the Newspaper Publicity Company and the price sixpence.

* * * *

"Theologians always appeal to faith when reason fails them. They do not, however, fail to appeal to reason when it is on their side." We take these remarks from "The Pilgrim and the Shrine" by the late Edward Maitland, and apply them to the methods of some of our opponents—sadly behind the best thought of the time—who approach the subject of Psychical Research from what is known as the religious side, but who adopt anything but pious methods. When psychical phenomena cannot be disposed of, on the lines of reason, as fraud, faith is called in to assist in consigning it to the regions of diabolism. The method is cheap, easy and convenient. But we have to remember that the scientists of some three generations ago were not above tactics of this kind. When it was no longer possible to pooh-pooh steam locomotion as a fact, it was given out with great seriousness that to travel at the terrific rate of forty miles an hour would subject the railway passengers to a horrible nervous malady. And the medical science of the time even found a name for the disease—it was *delirium furiosum*.

LONDON SPIRITUALIST ALLIANCE.

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

THURSDAY EVENING, DECEMBER 2ND,

WHEN AN ADDRESS WILL BE GIVEN BY

MR. E. WAKE COOK

ON

"THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION."

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

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

The following speakers have kindly promised addresses in the New Year. The subjects will be announced later:—

1916.

Jan. 20th.—Mr. Percy R. Street.

Feb. 17th.—Miss Lind-af-Hageby.

Mar. 16th.—Mr. Angus McArthur.

Apl. 13th.—Count Chedo Miyatovich.

May 11th.—Rev. Arthur Chambers.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, November 16th, Mrs. Brittain (of Hanley) will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

PSYCHIC CLASS.—On Thursday next, November 18th, at 5 p.m., the second of a series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism," by Mr. W. J. Vanstone.

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, November 19th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 19th, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

Members are admitted free to all the lectures and séances. To Associates a charge of 1s. is made for the Tuesday meetings, but no charge for any of the other meetings. Visitors are admitted to all meetings on payment of 1s.

SYLLABUS OF LECTURES TO PSYCHIC CLASS.

THE RELIGIOUS AND PHILOSOPHIC SYSTEMS IN THE LIGHT OF MODERN SPIRITUALISM: MR. W. J. VANSTONE.

Nov. 18th.—"Taoism and Confucianism."

Nov. 25th.—"Thibet and its Spiritual Message."

Dec. 2nd.—"Epicureanism and Stoicism."

Dec. 9th.—"Neo-Platonism."

Dec. 16th.—"Persian Mysticism: The Sufis."

SPECIAL EVENING LECTURES.

Two lectures will be given in the rooms of the Alliance by Mr. H. Ernest Hunt on Thursdays, November 18th and December 16th, at 7.30 p.m., on "Psychic Phenomena and the Subconscious."

THE MEDIUMSHIP OF MRS. EVERITT.

STRANGE EXPERIENCES.

Mr. A. W. Orr, who has had ample opportunities of observing the remarkable phenomena obtained through the mediumship of the late Mrs. Everitt, writes:—

Among the various extraordinary manifestations of the ability of spirit operators to employ forces unknown to us which transcend such of "the laws of Nature" as come within the scope of our experience, the following was one of the most remarkable: A sitting had been arranged to be held at eight o'clock one evening in a town in Derbyshire, at which a certain gentleman, who was very desirous of witnessing some of the phenomena he had heard of, was to be present. A meeting of some committee of the Corporation of the town, which he was obliged to attend, had been fixed for an earlier hour on the same evening, but was not expected to last long enough to interfere with his punctual attendance at the sitting. However, the hour came, but not the man; minutes went by, and some of the sitters began to get restless, and it was suggested that proceedings should commence. A message was given by the direct voice that the gentleman would arrive directly as the spirit people had turned off the lights at the committee meeting, and therefore the members would have to leave. It was also stated in reply to a question that the members had finished their business and were only chatting together. Almost immediately the gentleman came in, full of apologies. He said that he had been unable to get away earlier, though the business had been disposed of, because of the members keeping him engaged in conversation. Suddenly, however, all the lights (electric) had gone out in the room, and so they had had to come away; but the strange thing was that in the corridors of the building and in the offices the lights were all right. He was greatly astonished when he was told of the message that had been given to us on the subject.

I have myself seen the gaslights in a room lowered and raised during a sitting with Mrs. Everitt, but only rarely.

One evening at a séance at my house with Mr. and Mrs. Everitt, at which Mrs. Wilkinson (Mrs. E. H. Britten's sister) and some ten or twelve other persons were present, a fairly heavy chair, without castors, glided rapidly from its position in a bay-window, rather behind Mrs. Everitt, up to the end of the large dining-table round which we were sitting, and began to rock from side to side so that it rested on the two right and two left feet alternately. The room was well lighted by incandescent gas-lights. Having never seen such an incident before, I left my seat and went and stood close by the chair the better to observe its movements, which continued for perhaps two minutes and then ceased. Somebody then suggested that the chair should be moved back to its original place. Very slowly, as though with reluctance, the chair moved backwards; coming in contact with a roll-top desk that stood in the centre of the window, it drew aside and continued its journey to the spot it had first started from.

This manifestation was recognised by Mrs. Wilkinson as that adopted by her sailor brother who died at sea when quite young, and was a frequent occurrence in Mr. and Mrs. Britten's house in London during the lifetime of their mother, when D. D. Home was a constant visitor.

Another curious experience occurred one day during lunch. One or two friends, one a good clairvoyante, were with us, and during the meal the unseen friends gave token of their presence by means of "raps." Towards the end of the meal the clairvoyante stated she saw several North American Indians who appeared to be got up in their "war-paint," and also "Arrow-head," the Indian spirit who had attached himself to Mrs. Britten for many years as a "guide." Presently the clairvoyante said the Indians appeared to be starting on the war-path, and the sound of feet as though running over grassy ground, a soft but clear "pad, pad, pad," could be heard passing round the room behind our chairs, but (except to the clairvoyante) there was nothing to be seen.

It was certainly rather a weird combination of the very commonplace incident of an ordinary midday lunch in modern Manchester with an extraordinary manifestation of spirit activity so fraught with associations utterly at variance with the circumstances of the moment. After a few minutes the sounds ceased, and someone asked if "Arrowhead" would let us hear him go round the room in his moccasins—a request that he immediately complied with—and we all heard distinctly the peculiar soft shuffling sound that was produced, quite different from that made by the other Indians.

One evening Mrs. Everitt and I were returning from a séance that had been held in another suburb of Manchester, and while we were waiting at a wayside station for the train to convey us home, a voice was speaking to me in a clear whisper. A heavy

goods train came clattering along, making a good deal of noise. After it had passed, I inquired, "Did you hear the sound of the train which has just passed?" as I was curious to know whether the vibrations so set up would be perceptible in the condition in which the spirit speaking to me occupied.

The reply was, "No, the sound did not reach me"; so I assume the waves were too long to affect the consciousness of my spirit communicator.

Mr. Everitt had told me of a little practical joke "Znippy" had played at his house at Hendon on an occasion when he, Mrs. Everitt, and two friends were playing whist, by removing the cards forming one of the "tricks" to a table at a distance from where they were sitting, and it was not till it was found that there was no "odd trick" that "Znippy's" little jest was discovered. One evening in November, 1907, Mrs. Everitt and I were playing Bézique together in my house, sitting at the end of a rather long table. We had taken from the two packs of cards all those numbering from two to six inclusive, and placed them on the table apart from where we were playing. The rest of the cards, sixty-four in number, were played with in the ordinary way of the game. At the last trick, when there should have remained two cards in the talon, it was found there was but one. We counted carefully the cards we had, and found that whilst I had thirty-two, the correct number, Mrs. Everitt had only thirty-one. We looked through the cards we had put out, in the cases and drawer in which the packs were kept, on Mrs. E.'s dress and on the floor, but could not find the missing card. Suddenly the thought occurred to me that "Znippy" had for a joke hidden the card, and I told Mrs. E. what I thought. Instantly, close by me, I heard a whispered "Yes, yes." Mrs. E. asked if my thought was correct, and again the whispered affirmative reply came, heard by both of us. "Did he make it invisible to us?" asked Mrs. Everitt; and for the third time the same reply was given. Mrs. E. expressed the wish that the card should be returned, and again began to count the cards she had. This time she found she had thirty-two cards, whilst I, on counting mine again, found I had thirty-three. Looking through them, I found that somehow a five of hearts had been transferred from the eliminated cards (which were on another part of the table) and inserted among mine. I had twice carefully counted them, and found thirty-two, and had not touched the eliminated cards after so counting them.

Mr. Orr gives another remarkable case of the kind which occurred two days later in the presence of himself and Mr. and Mrs. Herring. He also encloses an account taken from the "Occult Review" of a sitting held at his house on May 10th of the same year. Besides Mrs. Everitt and himself, it was attended by seven members of the Manchester Psychic Research Society (of which he was president) and two friends. It should be remembered that 1907 was the jubilee of the Indian Mutiny.

A MEMORY OF CAWNPORE.

It was about eight o'clock in the evening, the blinds had not been drawn down, so there was plenty of light, as the window faced west and the evening was fine and bright.

