

Light:



A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,822.—VOL. XXXV. [Registered as] SATURDAY, DECEMBER 11, 1915. [a Newspaper.] PRICE TWOPENCE.
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Address ... MR. H. ERNEST HUNT.
"Psychic Phenomena and the Subconscious."

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Talks with a Spirit Control ... MRS. M. H. WALLIS or
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For further particulars see p. 590.

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NOTES BY THE WAY.

Many times in LIGHT have those who wished to preserve a clear division between reality and appearance in psychic science on its mental side called attention to the power of thought in colouring and distorting some of the impressions received from the other side of life. In "The Principles of Nature" by Mrs. Maria King, one of the most reliable and lucid works on the spiritual philosophy, appear some weighty words on the subject. Thus we read of the psychological power which ideas in themselves possess to create illusions in minds more intent on personal ends than on truth.

The individual who imagines he has a "mission" of great importance and gives himself over to it without reference to duties in other directions, or the practicability of his idea with reference to the world with which he comes in contact, is surely psychologised by his idea. Such a one will be very apt to cast the same influence over minds like his own by his earnest devotion to his work, and hence it is that every fanatic or enthusiast who possesses the force of character to press his claim to be heard finds followers. Spiritualism has developed its full quota of this class.

The author proceeds to point out that some of these leaders, by the fantastic character of their teaching, have distorted the idea of spirit communion until it is almost unrecognisable as something originally inspired from the higher life.

* * * *

The "psychological state," as it has been termed, is for many the only road from the normal life of man the animal to the equally normal life of man the spirit. It abounds in things that have no root in either. We quote again from the work under notice:—

The wondrous magician who thus sometimes casts the spell over the eyes and reason of investigators, who creates the shapes and dictates the sentiments which inspire devotees with a credulity bordering on idiocy, and the community in general with a disgust and abhorrence for all spiritual phenomena that speak well for good sense but stand in the way of general enlightenment—this Mighty Magician is Psychological Force.

These are strong words and fortunately less applicable to-day than when they were written (in 1881), for in the meantime the general intelligence has grown and has gained more critical discernment in sifting sense from nonsense, and rescuing facts from the fantastic wrappings in which they are sometimes presented. It is a good maxim for those who are bewildered by weird and repellent doctrines concerning the next life that Truth is always reasonable. Philosophies which affront the reason—when it is unclouded with prejudice—stand self-condemned.

* * * *

"It is strange," writes a correspondent, "that the Churches should have fought so bitterly against the idea

of a scientific basis for one of their central doctrines, a life beyond." Well, at one time we, too, should have thought it strange, but we have seen so many other examples of unreasoning obstinacy that we have ceased to wonder. We have learned to listen without surprise to persons who deny the existence of psychic phenomena altogether, just as a rustic in a country village might question the existence of wireless telegraphy. We regard these Rip Van Winkles with no feeling but that of sympathetic curiosity. True, there are but a few left, but their attitude is, if anything, even stranger than that of the Churches, who do not as a rule deny the existence of the phenomena, but are only shy of them. This is why we are anxious that scientific investigation of our facts should run *pari passu* with the pursuit of them by those who are seeking knowledge and comfort for their own personal needs. The scientist is working not only for himself but for us all, including even some of our ungrateful brethren of the Churches. With the scientist it is a question of putting the facts on so firm a basis that without the need to seek personal evidences the bereaved everywhere may rest confidently on the doctrine of a life after death not merely preached but proved.

* * * *

In our last issue Dr. Abraham Wallace had some profitable counsel to offer on this subject of the Churches and their relation to psychic science. He wisely points out that the Churches have behind them a long history and that they possess great organising capabilities which can be utilised when the truth is brought home to them. In LIGHT of January 30th last, writing on this subject, we pointed to the fact that although the Church had lost its first pure inspirations, it was not too late for these to be restored: that it still wielded the influence conferred upon it by its many noble and self-sacrificing sons "who worked with and for the poor and maintained in the dark purlieus of great cities centres of shining power, which helped to keep the plague spots from corrupting the whole community." And we did not omit to point out as a significant fact that some of the severest criticisms of the Church had come from ministers of religion themselves. The Church, indeed, has not been a "failure," in the strict sense. It has simply fallen behind the times. Some of our more strenuous minds may find satisfaction in belabouring it for its lack of vision, but they should remember the old fable concerning the contest between the Wind and the Sun, and which was the victor.