We were in the midst of many familiar manifestations, such as direct whispers, the tramping of feet, frequent signals from friends on the other side, termed somewhat incongruously "raps" (for some strong psychics were present and the conditions were very good) when, suddenly, in our midst, a sound was heard that immediately arrested all our attention. For it was the beating of a drum, unmistakably a drum, resonant, regular, and quite distinct. We all heard it and were much puzzled to know what it meant, until one lady cried, "Look at the soldiers! some soldiers are here!" She then, in answer to our questions, described their dress, especially the caps they wore, which were "something like a postman's with a knob standing up in front." As this suggested a period some forty or fifty years ago, the question was put to our visitors, "Were you in the Crimea?" but a single rap on the table negatived this suggestion. "The Indian Mutiny?" was the next inquiry, and it was answered by "Yes!"

It now occurred to some of us, who had noticed the fact in the morning paper, that it was the commemoration day of that event; so with increasing interest we tried to find out in what particular action our visitors had taken part. "Were you at Lucknow?" we asked, but the answer was again "No!"

Meanwhile the drums continued to beat, and the men, with wearied gait, uniforms faded and defaced, their brass instruments hanging carelessly at their sides, were seen to enter a ship. (The use of the word "ship" may I think be easily accounted for when we recall the curious construction of the boats then used in India, with their straw-thatched erections and fantastic sails.) But no light was thrown on the mystery until another lady who was also watching exclaimed, "The boat has sunk! It has gone down!"

This furnished the missing clue. Some recollection of the treacherous firing on the boats by Nana Sahib—boats he had himself provided for the escape of the enfeebled remnant of General Wheeler's heroic garrison and the hundreds of women and children they were protecting—fortunately crossed the mind of someone present, who immediately put the question, "Were you at Cawnpore?" The answer was "Yes!" and the men belonged to the 53rd (or 43rd, we were not quite sure which number was given).

We all sat silent, so thrilling was the moment. Were these, then, some of the gallant fellows who perished in midstream under the guns of the wretch to whose safe conduct they had trusted?—these, the faithful guardians of those hapless women, who, with children in their arms, found death in that awful well at which the white marble angel still weeps at Cawnpore? Two of the members present, it turned out, had had uncles who had passed through the Mutiny, but beyond that there was nothing to connect us in any special way with the event. But the incident will always remain with us as one of the most mysterious of our dealings with the Spirit Land.

Mr. A. J. Sutton, Mrs. Everitt's son-in-law, sends us also some interesting reminiscences, in the course of which, after alluding to the remarkable séance held at his then residence, Woburn House, in July, 1894 (referred to on page 403), he says:—

We were at this time much interested in messages received in a locked writing-desk belonging to Miss Everitt, who became my wife in March, 1895. I desired that a message might be brought by our invisible friends and placed in a private drawer at Woburn House. I placed an initialed piece of paper, dated and marked, in the desk, locked it, and brought away the key. The next day I heard from Mrs. E. that the friends had been unable to transmit the message. Would I come down and place another piece of paper in the desk? On opening the desk I found my first paper had disappeared. I put in the fresh paper, and the first thing next morning I looked again in the drawer at home, when I found at the bottom of the drawer and under other private papers the expected message.

Mr. E. Dawson Rogers had a message conveyed to him to Rose Villa much in the same way.

A GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 14TH, 1885.)

MR. GERALD MASSEY, the poet, is now lecturing in San Francisco. Some thirty years ago Mr. Massey delivered a course of lectures in London on the abnormal phenomena now known as Spiritualistic—his first wife having been a very extraordinary medium. One of his most important and interesting lectures is on this subject, and bears the title of "A Leaf from the Book of My Life." During his absence in the colonies he lectured to large and enthusiastic audiences in all the principal cities. We shall welcome his return to this country.

PHYSICAL EFFECTS THROUGH SYMPATHY.—Dr. Brown-Sequard related recently, at a meeting of the French Academy of Medicine, the following as having come under his own observation:—"A little girl was looking out from an upper opened window, with her arms resting on the sill. The support of the sash gave way, and it fell upon her arms. Her mother, who witnessed the accident, fainted, and some time passed before she recovered; she was then conscious of pain in her arms, on each of which was found a bruise corresponding to those on the child's where the sash had fallen." Coming from a less accredited source, such a statement would provoke a smile of incredulity, but Dr. Brown-Sequard's position in science does not allow of any such way of disposing of a statement which he vouches for.

METHODISM AND SPIRITUALISM.—John Wesley was a believer in the power of spirits to manifest their presence, and of this we have abundant evidence in his writings and those of his contemporaries. At one time he said: "What pretence have I to deny well-attested facts because I cannot comprehend them? It is true most of the men of learning in Europe have given up all accounts of apparitions as old wives' fables. I am sorry for it, and with my latest breath will I bear my testimony against giving up to infidels one of the greatest proofs of the invisible world, I mean that of apparitions confirmed by the witnesses of all ages."

MAETERLINCK ON HUMAN SURVIVAL.

AN ABSTRACT AND A COMMENTARY.

M. Maeterlinck has felt the need of dropping a word of comfort into the cup of the world's sorrow. He has been deeply moved by the thought that so many of the best and ablest of the world's young manhood are being sacrificed to the Juggernaut of war, and lost, as most believe, to the future of the race. He has therefore written an article (in the "Daily Mail" of October 28th) to comfort those who are depressed by this fear.

It will not bring much comfort to those who hope to meet again beyond the gates of death those whose lot it has been to render up their lives. "Do not fear for humanity," he writes in effect, "nothing is really lost. Have you not felt within yourself an access of virtue and courage since the hecatombs began? That is moral force you have gathered and absorbed from the souls of brave men who have died. Have you not found yourself capable of a new and beautiful unselfishness? That, too, has escaped from some slain hero: it *knew where to go*, and has found its way to you." Surely at some moment in the past a stream of wisdom and insight was released, and found its natural home in M. Maeterlinck.

Nothing, he says, is lost. "Life's aggregate never changes; the number of lamps grows less, but the flame rises higher. Our moral world is a hermetically-sealed sphere, even as our physical world." Moral force obeys the law of the conservation of energy. "Our most appalling losses are but spiritual riches flung away for an instant, to fall to ground again in a new form." All the heroism poured out on every side does not leave our planet; the courage of our fighters seems so extraordinary because the might of the dead has passed into those that survive." But the courage shown in the earliest engagements was quite as great. "The man who falls while performing a deed of glory gives us in one solitary and mighty stroke what he would have given in a lifetime of duty and love." It is like a coiled spring suddenly unwound; a whirr of wheels and all the latent energy is set free. Was it not noticed after the Napoleonic wars how the birth-rate rose? What was that but the life-force of the victims returning to vivify new bodies?

"Be comforted," he says (although not in these words); "if your brothers and sons do not survive intact, they survive as moral force and as life-force." But there is small comfort in that. This, he assures us, is what the Buddhists mean by Reincarnation, what the Japanese mean by Ancestor Worship, and the Christians by Revival of Merit. I do not know what this last is, and I have grave doubts about the others. I have no wish to be distributed after death among the human race. It is thus that the traveller expects to survive in the persons of his cannibal hosts.

M. Maeterlinck is satisfied that the individual should perish so long as the race benefits; but I, for one, care nothing for this abstraction "the human race," if I am to be for ever banished from it. He asserts that mankind has in the past always emerged greater and stronger from the most desperate ordeals. There may be some truth in this, but it is certain that a hideous commercial slavery followed our victory over Napoleon, and the extent to which Germany has been purified and spiritualised by her wars is now plain to see! He appears to think there is a fixed quantity of moral force circulating in our systems and feeding our spiritual flames, so that men may fall, but the survivors are raised thereby through a concentration of virtue in a smaller number. How good, then, must have been the world when people were few! And how rapidly we must be deteriorating, as the spiritual stream flows more and more thinly through an ever-increasing population!

In this way does M. Maeterlinck try to prove that, although war is not the "biological necessity" of Von Bernhardt, still it is not quite the biological calamity one might superficially suppose. He does not explain why he has rejected the whole body of evidence for survival as generally understood. Sometimes he is argumentative, but on this occasion he contents himself with stating facts. Being a poet he will not be surprised if ordinary folk take his facts for fancies.

N. G. S.

MR. J. HEWAT MCKENZIE AT QUEEN'S HALL.

A full balcony and well-filled auditorium at the Queen's Hall welcomed Mr. McKenzie's further attempt to interest the outside public in the truths of Psychical Research. Count Myatovich, who wore several of his many Orders, occupied the chair with much acceptance. He congratulated the audience on their bravery in facing the perils of the darkened streets and affirmed his own faith in Spiritual Science as being the most important of which man could know anything. Mr. Eric Godley contributed a fine solo, and Mr. Pinches, F.R.C.O., gave Bach's "Offertoire in C Minor."

Mr. McKenzie presented his subject in a telling way, dealing by way of introduction with the reports which had appeared in the daily papers recently from various leading clergymen regarding man's future state—notably those of the Rev. R. J. Campbell and the Bishop of London in the "Sunday Herald." These men could only offer these assertions from a knowledge of the future life as made known by practical investigators, and not from anything they had learned from the Old or New Testament.

Dean Inge, at a Memorial Service at All Hallows, Barking, last week, said the Bible left the whole position of a future life in a very vague way, but took occasion to denounce "the Spiritualistic superstitions rife among us"; adding that "old wives' fables about ghostly apparitions had been popular always, and everywhere, but that was not the kind of immortality that Christianity taught, or that sensible men would desire. Even when superstition masqueraded in a scientific dress, the less we had to do with it the better." So much for the Dean, who was probably quite willing to accept the statements of those responsible for the New Testament records—people of whom he knew absolutely nothing—and yet refused the testimony of present-day reliable scientific evidence.

This kind of statement had to be met boldly and confuted on every possible occasion: the care of the soul had been left too long in the hands of the Church, it had neglected its work, and now men from the bench and the office and the laboratory were coming forward to testify to the fact of the soul and its activities, during life and after death.

Many questions, verbal and written, were asked and answered, the whole audience remaining to the close of the meeting.

TELEPATHY: SOME SUCCESSFUL EXPERIMENTS.

Mr. J. Howard Williams, "The Cot," Curzon-road, Llandudno, writes:—

In a recent issue of LIGHT some extracts were published relating to the mental telegraphic apparatus devised by me in 1906. I was quoted as having stated that by the application of this electro-mental instrument to the brain, thought waves or vibrations were generated, and these, directed by the will, could be projected in a similar way to Hertzian waves in wireless telegraphy.

The summary of my experiments conducted during the last nine years is, that with this instrument I have been able to secure definite telepathic communication in twenty-five tests in each hundred, as compared with ten per cent. without it.

All the experiments were conducted under the most favourable conditions, and sometimes across great distances. In one case a message of forty words was transmitted and received with only four mistakes. But it is significant that a similar experiment was almost as successful without the instrument, and I must further admit that some of the most remarkable of our results have been secured without the use of this appliance. The conclusion I have arrived at is that the instrument has no discoverable effect on that power which makes telepathic communication possible, but that by stimulating the brain centres it produces a mental condition that facilitates thought projection.

THE MOTOR AMBULANCE FUND.—We learn that the donations received now amount to some £200. Those who desire to assist in carrying the matter to a rapid and successful conclusion should forward their donations to the hon. treasurer, Mr. J. J. Morse, at 18, Corporation-street, Manchester. Cheques should be made payable to him and crossed "Union Bank of Manchester, Corn Exchange Branch, Motor Ambulance Account."

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

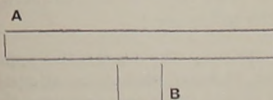
XVI.—A PHOTOGRAPH. PRESSURE UPON THE FLOOR UNDER LEVITATED TABLE.

On Saturday evening, October 23rd last, the circle assembled in my house for the purpose of allowing a few preliminary experiments to be made with the camera. With the table standing on the floor one remarkable photograph was secured. As, however, the experiments were only preliminary, I will not describe it at present. It will suffice to say that, to my mind, the photograph indicates that the psychic fluid issues in columnar arches from the arms of those in the circle, the arches meeting and joining near the centre of the circle, and that from the junction rises a column of fluid which falls over at the summit, descends to the level of the medium's shoulders, and branches off nearly horizontally into her chest. In other words, the fluid circulates. It is a chief point with regard to my experiments that they can be repeated at any time, and I am making arrangements to carry out under rigorous conditions a series of photographic tests, and if satisfactory results are obtained I will ask the Editor to publish examples.

I have long been of the opinion, in spite of the fact that a large reaction was noted in all cases where the table was levitated over a raised platform, that when the table, without apparatus under it, is levitated over a level wooden floor, there is no force on the floor beneath it. I have been of the opinion that when a compression balance is underneath the table, it interferes in some way with the formation of the psychic structure which I have supposed is there. This interfering action I have thought was caused by the balance taking up too much space beneath the table. The hypothesis has occurred to my mind, when I have been reviewing the results of experiments, that close to the floor there may in normal levitation be a region of no pressure whatever. In order to test this I made use of an electric bell device.

Experiment 35.—To see if there is any downward force in the immediate neighbourhood of the floor under a steadily levitated table.

The apparatus consists of (1) an electric bell and wires, (2) a dry battery, (3) the bell-push with button removed, (4) a piece of thin wood 5in. square with a small circular piece let into the bottom of it at the centre, which takes the place of the button of the push.



In the figure, A is the elevation of the thin piece of square wood, and B is the circular piece of wood fixed to it. A piece of red cloth was tacked to the top of A to facilitate the application of psychic force. The piece B rests on the top contact of the bell push, and the consequence is that when a slight downward force is applied to any part of A, electric contact is made and the bell rings. I so arranged matters that the weight of even the little finger resting on any part of the surface of A caused the bell to ring. The total height of the apparatus when it rests on the floor is only about two inches. The table being steadily levitated, I slid the apparatus along the floor to and fro, here, there, and everywhere beneath the table.

RESULT: While the mechanism was beneath the table the bell did not ring, which indicates to my mind pretty conclusively that during normal levitation over a level wooden floor, there is no pressure on the floor; and this in spite of the results which have been obtained with the Avery weighing machine and the compression balance. I believe in the case of the compression balance experiments, as I have already said, that the balance was penetrating or interfering with the psychic structure presumably beneath the table, and I think that in levitation over raised platforms some kind of similar condition is in being.

BELL-RINGING INSTEAD OF RAPS.

That the operators could make use of the apparatus sketched, and that the bell would have rung vigorously if there had been the smallest psychic force upon it, was easily seen when at the conclusion of the levitation I placed it on the floor and asked that replies to questions be given by rings instead of raps. The experiment was carried out in my own house, and the bell was on the piano beside me. Immediately on request the bell was rung, and from then onwards the operators communicated in that manner and seemed to enjoy the change. Likewise, they wished us good-night by long rings on the bell instead of by their usual method.

THE PSYCHIC SIDE OF SERBIA.

THE PROPHECIES OF MATHA OF KREMNA.

In the course of an article on the Serbian situation in the "Daily Telegraph" of the 6th inst., Count Miyatovich, after reviewing the political position of his country, writes:—

I think I ought to mention a strange thing, which may explain the mentality of the people of Serbia. Having lived for five centuries under the rule of the Turks, the Serbians are in some degree fatalists, besides, as Slavs, being highly psychic. They have suffered unspeakable agonies since this newest and most terrible invasion by Austrians, Germans, and Bulgarians. Yet our civilian population, our men and women, bear all the sufferings with quiet dignity and philosophical resignation. They say: "We knew it was coming, and it was to come: but, by God's help, it will pass!"

Many of the intelligent classes in Serbia, and almost every peasant, man and woman, knows about the famous prediction of the Serbian prophet, called Matha of Kremna. In the year 1868 that peasant dictated to the Prefect of Ujitsa and the President of the Court of Justice of the same town his visions of coming events in Serbia. Among other prophesied events, which, on the whole, came to pass, he said that during the reign of King Peter a foreign army would occupy the country, causing the people to suffer terribly.

Just as most Serbian peasants know the ballads about the Royal Prince Marco and Kossovo heroes, so most of them know the predictions of Matha of Kremna. That knowledge did not adversely affect the Serbian soldier. On the contrary, it intensified his bravery, as the only means to frustrate the prophecy was to defeat the enemy. Besides, the prophet of Kremna said also that the Serbians would in the end succeed in driving away the foreign army and delivering the country, making it greater than ever. Suffering greatly at present, all the Serbians are confident that the last part of the prophecy will be fulfilled, as the first part is in the process of fulfilment now. The Serbians believe firmly in the ultimate victory of the Allies, and in the great destiny of their nation.

THE NOONTIDE PRAYER.

A STORY FROM THE FRONT.

In the current issue of the parish magazine of St. Andrew-by-the-Wardrobe is the following remarkable narrative by the wife of the rector:—

I have had a most interesting talk with a former Lady Mayoress who has a son in the fighting line. When she parted from her son she said that she would set aside the hour of twelve noon every day to pray earnestly for him, and he promised to pray at the same time. They have kept their promise to each other.

He wrote home the other day and told her how he had been sent out with an officer and two other men to reconnoitre, and they suddenly discovered they were within range of a hidden gun.

First one man fell wounded on one side of him, and the other on the other side; and the others then threw themselves on to the ground, where they had to lie for six hours with the shots passing over them, until darkness came.

The son was untouched, and, with the greatest bravery and risk to his life, managed to get his wounded comrades to a trench, where he bound up their wounds.

"And," he says to his mother, "the hour when this happened was twelve noon."

Mrs. BRITTAIX, of Hanley, informs us that she will be in London for a few weeks from the 16th inst., the date of her next visit to the rooms of the Alliance (see advertisement).

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A THEORY OF LIFE AFTER DEATH.

In the current issue of the "Hibbert Journal" Mr. J. Arthur Hill gives us a study of Fechner's philosophy of the survival of man, in an article which is not only admirably lucid and informing, but rich in suggestion.