A DREAM EXPERIENCE.—An intensely interesting correspondence on "Periodic Dreams" is proceeding in the "Observer." A dream episode related in one of the letters will have an especial interest for many of our readers. The correspondent tells of a dream in which he appears to pass painfully through a narrow cavern emerging into a world of beautiful scenery amidst which are to be seen many simply-dressed and happy people. "Is this Heaven?" he inquires of one of them—a man "with a beautiful, calm face, sedate and yet kindly." "Yes," is the reply, "but you ought not to be here. . . It is not the time yet; you must go back whence you came." The dream recurs with slight variations, and is extremely vivid,

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, JANUARY 20TH,
WHEN AN ADDRESS WILL BE GIVEN BY

MR. PERCY R. STREET

ENTITLED

"A CHAPTER FROM MY PERSONAL EXPERIENCES."

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 programme of the remaining Thursday evening Addresses in the Salon in the New Year is as follows:—

Feb. 17th.—"Immortality," by Miss Lind-af-Hageby.

Mar. 16th.—"Psychic Science in Parliament," by Mr. Angus McArthur.

Apl. 13th.—Address (subject to be announced later) by Count Chedo Miyatovich.

May 11th.—"Our Self After Death, as Declared and Demonstrated by the Christ," by the Rev. Arthur Chambers.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANCE.—On Tuesday next, December 14th, 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, December 16th, at 5 p.m., Mr. W. J. Vanstone will give the sixth and last of his series of lectures on "The Religious and Philosophic Systems in the Light of Modern Spiritualism." Subject: "Persian Mysticism: The Sufis."

FRIENDLY INTERCOURSE.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon next, December 17th, 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, December 17th, at 4 p.m., Mrs. M. H. Wallis (or Miss Violet Burton), 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.

SPECIAL EVENING LECTURE.

Mr. H. Ernest Hunt will give in the rooms of the Alliance on Thursday next, December 16th, at 7.30 p.m., his second lecture on "Psychic Phenomena and the Subconscious."

TRANSITION OF MR. CHARLES DAWBARN.—We have just learned of the demise, on the 3rd ult., at San Leandro, Cal., U.S.A., at the ripe age of eighty-two, of Mr. Charles Dawbarn, one of the most thoughtful as well as voluminous contributors to the journalistic literature of our subject on the other side of the Atlantic. We have quoted from his writings on several occasions in the past. Passages from an able series of articles from his pen on "The Problems of Trance Mediumship" appeared in our issues of July 4th and 18th last year, and a note on "The Strange Case of Mollie Fancher" in LIGHT of June 19th last.

SIR OLIVER LODGE AND THE WAR.

SOME NOTES OF AN INTERVIEW.

By L. V. H. WITLEY.

At my interview with Sir Oliver Lodge, an account of which appeared in LIGHT of November 6th, two subjects were discussed in addition to those mentioned in the article. In reading "The War and After," I had noticed that, while Sir Oliver had expressed a hope for a confederation or United States of Europe, and while he had mentioned that "the British Empire is already a federation of friendly nations," he had said little as to the probable effect of the war upon the future internal relations of the Empire—a matter which, in my judgment, is likely to attract, and even demand, very serious and careful attention in the early future.

Lord Rosebery, the other day, in his own graphic way, referred to "the gigantic task" which would lie before us "of reorganising the British Empire." Making use once more of a famous expression of his, he added:—

We have not hitherto been very elastic in our constitutional dealings, but we shall have to clean a good deal off our slate before we begin to write the new organisation of the Empire upon it.

In view of the tremendous importance of the subject, and of Sir Oliver's visit last year to Australia—and in view, moreover, of the fact that one of the journals I was representing was an Australian paper—I asked the Principal if he would indicate what he thought might be the result of the war upon the development of the Empire. Sir Oliver replied:—

The units of the Empire will be welded together by a firmer bond than ever before. They will realise that they are a coherent whole—that they must stand or fall together, that they must make sacrifices together, and that movements towards disunion which forty or fifty years ago were sometimes contemplated, would be plainly suicidal. But I strongly hope that the principles of local self-government, combined with federation, will be the principles upon which the Empire will be united, and that one race or community will not attempt to govern another against its will.