We have on a previous occasion in these pages referred to Fechner and his idea of an Earth-Spirit, a spiritual being of a grade which the earth shares with suns and planets. We get glimpses of the same conception in the teachings of some earlier writers, but Fechner stands alone in the definite and coherent way in which he has presented his thought. There is something majestic about the idea, and to some thinkers, dazzled by the infinities, it has seemed to negative the possibility of human survival—the individual soul, it seemed to these, would be merged in the great ocean of spiritual life, "lost in the general mass." This, it will be remembered, was the contention of Mr. E. Kay Robinson, the naturalist, who some months ago in LIGHT set out his idea of a great spiritual life behind the phenomena of the material Universe, but could see no possibility of the continuance beyond physical conditions of the self-conscious human existence. It was not that its psychical activity became extinct, the skirts of self were fused indeed, but the spirit became, like Adonais, "one with Nature." Fechner goes farther, seeing beyond what, after all, is only one aspect of the question. The human spirits rejoin the Earth-Spirit, but they are not submerged in it. As Mr. Hill puts it, "No cessation of individuality is involved. We continue to exist as conscious selves."

Analogies are proverbially dangerous when they are carried from one grade of life to a higher one, and the argument that as death involves the dissipation of the material form so the spirit, assuming its existence, will similarly disintegrate, is quickly disposed of by the philosopher. It is not that he rejects the method of analogy, but he perceives its limitations when conducted on rigid mechanical lines.

Admitting that the mental life of each individual is closely connected and interpenetrative, he answers the question as to how in these circumstances conscious personality can be maintained by asking another question: "How can the individuality of perceptions and recollections be maintained when they are propagated over the same nerves and mixed up in one brain?"

Yet they do remain distinct. Also notes retain their individuality in a symphony, although the vibrations blend inex-

tricably. Similarly, our spirits, though it might seem that they must by intermixing be merged into homogeneity at death, may really retain their individuality quite unimpaired.

So Mr. Hill summarises Fechner's conclusion, which, by the way, has distinct points of resemblance to the reasoning of Hegel on a similar problem.

On the question of memory, as an essential factor in the perpetuation of personality, the article continues:—

We have admittedly no physiological theory of memory and consequently there is no great difficulty in supposing full memory to be carried over by the spirit when it leaves the body. We do not know how we remember things even now; is it not rather over-exigent to demand explanation as to how we shall remember them then?

Even so, as Mr. Hill points out, this reasoning leaves us at best agnostic, and he proceeds to show how, arguing from the known side of life, Fechner points to the fact of our persisting identity. The old man retains the identity he possessed when a child, although in the meantime his physical organism has been completely changed several times.

In what, physically speaking, does the continuity of personality inhere? It is in this—that the later body has grown out of the earlier one. The body of to-day is the effect of the body and its environment yesterday.

Carrying the argument forward from this point, Mr. Hill shows that the present activities of the body are not confined to producing the body of the moment ahead. The mind is at work acting and acted upon by its environment. Thought is all the time effecting cerebral changes which, in their turn, affect the whole universe in all departments.

The matter which Fechner himself affected was largely in the brains of other human beings, but the sequelæ flow outwards infinitely and untraceably. My own brain is different from what it would have been if Fechner had not lived. My mind partakes of his spirit. He has largely entered into my thoughts. The brain changes which have occurred in me as I absorb a part of his spirit are the basis of his spirit in me.

It is impossible in the small space of an article to do more than glance at some of the leading points of Mr. Hill's presentation of Fechner's doctrine. We found it especially interesting by reason of the light it throws on the problem of after-death conditions, the way in which it connects with communications purporting to come from those in the next life, and the observed peculiarities of such communications and modes of contact. Very full of suggestion is the following:—

The deeper the sleep the nearer the approach to after-life knowledge, which, however, cannot be altogether brought over or back into the present small consciousness, the latter not being big enough to hold it. Death is only a sleep so deep that the spirit goes out of the body entirely, staying out instead of coming back. When we go out and take possession of this "subliminal" we shall remember all that we have forgotten. We only forget it because it went to the hereafter life before us.

In the first stage of his life the human creature sleeps darkly in the maternal womb, evolving from the germ-life a body fitted for the second stage—the self-conscious and relatively independent existence of the ordinary mortal. The third stage promotes him to a higher state of consciousness; he awakes from the comparative somnolence of the stages immediately preceding.

Birth [into physical life] leads us forth to see the world outwardly. Death leads us into the wider vision, to see the world inwardly. . . . The wider body of the third life is asleep and not self-conscious until after death, as the body of the second life is asleep and not self-conscious until after birth. What is it, one may ask, that wakes the third-life body to self-consciousness at death? The answer is that it is precisely the fact of death. Conscious energy is like physical energy—it is conserved, cannot be destroyed and produced afresh. It only changes its place, form and manner of acting, as the body does. When it sinks in one place it rises in another.

Mr. Hill's treatment of his subject is, as we have indicated, especially excellent in its fertility of suggestion. Fechner's theory, as he shows, is strictly scientific. In the light of the latest findings of psychical research, indeed, it has become more than a theory. It rationalises, connects and co-ordinates our scattered and sometimes bewildering facts, and gives us invaluable aid in presenting them as a coherent contribution to Man's knowledge of himself.

ALCHEMY AND ALCHEMISTS.

By W. J. VANSTONE, PH.D.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, November 4th, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in opening the meeting, said that many of those present had heard their speaker with the greatest interest at the rooms of the Alliance, and he was glad of the opportunity of asking Mr. Vanstone to address them in the Salon, as there he would have a larger audience, and his lecture, through its appearance in the columns of *LIGHT*, would reach people in all parts of the world. The subject on which he was to address them was one for which he was almost uniquely fitted. Through his scientific training he knew the value of concentration and was able by his own powers to penetrate to the heart of any subject which he took up, but in addition he possessed a large amount of psychic power which enabled him to get into touch with, and be open to impressions from, people on the other side having similar interests. As an illustration Mr. Withall mentioned that on one occasion Mr. Vanstone was studying an Egyptian temple that contained a room the use of which was a problem. But in a vision which came to him he saw revealed the special purpose to which the chamber had been devoted. It was easy to see how useful such a gift was in studying almost any subject. With regard to the topic of the evening some people looked on alchemists as fraudulent people, others as chemists endeavouring to get at the medicinal value of herbs; others believed that they were really able to transmute metals; and others that they used terms the meaning of which they did not want the people to know. Mr. Vanstone would be able to give them much light on the subject.

MR. VANSTONE, acknowledging the chairman's kind words, said that he appeared before the audience simply as a student. As regarded his mediumistic faculties he was the sternest critic of his own experiences. He had, however, experienced great delight personally in such experiences, and also in sharing them with others. Proceeding, the lecturer said:—

The word "Alchemy" is applied to the study pursued by ancient philosophers for the purpose of discovering the secret of the transmutation of baser metals into gold by means of the so-called Philosopher's Stone, and also of discovering the *Elixir Vitæ* by which human life could be greatly prolonged even if immortality were not actually attained.

The pursuit of this study flourished mainly in the fourth and fifth centuries, but its origin is attributed to Hermes Trismegistus (the thrice greatest), who is supposed to be the Egyptian God Thoth. The Hermetic writings are said by Clement of Alexandria to number more than twenty thousand and deal with such subjects as the laws of the Priesthood, Medicine, Geography, Astrology, Geometry, Magic, &c.

It is possible that the Hermetic writings were seriously studied by the philosophers of the Alexandrian School which flourished in the time of Ptolemy Soter. When the vitality of Greek culture began to flag, the scholars of Alexandria established a wonderful record for learning and original research. They doubtless carried both occult and scientific studies to an advanced stage.

It has been stated that the science of Alchemy originated with the "Fallen Angels." Others trace it to Moses and Aaron, but there seems to be no reason for doubt concerning the Egyptian origin of the original writings, although the term

"Hermes" is the Greek form for Thoth, who was doubtless identical with Mercury.

A work by Albertus Magnus states that Alexander the Great discovered the tomb of Hermes in a cave at Hebron, where was an Emerald Table (known as the Smaragdine Table) on which were inscribed in Phœnician characters these words:—

I speak not fictitious things, but what is true and most certain.

What is below is like that which is above, and what is above is like to that which is below, to accomplish the miracles of one thing.

As all things were produced by the medium of one Being, so all things were produced from this one thing by adaptation.

Its father is the Sun, its mother the Moon, the wind carries it in its belly, its nurse is the earth.

It is the source of all perfection throughout the whole world.

Its power is perfect if it be changed into earth. Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.

Ascend with the greatest sagacity from the earth to heaven, and then again descend to the earth and unite together the powers of things superior and things inferior. Thus will you obtain the glory of the whole world, and all adversity will fly far away from you. This being is the fortitude of all fortitudes because it overcomes all subtle things and penetrates every solid thing.

Thus were all things created.

Thence proceed wonderful adaptations which are produced in this way.

Therefore am I called Hermes Trismegistus, possessing the three parts of the philosophy of the whole world.

That which I had to say concerning the operation of the sun is completed.

This is supposed to be spurious. Still, whether it was written by Hermes, or the person supposed to be Hermes, or not, it undoubtedly contains expressions that convey ideas in common with those of the later alchemists. The Leyden manuscript discovered at Thebes in the third century contains evidence of similar teaching.

The works of Zosimus of Panopolis in the fifth century give us much information regarding the earlier alchemists, from which we learn details regarding the furnaces and the actual methods employed in fusing, smelting, and combining metals, making glass, &c.

In the seventh century the Arabians, having conquered Egypt, carried their influence over Greece and Southern Europe and brought with it much alchemical knowledge. The name of Geber in the ninth century introduces us to the most remarkable of the Arabian alchemists. He contributed largely to the advance of chemical knowledge in distillation, crystallisation, sublimation, and improved furnaces.

At the end of the twelfth century and on into the thirteenth we find Albertus Magnus, Thomas Aquinas and Roger Bacon. The last mentioned stands amongst the greatest alchemists. He studied theology at Oxford and Paris, and joined the Franciscan order, but gave himself to the study of natural science, becoming expert in optics and other branches of physics. He believed in the Philosopher's Stone and thought it could turn base metals into gold and prolong life. He held the importance of sulphur and mercury, and said:—

All metals and minerals, whereof there be sundrie and divers kinds, are begotten of these two, but I must tell you that Nature always intendeth and striveth to the perfection of gold, but many accidents cometh between and changeth the metals, for according to the purity and impurity of the two aforesaid principles, metals are engendered.

It is not to be wondered at that Bacon criticised the theologians of his time and, as a result, was considered to be in league with the devil, and made to suffer accordingly.

Raymond Lully, a Spaniard of noble birth, wrote much that proved him to be a practical alchemist whose labours contributed largely to the art. After Lully the names of Flamel and Valentine appear. The latter is probably one of the most famous of the alchemists. He says in one of his writings ("The Practica") :—

When I had emptied to the dregs the cup of human suffering, I was led to consider the wretchedness of the world and the fearful consequences of our first parents' disobedience. I made

haste to withdraw myself from the evil world, to bid farewell to it, and devote myself to the service of God.

I quote this to show the spirit of the men who entered upon the study of alchemy. Valentine soon found monastic life insufficient to satisfy him, so he added to it the study of alchemy, which he described as the "investigation of those natural secrets by which God has foreshadowed out eternal things." His work in experimental chemistry has been highly valued.

After Valentine we find the names of Ripley and Norton, each of whom contributed valuable work in their attempt to achieve the *magnum opus*; but the most notorious, if not the greatest, name of all is that of Paracelsus, or, to give him his real name, Philippus Aureolus Theophrastus Bombastus von Hohenheim. He was born in Switzerland in 1493, and his father being a physician he was taught the art of medicine. He also studied the occult under Thrithemus of Spanheim. Being of a restless disposition, he could not settle down at the University, so he travelled for several years, visiting most of the cities of Europe. He ultimately became a Professor of Medical Science at Basle. Here he showed a most quarrelsome spirit, and incurred the hatred of the medical men of his time. He soon had to leave Basle, but not before he had exposed the superficiality of the doctors and arraigned their ignorance. He undoubtedly did much real research, and probably became the father of medical chemistry. One author states that he lived like a pig, looked like a drover, found his greatest enjoyment in the company of the most dissolute rabble, and throughout his life was generally drunk. How far this was true it is difficult to say, for others state that "probably no physician has grasped his life task with a finer enthusiasm, or devoted himself more faithfully to it, or more fully maintained the moral worthiness of his calling than did this reformer."

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Following these we have Philalethes, Glauber and Helvetius, all men who discovered many valuable things which paved the way for the chemistry of to-day.

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The names given will appear a strange medley, and you will, perhaps, feel perplexed in deciding what was truth and what was fraud. You will wonder also how it is possible to link some of these names with those that follow in the transmutation of alchemy into chemistry, but the fact remains certain that these led on to the great works of men like Lavoisier, Priestley, Dalton, Newton, Crookes, Curie, and Ramsay, and perhaps it may be found that each and all, good and bad, formed links in the great chain of discoveries building the vast temple of chemical science.

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"When I Zeebold had studied all the characteristics and movements of the heavenly signs, I found from the position of these stars, following natural cause and effect, that the Imperial Power will not be permanently established till the year 1216, when a hero would, by chivalrous daring, bring in the double eagle and wield the empire with renown, making also subject to him Austria, Hungary, and Bohemia, and holding sway over these Kingdoms, while his house also continued to flourish up to the 18th century, when, in the year 1740, there will come confusion, rebellion, and great discord, and the empire be divided into three branches. Italy will suffer want and the city of Rome be laid waste. Thereafter [there] will be a victor [who], by great prowess, [will] possess himself of the double eagle and rule the empire with renown until, at last, the Lion of the North appear and assail the lands with much fierceness; then will the red lion cast the eagle into the vale of darkness and once more rouse the white swan to anger: and he will maintain the empire for a long time till the Great God in his infinite honour and power break it up and make an end of it.

"Thus the prophecy of Daniel will go no further, and in the fulfilment of Nebuchadnezzar's dream will be seen that the end of the world is near."

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As one who has followed with much interest everything that has been published as to the psychic telegraph of Mr. David Wilson, perhaps I may be allowed to make a suggestion upon the subject.

It is only to be expected that so extraordinary an invention should provoke a good deal of incredulous criticism. That has been the case with nearly all new discoveries, for no man having tasted old wine immediately desires new, for he says the old is better. But if incredulity arises even when all opportunities are afforded by a discoverer for verifying his claims by actual experiment, how much more inevitable is disbelief when no possibility of the sort exists. I am not blaming Mr. Wilson for reserving the secret of his indispensable metallic medium, for which he may have perfectly valid reasons, but I mention the circumstance as obviously sufficient to account for a certain amount of the unsympathetic and incredulous attitude which many scientific men may naturally adopt towards the invention.

At the same time there is one way in which evidential proof of a very satisfactory order might be vouchsafed without any divulging of the details of Mr. Wilson's machine, and I would venture to suggest that there is no need for withholding this very simple demand. The earlier messages are stated to have been received in Morse code, and what would be extremely convincing would be a reproduction in facsimile of some portion of any of these messages, as taken down by an independent person, together with the transcription as decoded by Mr. Wilson. This would set at rest any doubts as to whether in the process of receiving through Mr. Wilson himself or in that of decoding by him the personal element had unconsciously played an undue part and interpreted a meaning into the dots and dashes which was open to question.

It is well known how easily that sort of thing may occur without the least intention to deceive. Mrs. Gallup, no doubt acting in all good faith, interpreted, from certain press peculiarities of the folio edition of Shakespeare, long and connected messages which were undoubtedly elaborated by her own subconscious anticipation, for no one but herself was able to interpret the same meanings even when the cipher clue was given. In the same way, without in the least impugning the good faith of Mr. Wilson, it is by no means impossible that he might have unconsciously imported into his "cipher" meanings which were suggested to his mind, but were read into, rather than out of, the Morse symbols. All doubt on this important point would at once be set at rest by the publication of the Morse script as received by an independent person. If the transcription accords with that which any person conversant with the code can derive from it, there would be the strongest possible evidence that the interpretation was not subjective, and that intelligent messages are really received. I hope it is not too much to ask that Mr. Wilson will accept this suggestion and avail himself of the kind offices of LIGHT for publishing in facsimile any fragment of a message received in Morse by an independent person with the psychic telegraph.

If none of the Morse code messages were taken down in code by an independent expert, it would be of some value to have a facsimile of a portion of one as taken by Mr. Wilson himself, though, of course, the evidence against unconscious cerebration would not in that case be so thoroughly conclusive.

Mr. R. A. Bush, of Morden, Surrey, writes:—

I fully appreciate Sir William Barrett's great and useful work in connection with Psychical Research and his sympathy towards the subject, but do we not see in his remarks about the Psychic Telegraph a remnant of the old leaven of "unscientific obstinacy" which characterises so many of our scientists? I do not think an expert in wireless telegraphy will be able to help Mr. Wilson to solve the problem (if one exists) of the messages. I would like respectfully to ask Sir W. Barrett a question. Does he, after reflection, really think that the "loose joints in the connections" or any other defect or accident could possibly produce such a remarkable series of appropriate private and personal messages, some of which, as I have already pointed out, were to people of whom Mr. Wilson was ignorant, from people who were dead of whom also he was ignorant? What really is required is that a considerable number of similar communications should be taken down by several other receivers of good repute.

We shall publish next week Mr. Wilson's reply to Sir William Barrett and other letters on this subject.

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At the same time there is one way in which evidential proof of a very satisfactory order might be vouchsafed without any divulging of the details of Mr. Wilson's machine, and I would venture to suggest that there is no need for withholding this very simple demand. The earlier messages are stated to have been received in Morse code, and what would be extremely convincing would be a reproduction in facsimile of some portion of any of these messages, as taken down by an independent person, together with the transcription as decoded by Mr. Wilson. This would set at rest any doubts as to whether in the process of receiving through Mr. Wilson himself or in that of decoding by him the personal element had unconsciously played an undue part and interpreted a meaning into the dots and dashes which was open to question.

It is well known how easily that sort of thing may occur without the least intention to deceive. Mrs. Gallup, no doubt acting in all good faith, interpreted, from certain press peculiarities of the folio edition of Shakespeare, long and connected messages which were undoubtedly elaborated by her own subconscious anticipation, for no one but herself was able to interpret the same meanings even when the cipher clue was given. In the same way, without in the least impugning the good faith of Mr. Wilson, it is by no means impossible that he might have unconsciously imported into his "cipher" meanings which were suggested to his mind, but were read into, rather than out of, the Morse symbols. All doubt on this important point would at once be set at rest by the publication of the Morse script as received by an independent person. If the transcription accords with that which any person conversant with the code can derive from it, there would be the strongest possible evidence that the interpretation was not subjective, and that intelligent messages are really received. I hope it is not too much to ask that Mr. Wilson will accept this suggestion and avail himself of the kind offices of *LIGHT* for publishing in facsimile any fragment of a message received in Morse by an independent person with the psychic telegraph.