After this I suggested to Sir Oliver that, in view of the immense number of lives which had been ushered suddenly into another world, and the widespread grief which premature and bloody death had caused, a message from himself as to those who had entered upon the other life would be of great interest and value. In reply Sir Oliver dictated the message which was printed on p. 571 in LIGHT of the 27th ult.

"How shall we think of them in that other world?" I asked.

Sir Oliver replied that it was probable that after a period of rest active ministry was entered upon. They need not be long asleep or unconscious. Soon they were able to help themselves, and then to help others joining them from this world. Being born into that life might be like being born into this life. The Principal smiled as he reminded me that we needed a little help when we first entered our present state of existence, and that was equally true of the after-existence. Probably it was easier putting off the flesh than it was to put it on. The time it took to become accustomed or reconciled to the new plane of being would vary greatly in different individuals.

In view of statements such as these, the new book which Sir Oliver told me he was contemplating, as a sequel to "The Survival of Man," will be looked forward to with eagerness by those who have found some of his former works full of interest and stimulus.

We much regret to learn that Mrs. M. H. Wallis has met with a painful accident which is for the present confining her to her room. If she is unable to be present at the rooms of the Alliance next Friday afternoon Miss Violet Burton has kindly consented to take her place.

"GHOSTS ON THE TELEPHONE."—Under this sensational heading in the "Daily Chronicle" of the 7th inst., Mr. Harold Begbie tells the story of Mr. David Wilson's "Psychic Telegraph." The narrative is very deftly written, with a lightness of touch and restraint which are readily apparent to those fully in the secret.

PSYCHIC TELEGRAPHY.

REMARKABLE EXPERIMENTS WITH A CRYSTAL.

BY DAVID WILSON.

The following is a copy of a report made to me by Mr. W. J. Lewis Abbott, F.G.S., F.R.A.I. :—

To David Wilson, Esq.

Description of No. 1 white quartz crystal sold by me to you on November 10th, 1915.

Doubly terminated prism, brilliant white colourless quartz, 42mm. along major axis, 20mm. through shorter lateral axis, 35mm. along longer lateral axis. Prism faces laterally striated, three large and three small faces to one pyramid, three large, one small, and two injured to other pyramid. One end has suffered contusion. There is not the slightest trace of any colouration in any part of the crystal.

Since I sold you the above, I am surprised to find that it has lost its colourlessness and has assumed a brownish yellow, fairly uniform over it except at the fractured end, which has become not coloured but snow-ice looking and decidedly more non-transparent. When submitted to me after treatment and laid upon white paper with the fractured point in the shade, there appeared a bluish cloud, the effect of which tended to efface the pyramidal outline and lighten up the shadow. The effect was what, I think, most people would call an emanation or sort of halo. I looked at this a large number of times, and the effect always appeared in the same spot.

(Signed) W. J. LEWIS ABBOTT, F.G.S., F.R.A.I.,
Lyell Awardsman, &c., &c.,
Consulting Geologist.

8, Grand Parade,
St. Leonard's-on-Sea.

The significance of Mr. W. J. Lewis Abbott's report published above lies in the well-established fact that if a quartz crystal is clear and colourless there is not any means known to science by which a bluish colour may be imparted to it. Nevertheless Mr. Abbott testifies that although there was not at first "the slightest trace of any colouration in any part of the crystal" that is no longer the case, and he proceeds to amplify this by alluding to the bluish halo.

These changes have been brought about by the action of the emanation of what I call the "Metallic Medium." And, moreover, these results, varying in different degrees, have been obtained with several other specimens of what previous to their being treated were colourless quartz crystals.

It is, however, the "bluish halo" to which Mr. Abbott refers that I regard as the important feature, for I believe that this is but the beginning of the curious phenomena described more particularly hereunder.

Certain it is that these crystals are no longer in the same state as when I had them from Mr. Abbott. They respond to influences of unknown origin.

This "bluish halo" is the "intermittent luminescence" to which I allude below. It is all the more satisfactory that Mr. Abbott could not have had the slightest expectation of seeing this. For the present I will confine myself to commencing the account of the initial experiments.

In the course of several months I have submitted a very large number of substances to the action of my Metallic Medium within the copper-lined box, and afterwards examined these substances with great care in the dark, but for a long time without any success; in fact, I spent very many hours in the dark room without seeing any luminosity from these substances. At length, however, I came to the silicates for trial, and here I met with some success, since the action of the Metallic Medium, besides imparting to the quartz crystal the tint to which I have alluded, rendered it apparently capable of a slight intermittent fluorescence visible in a subdued light. In passing, it may be said that the definite colouring action—visible in daylight or artificial light by anyone with even the poorest eyesight—constitutes the first physical test for the Metallic Medium which I have been able to discover.