If none of the Morse code messages were taken down in code by an independent expert, it would be of some value to have a facsimile of a portion of one as taken by Mr. Wilson himself, though, of course, the evidence against unconscious cerebration would not in that case be so thoroughly conclusive.

Mr. R. A. Bush, of Morden, Surrey, writes:—

I fully appreciate Sir William Barrett's great and useful work in connection with Psychical Research and his sympathy towards the subject, but do we not see in his remarks about the Psychic Telegraph a remnant of the old leaven of "unscientific obstinacy" which characterises so many of our scientists? I do not think an expert in wireless telegraphy will be able to help Mr. Wilson to solve the problem (if one exists) of the messages. I would like respectfully to ask Sir W. Barrett a question. Does he, after reflection, really think that the "loose joints in the connections" or any other defect or accident could possibly produce such a remarkable series of appropriate private and personal messages, some of which, as I have already pointed out, were to people of whom Mr. Wilson was ignorant, from people who were dead of whom also he was ignorant? What really is required is that a considerable number of similar communications should be taken down by several other receivers of good repute.

We shall publish next week Mr. Wilson's reply to Sir William Barrett and other letters on this subject.

ENTHUSIASM generates energy as naturally as the sun gives forth heat.

SIDELIGHTS.

Will those of our readers who have been in the habit of ordering every year the very handy and useful little Diary issued by the Spiritualists' National Union kindly take note of the fact that owing to several causes outside their control, the Union is reluctantly compelled to suspend the issue of the Diary for 1916?

Mr. E. T. Walkley, of Walsall Wood, sends us a hymn of his composition, entitled "The Battle-Cry," which was sung with great acceptance at the recent annual meeting of the Mid-District Union, Birmingham. It is brightly written, and what it lacks in the finer graces of poetry it makes up in warmth and vigour. In short, it goes with a swing.

Mr. Chas. S. Anderson (Aberdeen) sends us a cutting from the "Scotsman" in which it is asserted that "the verdict on spirit visitations must be 'not proven.'" Solomon had evidently observed the ways of persons who are eager to give a verdict without hearing the evidence, for he remarks (Proverbs xviii. 13), "He that answereth a matter before he heareth it, it is folly and shame unto him."

"E. S.," referring to the article by Mr. F. W. Thurstan on the prophecies of Nostradamus (page 476), asks whether other stanzas than those quoted by our contributor have not a prophetic interest applicable to the present day. We have not a copy of the prophecies at hand, and can only recall some of the forecasts which appear to relate to events of the past—the Great Fire of London, for instance. Perhaps Mr. Thurstan can answer the inquiry.

A letter in the "Observer" of the 31st ult. raises the question of recurring dreams. It refers to a statement by Mrs. Foulkes in her new book, concerning a dream which visits her on the 31st of every October, in which she experiences "with the utmost vividness all the horrors of the scaffold." The subject of periodic dreams is an alluring one, even when the dream (as in some recorded cases) has been traced to some malformation of the brain. But a dream which comes on the same night once a year is a decidedly rare phenomenon.

Dean Inge's remarks at the dedication festival at the Church of All Hallows, Barking-by-the-Tower, have provoked a tremendous amount of discussion, and have been, as the Rev. C. L. Tweedale points out, seized upon with gusto by the rationalists and freethinkers. We do not propose to add anything to the discussion further than to inquire precisely how Dean Inge distinguishes between the apparitions of the Bible and the apparitions of to-day; also how he can accept ancient records of the "supernatural" as indisputable and dismiss modern ones as "old wives' fables."

We have received from the Spiritualists' National Union (30, Glen-terrace, Clover Hill, Halifax) copies of its most recent propaganda publications: No. 16, "What is Spiritualism?" by Lewis Firth—an excellent pamphlet for beginners, full of useful facts and information—and No. 17, "Some Problems Concerning the Next State," by Ernest W. Oaten—noticed in our issue of October 9th (p. 481). With these, which are published at 2d. (post free 2½d.), is also issued a cheap reprint at 1d. (post free 1½d.) of Mr. Gambier Bolton's brief manual of psychology, entitled, "Man—Woman—Know Thyself."

Miss Lilian Whiting has returned from her long tour in Canada over the Grand Trunk and Grand Trunk Pacific Railways. She writes expressing her sense of the courtesy paid her by the officials of the companies, which are, of course, closely associated, the Grand Trunk being the parent of the trans-continental G.T.P. Company. Miss Whiting was given the use of an automobile at each stopping place, and provided with private travelling cars and the special services of the railway officials. Her comfort, in fact, was studied in every way, her tour being undertaken to provide material for a new book on Canada to be ready next month.

In "Facts About Mediumship," Mr. Horace Leaf gives us in pamphlet form a compendium of useful information suitable for inquirers. As a medium, Mr. Leaf naturally has his own point of view on questions affecting mediumship, and there is room for differences of opinion and experience, but certainly mediums should be the prime authorities on mediumship on its more intimate side, at any rate. After showing that the existence of the mediumistic faculty has been both scientifically and historically attested, and giving his definition of what constitutes a medium, Mr. Leaf goes on to consider the helps and hindrances to mediumship, the various forms which it takes, and, lastly, the practical question of its development. The pamphlet is published at 3d., and can be obtained of the author at his address, 183, Upton-lane, Forest Gate.

"S. R. C.," an occasional correspondent, gives the following account of a premonition, which derives much of its interest from the way in which it connects with other and similar experiences. After telling of her anxiety to let her flat—such matters are important in these times—our correspondent proceeds:—

I prayed hard to be helped, and strongly besought any that might be invisibly near me to overcome my difficulties. That day I took up the newspaper to read in the afternoon for half an hour, but was haunted the whole time by a strong, though very pleasant, oriental perfume. I kept taking up the edges of my jacket to see if it came from these, as it seemed close under my nostrils, looked all over the room, &c., but found no explanation of it. The next day someone came on behalf of two Eastern gentlemen connected with their Legation here. They themselves came next day, and they have taken the flat!

ANSWERS TO QUESTIONS.

One question put to Mrs. M. H. Wallis's guide "Morambo" at the rooms of the Alliance on Friday, the 5th inst., related to the case of two ladies who had for a time obtained through planchette communications of a high spiritual nature, a tone which afterwards underwent a most objectionable change. They wished to know why the first pure control could not prevent the second from exercising power. In the meantime they had abandoned the experiments.

In the course of his reply "Morambo," by way of analogy, imagined the outer door of a house being left open. Good friends might be glad to find a welcome, but on the other hand a tramp might enter and relieve the owner of some of his goods. In the same way spirit return did not depend on moral quality; and if the door was opened it might be that not only those whose help we desired but spirits of ill thought and tendency would find an entrance. Though our spirit friends might be able to exercise a certain degree of influence and control it did not follow that they were always on guard. A certain degree of watchfulness and guidance was exerted but now and again an opening offered itself. It might be that those on the earth side had got into conditions which rendered it possible for greater power to be exercised by one of ill disposition.

"Morambo" was inclined, however, to regard the incident referred to as largely of the nature of an accident, an unforeseen occurrence—that through the open door a spiritual tramp had gained admittance. The sitters had done wisely in breaking up the conditions. But sometimes those of riper wisdom permitted such manifestations for some good purpose. Undeveloped spirit people sometimes came to mock, but remained to pray. It was possible in this case that the spirit friends allowed the intruder to manifest with the thought of some greater good that might result. "Morambo" suggested that the ladies should renew the experiment, asking very prayerfully that better conditions might prevail. It might be that the unwelcome visitor might be so influenced that he would cease to do evil and learn to do well.

Another question was whether thought-forms could exist independently of the person who projected them, and also whether the spirit of a person could act independently of his mind.

As to the first part of the question "Morambo" said that it seemed to him that thought-forms were the objective mani-

festation of the indwelling power. It was possible that an individual possessing great powers of concentration might direct his thought to another in such a way as to cause it to impinge on the other's consciousness in an apparently objective form, but he did not think that even a strong objective expression could exist and manifest independently of the individual from whom it emanated. With regard to the second part of the question "Morambo" regarded spirit and mind as closely united. Provided the rapport between the individual and his body were maintained the spirit might be able to project itself and manifest at another place, but that simply illustrated the power of the spirit to overcome the limitations of distance. He could not conceive of the spirit of an individual exercising its power independently of his mind.

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.

Dr. Crawford's Experiments.

SIR,—May I be permitted to express a word of thankfulness for the work of Dr. W. J. Crawford and his medium, as given in the columns of LIGHT?

It is evident that they both bring exceptional and complementary gifts to bear upon the investigation, and they seem to be obtaining a result that is truly wonderful. Nevertheless, such a result is not popular nowadays, and feeds neither the purse nor the vanity of men, but is its own and its only reward. Therefore I would like to add thereto my mite of gratitude.