This intermittent fluorescence is perhaps best described as the intermittent appearance, seemingly both in and around the crystal, of a milky white luminous cloud. The obvious question arose as to what was the cause of this until it was discovered that whatever

the cause was it was the same cause which occasioned the movements in the "psychic telegraph." So that these intermittent appearances in or around the quartz crystal synchronised absolutely with the sounds in the telephone and the movement of the galvanometer needle. To this statement, however, there is one exception, which is that when the "psychic telegraph" is influenced by the mind of a living person the neighbouring quartz crystal does not respond in the least. Here I must amplify a little.

For some long time past I have suspected that the "telegraph" was amenable to mental influences which appeared to emanate from living people. By the accumulated evidence of a large number of experiments I have been able to verify this conjecture. It certainly seems as if some effort of mind, which improves in efficacy with practice, can in some undefined way cause a movement in the machine. And this is the exception alluded to above, for on the occasions when the machine has moved apparently in response to an effort of will of a living person the quartz crystal does not respond in the same way. When, however, the message which is being sent purports to come from one no longer in the flesh, then, extraordinary to relate, the crystal responds with an intermittent luminosity synchronising with the clicks of the telephone. There is another interesting point, namely, that while the Metallic Medium seems to get exhausted after a while, yet the quartz crystal after having been treated (and incidentally slightly coloured) retains the ability to fluoresce even after the telegraph stops working owing to the exhaustion of the Metallic Medium. From these considerations it will be seen that it is only necessary properly to observe the crystal in order to obtain the message, and this indeed is the case, although it is not as easy to see the fluorescence as to hear the telephone.

This apparent sensitiveness of the crystal is not merely utilised in duplicating the signals of the machine, for at times it seems to have an extraordinary property of being the vehicle of "veridical hallucinations" when the ordinary so-called crystal-gazing "crystal" will accomplish nothing whatever. I put the word "crystal" in inverted commas because some people who are unaware of the costliness of rock crystals are under the delusion that "crystals" sold for a few shillings for the purpose of crystal gazing really are crystals, whereas they are generally glass. Scientifically considered, the crystal should be quartz, but in that case it would cost, properly cut, as many pounds as the other does shillings.

As may be readily imagined, when once I dimly perceived this intermittent fluorescence, I tried to interpret it according to the codes used with the machine. In order that I might be quite sure that my imagination did not assist in the result—for, as I said, I could only see very dimly the intermittent luminosity—I obtained another person's assistance to begin with, intending myself to finish the experiment so that no one mind would be able to influence the total result. It may be here stated that the sensitive has never once had any success in the smallest degree with the ordinary method of crystal gazing.

After observing in a reduced light the quartz crystal which had been treated with the Metallic Medium, and, for all we know, sensitised in some manner, there appeared, according to the sensitive, who was positive, and to myself (although I myself was not quite so certain about it), five nebulous flashes, followed after a slight pause by four more—which combination represents in the code the letter K. The nebulous luminosities continued, this time becoming obvious even to me, with the result that the word "Konstantinopal" (*sic*) was spelt out. I am certain that the spelling was in this fashion, but I do not know why it should be so. What immediately followed I did not see myself, but I nevertheless saw a kind of milky whiteness over the crystal. Here the sensitive, who had never been to Constantinople, gave a very fair description of how the city appears when it is observed by a spectator looking towards the Golden Horn.

Then I myself saw that the milkiness had disappeared and a series of the same little flashes as before, and they spelt out as follows :—

Verily is this done but as a trial. For this which was old is now new. That which was past is come again. Then seekest a sign that these things which are seen come not upon the rock

[meaning, I take it, the crystal.—D. W.] by the hand of man. Then shall it be given thee.

Then after a pause of some few minutes the following was spelt out:—

And in the past it was written unto A. V. Peters, "Be careful of —." [The name was given in full, but I do not know if Mr. Peters would wish it published, so I give it in blank.—D. W.] "And this was by the mouth of one known to Peters even as Moonstone his guide.

It is significant that there had been a message to Mr. Peters, "Be careful of —," but it was never published. One thing is quite certain, the sensitive had never heard of it before. As to the correctness of the latter part of the message relating to "Moonstone," I have not yet heard from Mr. Peters. There was also another communication from him, which for the present I will simply describe as Russian in character, and evidently bearing upon a personal matter.