Seeing that Spiritualism is a link between this world and the next, or between science and religion, it is before all things necessary that we attach our end of the chain firmly to a basis of proved physical fact. We may trust our spirit collaborators to do what is necessary with their end of the chain.

For it seems to be true that Spiritualism without science leads to superstition, just as science without Spiritualism leads to materialism, which ultimates in Prussianism.

In the past Spiritualism has often degenerated into gross superstition, owing to the lack of just such an investigation as that in which Dr. Crawford is now engaged, and which, let us hope, will be printed in permanent form.

The message of Spiritualism seems to be that things temporal and things eternal must advance *pari passu*.—Yours, &c.,

B. M. GODSAL.

London.

November 1st, 1915.

SIR,—As a new reader of LIGHT I would like to express my appreciation of the paper. I look forward with pleasure to each succeeding issue.

With regard to Dr. Crawford's experiments, it would be interesting to know whether the weight of the levitated table is added to the medium only—that is to say, if two mediums were being drawn upon (assuming that to be possible) would the weight be added to each of them, or would it be divided between them? Again, how is the weight of the table transferred to the medium? The direct gravitational stress between the table and the earth seems to disappear (during levitation) and to reappear between the earth and the medium. In what manner is evidently unknown. But if it be supposed that the operator coincides (as to position in space) with the medium, and, being perhaps imponderable, stretches out an arm, so to speak, and thus lifts the table, the transference of weight would almost be accounted for.

One result of Dr. Crawford's experiments may turn out to be a solution of the mystery of gravitation. Whatever may be the cause of gravitation, it is probably psychical. Newton, at any rate, was clearly of opinion that gravitation was not inherent in matter.—Yours, &c.,

November 1st, 1915.

H. Y.

Mr. McKenzie's Lectures.

SIR,—I was fortunately able to attend some of Mr. McKenzie's lectures in Edinburgh, and I found them both uplifting and informative.

You will, I am sure, be glad to learn that the Edinburgh folk responded eagerly to Mr. McKenzie's invitation, and on the occasions when I was present there were large and attentive audiences.

Now that Mr. and Mrs. McKenzie are appearing at the Queen's Hall in London, I hope that all who can attend will make a special effort to do so.—Yours, &c.,

BESSIE LE DDRA.

16, Princes-street, Edinburgh.

October 30th, 1915.

The Reality of the Spirit World.

SIR,—I have read with interest both the answer of "Morambo" regarding the spirit world and "The Reality of the Spirit World," by W. H. Evans (p. 526). The spirit world is often described as a "state" rather than a "place," but if it is a "world" surely it is possibly both. For instance, in earth life man lives in a place and is also in a state of existence. Is not this statement equally applicable to man in spirit life?

Again, the term "spirit return" implies that man has gone somewhere (he cannot return unless he has gone away), and, if so, it must be to some place, whatever may be its nature. We may also argue that if man has always been immortal, the spirit world is the home of innumerable spiritual beings, and so must be a vast world, and if it is a "real" world intercourse must take place between spirit people.

How is intercourse going to take place between the inhabitants of the spirit world, if they have no geography? Even if intercourse takes place without the necessity of speech a certain definiteness of idea must be needed if spirits communicate with each other, and surely "real" life implies that they do.

But apart from the view that there is nothing unreasonable in the statement that rivers, lakes, hills, and valleys exist in the spirit world, even being distinguished by definite names, there arises another question. If we are to dismiss the description given by A. J. Davis as the words of a "pioneer speaking in an elementary way to elementary scholars," are we also going to dispose of all descriptions of the spirit world, given through various mediums, in the same way? If so, what becomes of our boasted knowledge? The whole fabric of Spiritualism claims to be built upon the statements of spirits given through mediums in various ways.

We have little patience with the orthodox apologist who refers us to "another dispensation" and "metaphorical language" when we question his dogmas, yet we are just as illogical if we are going to dismiss the words of A. J. Davis (whom we claim as a seer) as "elementary language."

Personally I am not concerned greatly to know whether there are geographical features in the spirit realm, but if a spirit told me there were and I had proved other statements to be true, I should accept his statement. Hills and valleys, &c., are, to some people, something more than geography; they represent beauty which is the outward manifestation of Divine Love, and I see no impossibility in arguing that if beauty exists here, still greater beauty will exist in the spirit world.

Again, a great number of people pass into spirit life with unsatisfied longings for beautiful scenery, which circumstances have forbidden them to gratify here, and I see no difficulty in believing that a future life will supply many things which this life has denied.

After all, what is man that he should venture to measure the possibilities of infinitude with his narrow earthly conceptions? The most that we can do is to try to help one another by the exchange of the views which seem the most reasonable to us.—Yours, &c.,

EDITH WARRINGTON.

A Prophetic Letter.

SIR,—In the light of the present war and of recent events in South Africa, a passage which occurs in a circular letter; this

friends in England, written by the late Thomas Lake Harris, from New York, in October, 1899, is not only prophetic, but full of comfort at the present time, and deeply significant of events to come. Speaking of the Boer war, he says:—

The African war is one of the movements of the Divine evolution of race conditions; and upon the British nation as bearers of judgment to the Boers, who have been opponents of humanity's advance towards freedom. The African war is one of the many signs of the rapid preparation of the earth for a great impending change [the italics are mine] in which the English-speaking peoples will be rulers. Good pious people and non-combatants are impediments to the Divine movement, while thinking they are bringing in the Millennium.

I wish to draw attention to the remarkable verification of this prophecy in the present war, as the British nation, by taking part in it, to defend Belgium's neutrality, are now the "bearers of judgment" to the Germans, who have proved themselves such opponents to the advance of humanity.

Is not the war itself, also, another sign of the "preparation of the earth for a great impending change," in which everything points to the English-speaking peoples, by their humanity, becoming rulers?—Yours, &c.,

Lyceum Club.

J. J. PHILLIPS.

October, 1915.

Obscurantism Masquerading as Progress: A Warning.

SIR,—The little paper recently launched, and which you noticed in *LIGHT* a week or two ago, is sailing under false colours. With a title indicating progress, and the catering for the new time, it attracts the unwary by this misleading pose. So far from taking advanced views of the pressing problems, its position is almost mediæval; attacking most unfairly all the advanced systems of thought; assailing Spiritualism with special virulence, mendacity and ignorance, taking the Roman Catholic position throughout. It is bent on stirring up sectarian strife rather than allaying it, which is the vital need of the coming days. Its attacks on Spiritualism are as foolish as ignorant. If the editor knew anything of the real position and the needs of the time, he would see that the great enemy is materialism; but he is so blind that he comes out with his little sling and stone and does his little utmost to slay our chief opponent, and confirm our main contention that we have opened up communication with the other world. His main charge is that we are in communication with evil and lying spirits, and his contributors speak of spirits like demons appearing at séances at which they were present. But like attracts like, so if these gentlemen attract lying spirits, then it is a sad reflection on themselves, and sensible folk will decline to believe a word they say. And as editors attract like contributors, the editor of "New Days" has impaled himself on the horns of a nice little dilemma! That our teaching differs widely from that of the Roman Church is its chief glory; but that it differs from anything good and true in Christianity is absurdly false. After nearly fifty years' study of Spiritualism I have never known anyone harmed by it; but have known many who have been benefited immeasurably, of which I am one. And as for the communications received, those I have heard have been the most beautiful and inspiring that ever got through human lips—Yours, &c.,

E. WAKE COOK.

20, Fairlawn Park, Chiswick, W.

LECTURES ON ASTROLOGY.—On Thursday, October 28th, Mr. J. H. Van Stone gave the third of his series of lectures on Astrology before the members of the Psychic Class at the Rooms of the Alliance. The special subject considered was "The Building of the Horoscope," and this the lecturer illustrated by reference to astrological schemes drawn for sunrise, noon, and sunset on the same day. He showed that while the solar and lunar positions in the zodiac were the same, the different ascending signs and house positions of the planets gave rise to different types of persons. In the final lecture of the series, delivered on Thursday, the 4th inst., Mr. Van Stone dealt with "The Judgment of the Horoscope." The birth-figures of Henry of Navarre and Erasmus were the principal examples chosen for study. The fascinating and complex nature of the former was illustrated in the horoscope, while the intellectual power, trenchant satire, and moderation of the latter were seen in the planetary positions at birth. Mr. Van Stone's lectures have been greatly appreciated by all who attended them.

SOCIETY WORK ON SUNDAY, NOV. 7th, &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.—77, New Oxford-street, W.C.—Mr. A. Punter gave most successful clairvoyant descriptions. Mr. W. T. Cooper presided. On the 1st inst. Mrs. Podmore gave many fully-recognised descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page, and please note change of time and address.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning, address by Mrs. Mary Gordon; evening, address by Mrs. Mary Davies; clairvoyance at each service. For next Sunday's services, see front page.

CHURCH OF HIGHER MYSTICISM: 25, Princes-street, Cavendish-square, W.—Morning, Mrs. Fairclough-Smith gave an inspirational address on "Prophecy," and in the evening spoke on "God and the War," making it clear how man's wrong thoughts had brought about the great evil which the forces for good were endeavouring to overthrow. Sunday next, see advt. 27th, Harvest Thanksgiving.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Miss Felicia Scatterd, addresses; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Addresses and clairvoyance by Mrs. G. C. Curry. Sunday next, at 11.15 and 7, Mrs. Neville. Tuesdays, at 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8.15, public meeting.