Immediately after these events I wrote to a friend who claims to be in touch with a personality of another world, and asked that this "guide" would ask the intelligence who gave the message beginning "Verily is this done but as a trial" to answer the following questions:—

(1) Was the "psychic telegraph" capable of being influenced by the minds of living persons? or, (2) Were its messages due solely to agencies other than living human beings? (3) Was this quartz crystal so treated or sensitised by the Metallic Medium responsive to the energies solely of beings other than human? (4) Would the originator of the crystallic impressions reveal his identity, and as an especial and last favour tell me if and how the machine may be simplified so as to enable it to be generally used?

The fact that I had asked these questions was utterly unknown to the sensitive, yet on the next trial with the quartz crystal the following communication was received:—

To thy first question, yea. To thy second, both from the living and from the dead who are living. To thy third, yea, these things come not from man till haply he passeth into the valley of Amenti. For the rest, seek thou thy ends from these more simple means, because I say the people love not difficulty in understanding. And thy engine with its commitments [*sic*] is but a woeful task to those knowing not these things and thus it hath ever been since the days of Heru . . . Amen-Ra-mes.

This instance of the intelligence—which communicates under the name of Amen-Ra-mes—answering questions unknown to the person who took down the answers forms, to my mind, the culminating incident in a long sequence of events, many of which are familiar to the readers of *LIGHT* and which entirely knock the bottom out of the theory that this character is merely a subconscious dramatisation by several people who co-ordinate the several portions of their messages into a harmonious whole by a complicated process of telepathy. I do not say that Amen-Ra-mes ever lived on this earth before; but the question is, does he live now—somewhere?

Such are the preliminary facts of this new development. It would seem that it is not inconceivable that what we have been accustomed to know as "psychic force" has a certain definite action on some substances. If this is ultimately proved to be the case, we shall have solved the question so often pondered upon by John Ashburner, who said: "Is it possible to find an inorganic test for an organic force?" Perhaps nowadays this query might be worded in a slightly different manner, but the point which is raised is probably clear to most people. Colloquially speaking, and slightly varied to meet the case, it is whether a physical test can be found for a psychic force. Personally, I would not venture at this present stage to believe that there is any *real* line of demarcation between the two.

The following is a description of the crystal used in the above trials after having been suitably treated:—

An amethyst crystal—which is almost pure quartz—weighing six ounces, greatest length exceeding 3.5 inches, greatest width exceeding 2.1 inches. In all a very fine specimen; indeed, I am told that there is not so fine a specimen either in the Imperial Collection at Vienna, or in our own British Museum. But, of course, I do not know how far fineness and size are essential qualities for the present purpose.

HYPNOTISM: ITS PHENOMENA AND POSSIBILITIES.

As Mr. H. E. Hunt pertinently observes in the opening sentences of "A Manual of Hypnotism" (William Rider and Son, *ls. net*), "there is probably no subject to-day upon which such profound ignorance and misconception exist as that of hypnotism." One has only to mention the matter in conversation in order to meet with a variety of exaggerated statements as to the scope and abuse of hypnotic control. In a series of forcibly-written chapters, Mr. Hunt boldly outlines the chief phenomena of hypnosis, and shows their relation to the subconscious mind, psycho-therapeutics and auto-suggestion. As regards the vexed question of a magnetic fluid or emanation radiating, or flowing, from the finger-tips of the hypnotiser, the opinion is expressed that while such a thing is probable, definitely to assert its existence would be premature. It is asserted that in all hypnotic procedure the element of suggestion is always more or less in evidence, and that it is practically impossible to hypnotise a person for the first time against his will and without his active co-operation. Suggestion is potent even in the waking state, and many experiments illustrating inhibition or stimulation of muscular or mental activity may be performed without loss of consciousness in the subject. The phenomena that occur in this condition may be regarded as the connecting link between normal or everyday life and hypnosis. When the subject passes into the hypnotic sleep the power of suggestion is augmented to an extraordinary degree. The conscious mind being in abeyance, the subconscious mind is free to concentrate upon the suggestion to the exclusion of all else, and mental and physical phenomena of a most striking character are produced. Apart from its therapeutic value, hypnotic suggestion is of great service in reforming the character, inducing habits of self-control and self-reliance, and setting free latent and unsuspected capacities. Many of the phenomena of hypnotism may be self-induced. Mr. Hunt is very enthusiastic as to the advantages of this method of control; in the chapter on "Auto-suggestion" he says: "It is the beauty of auto-suggestion that it can be applied in any direction, anywhere, and by anybody." He favours writing the suggestions upon a slip of paper and concentrating upon them at least three times a day; mere repetition he regards as useless and a waste of time. Attention is directed to the prevalence in daily life of phases of mentality exhibiting in rudimentary form the characteristics of the hypnotic condition, such as abstraction, fire-gazing and the like. Clairvoyance, psychometry, and trance-speaking are also briefly referred to as being associated with, but not entirely dependent upon, subconscious activities. The book concludes with some useful directions and hints whereby anyone of ordinary intelligence and decision may verify for himself the occurrence and potentiality of hypnosis.