STRATFORD—IDMISTON-ROAD, FOREST-LANE.—Address and clairvoyance by Miss Maud Woodhouse. 4th, address and clairvoyance by Mrs. Orłowski. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Davies. 18th, Mr. and Mrs. Hayward. 21st, Miss Violet Burton. 28th, Messrs. Connor and Wrench.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address by Mr. Cowlam; evening, address, followed by some well-recognised descriptions by Mrs. Webster. Sunday next, 11.30 a.m., Mr. G. T. Wooderson; 7 p.m., Mrs. Cannock. Thursday, 8.15, Mrs. Neville. 21st, 7, Alderman D. J. Davis.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Harvey gave an address, followed by well-recognised descriptions, to a large audience. Sunday next, 3 p.m., Lyceum; 7, Mrs. Maunders, address and clairvoyance. Circles: Mondays, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; Lyceum District Council also at the evening meeting. 3rd, address and clairvoyance by Miss Biggs. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. R. Boddington, address. 17th, Miss V. Burton, address.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Frank Pearce gave a most interesting address on "Behold the Man!" afterwards two phrenological delineations and a talk on health. Sunday next, at 7 p.m., Mrs. Mary Gordon. Wednesdays, at 7.30, open circle.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Morning, questions were answered and interesting experiences of spirit life given under inspiration; evening, address and good clairvoyance by Mrs. Neville. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mr. Symons. Friday, at 8, public meeting. 21st, Mrs. Maunders. 26th, Mrs. Neville.—F. K.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26 STOKES CROSS.—Both services were conducted by Mr. and Mrs. Baxter, the subjects dealt with being "Reincarnation" (third discourse) and "Lead, Kindly Light." Crowded attendances. Sunday next, 11 a.m. and 6.30 p.m., public services; also Wednesday, 7.30. All other meetings as usual.—J. L. W.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, uplifting address by Mrs. John Checketts on "True Optimism"; evening, Mrs. Podmore spoke on "Influences," and gave successful clairvoyant descriptions. Sunday next, 11 a.m., Mrs. Mary Gordon, questions and clairvoyance; 6.30 p.m., Mrs. Alice de Beaurepaire, trance address and clairvoyance.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. Beaurepaire gave a trance address on "Our Work in Spirit Life," followed by clairvoyance. Sunday next, 14th, opening of new hall at above address, which please note. Dedication Service at 7 p.m. sharp, by Mr. H. Leaf, followed by address and clairvoyance.—M. W.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, address by Mr. H. M. Thompson, "One with Nature," duet by Miss Beryl Selman and Rev. D. F. Stewart, M.A.; evening, fine address by Mr. G. R. Symons on the text, "What are these arrayed in white?"; anthem by the choir. Sunday next, 11.15 a.m. and 6.30 p.m., Mrs. L. Harvey, of Southampton. Wednesday, 17th, at 8 p.m., Mrs. E. Neville.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—The president's address and clairvoyance greatly appreciated. Sunday next, 11 a.m. service and circle; 7 p.m., Miss Violet Burton. Thursday, at 8, service and circle.

FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, EARLHAM GROVE.—Conference of London Union of Spiritualists. Mr. Williams (Peckham) spoke on "The Purpose of Life," and Mr. Hannaford (Tottenham) on "The Meaning and Purpose of a Church and its Functions" from a social, religious and propagandist standpoint. The addresses were supplemented by clairvoyance by Mrs. Orlowski. All very much appreciated. Mr. G. Taylor Gwinn presided. Sunday next, Mrs. Miles Ord, address.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle service conducted by Mr. Ashley; afternoon, Lyceum session; evening, Memorial Service to Mrs. Adams was held; Mr. G. Prior gave the address; Mrs. Annie Boddington, Mr. Hough and Mr. Percy Smyth also spoke of the life of our risen sister. There were many old workers and friends present. Sunday next, eight days' mission begins. 11 a.m., Mr. Ashley; 3 p.m., Mr. L. White; 6.30 p.m., Mr. A. T. Connor and Mrs. Brownjohn.—C. G.

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss J. Morris gave an address on "The Power of Thought." 2nd, the annual general meeting was held and a very satisfactory year was reported. Mr. L. J. Smith, secretary and organist, resigned to take up his duties in the Motor Transport Service. Mr. Howell was elected to take his place as secretary, and Mrs. Howell and Mrs. Ridout as organists. Mrs. Stallard elected librarian. All other officers re-elected. Sunday next, 7 p.m., usual service. Tuesday next, 8 p.m., Mr. and Mrs. Hayward. 21st, Mr. L. I. Gilbertson, F.J.I., on "Reincarnation."

TOTTENHAM.—684, HIGH ROAD.—Mr. A. H. Sarfas' address dealt with man's relationship to his surroundings.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—In the absence of Miss Violet Burton, Mrs. Mitchell took the service.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyance by Mrs. Letheren.—E. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—The President gave an address and clairvoyant descriptions. After-circle.—B. C.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—Meeting conducted by Mrs. Trumad, trance address by Mrs. Lethbridge, clairvoyance by Mr. Terral.—J. W.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Horace Leaf gave an address on "Spiritualism and Religion," also clairvoyant descriptions.—V. M. S.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—Anniversary service, address by Mr. E. Rugg-Williams, clairvoyance by Mrs. Thistleton; good attendance.—R. T.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "Healing," followed by good clairvoyant descriptions by Mrs. Beaumont.—S. T.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "The Attainment of Truth" and "Spiritualism and Demonism." Monday, 8th, address by Mr. Ford; clairvoyance by Miss Mason.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE STREET.—Meeting conducted by Mr. Arnold; address by Mr. Clavis on "Curing Death"; clairvoyance by Mrs. Short; Miss Endicott and Mr. Brock sang solos.—E. E.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Inspirational address by Mr. Evans, clairvoyance by Mr. Watkins; evening, address by Mr. Evans, clairvoyance by Miss Morgan. Other usual meetings.—W. G.

SOUTHPORT.—HAWKSHED HALL.—Mrs. E. Nobbs gave addresses on "Wisdom" and "The Golden Opportunity of a Rich Harvest." Clairvoyance by Mesdames Nobbs and Beardsworth.—E. B.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—F.O.B. Sunday. Addresses by the President to large audiences. 11 a.m., "Sacrifice, the Road to Possession"; 6.30 p.m., "Wanted, a Plain Statement." 4 h., Mr. A. G. Newton spoke on "Spirit Photography—An Experience."

PAIGNTON.—MASONIC HALL.—"The Relation Between Spiritual Life and Material Expression" was the subject of an address by Mrs. Christie, who also gave well-recognised descriptions. 3rd and 4 h., Mr. Walter Howell gave two inspiring addresses.

EXETER.—MARKET HALL, FORE-STREET.—Morning, fine address by Mr. Mundy, of Bournemouth, on "The Divineness of Incompleteness"; evening, Mr. Mundy addressed a large audience on St. Paul's paradox, "Having Nothing, I Yet Possess all Things." Clairvoyance after each meeting.—C. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD. Addresses by Mr. Hiscock and Mr. A. E. Taylor. Descriptions by Mrs. Hayter.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, address on "Nature's Teachings," also descriptions and messages by Mrs. Edith Marriott. 1st, 3 p.m., ladies' meeting; reading and psychometry by Mrs. Alice Jamrach. 3rd, address and descriptions by Mrs. Wright.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Jamrach gave addresses on "The Power that Conquers Fear" and "Death and the Resurrection." She also answered questions and gave clairvoyant descriptions. Band Sergeant-Major Bruner played 'cello solos in the evening, and also accompanied Mrs. Bruner in her organ duties. On the 6th, Mrs. Jamrach gave a series of private readings, and on the 8th conducted a meeting for psychic phenomena. 3rd, Mr. Abbott (first time since illness), Miss Fletcher, and Mrs. Bruner assisted at a public circle.

CROYDON SPIRITUALIST CHURCH.—At the annual general meeting, held on the 7th inst., the president (Mr. Percy O. Scholey) congratulated the members upon the very satisfactory state of affairs, the accounts showing that after meeting all liabilities, a sum of £72 19s. 4d. was carried forward to the next account. Collections during 1914-15 showed an increase of £18 over the previous year's figure, whilst expenditure remained normal. The most interesting feature of the meeting was the presentation of a handsome silver inkstand to Mr. and Mrs. Scholey, suitably engraved, as a token of esteem and in recognition of their earnest work for Spiritualism in Croydon. Mr. Scholey was unanimously re-elected president, and the following ladies and gentlemen were elected councillors for the ensuing year: Mrs. Scholey, vice-president; Mr. C. Browne, vice-president and hon. secretary; Mr. E. Smith, assistant hon. secretary; Miss Shorten, hon. librarian; Mrs. E. Smith, assistant hon. librarian; also Miss Bedford, Mrs. Cooper, Miss Sinclair, Mr. Crichton, Mr. Cooper and Mr. Kinlay. The meeting closed with the usual votes of thanks.

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