Mr. Hunt has done his work admirably: he gives a lucid and concise account of a popular, but often imperfectly understood subject. He shows that hypnotism has a deep psychological significance as well as valuable inherent possibilities; that it offers a clue to powers capable of turning "failure into success" and the "weary road" of life into "a happy highway." His little manual should prove a useful introduction to more technical works.

ARTHUR BUTCHER.

THE STOICS AND EPICUREANISM.—In his address at the rooms of the Alliance on Thursday evening, 2nd inst., Dr. W. J. Vanstone commenced with a reference to ancient Greece and its achievements in art, literature and philosophy, giving a brief description of some of these and the men and women most famous in connection with each, thus in Art, Phidias, Praxiteles, Apelles, in Literature, Homer, Pindar, Euripides, and in Philosophy, Socrates, Plato and Aristotle. He then glanced rapidly over the philosophical systems of the time, selecting for special attention the two which formed the subject of his discourse, the philosophies of Zeno and of Epicurus. These he delineated with much clearness and force, showing the merits and defects of each, and giving illustrations of the way in which the vital truths of both had survived through the ages, inspiring the poets and philosophers of modern times. Very striking, indeed, were some of the parallels he drew, as, for instance, between the writings of Marcus Aurelius, one of the Stoic school, and Wordsworth. The address was throughout rich in ideas and fertile in suggestion—Mr. Vanstone has a compendious style and a great deal of natural eloquence.

F. W. H. MYERS AND "HUMAN PERSONALITY."

"Human Personality," while coming from the already well-known essayist and poet, is at the same time the work of many minds. Frederic Myers was one of the moving spirits in founding the Society for Psychical Research in 1882. A concise account of its origin and aims is to be found in a brochure by Edward T. Bennett, entitled "The Society for Psychical Research: Its Rise and Progress," &c. (London, 1903). During the 'seventies—at the crest, as Myers rightly says, of the highest wave of materialism—he had become convinced that both orthodox science and orthodox religion were wrong. The former ignored or denied the reality of a spiritual world, while the latter relied for proof of its existence upon ancient traditions. In 1874 he and his friend, Edmund Gurney, met with William Stainton Moses, an ex-clergyman of the English Church, who had developed extraordinary psychical powers, of the kind called spiritistic. "That evening," says Myers (meaning May 9th, 1874) "was epoch-making in Gurney's life and mine." They and their Cambridge friends were satisfied with the probity of Stainton Moses, and considered that the time had come for occult phenomena to be wrested from the hands of the ignorant and made a branch of science. The inquiry, said they, as to the reality of things divine must be based upon the uniformitarian hypothesis, as Lyell's modern geology was based. "If a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now." Such was the *raison d'être* of the Society for Psychical Research. From the very first it was too sceptical for the believing Spiritist and too open to conviction for the dogged materialist.

Although Alfred Russel Wallace and other men of science had declared their belief in the genuineness of spiritistic phenomena, yet the general attitude of the learned world was one of contempt. Huxley asserted that the manifestations were not interesting, and refused to waste his time over them. Then again, as Henry Sidgwick, the well-known philosopher who was the Society's first president, said in his opening address, on July 17th, 1882, national prejudice intervened. The English complained that Spiritism was a Yankee trick, while a German assured Sidgwick that the phenomena were only known among half-educated nations like the English and the Americans, the French, the Italians, and the Russians: they could never occur in the land of *Geist*! . . . But philosophers like Gurney, Sidgwick, and Myers were not the men to be frightened away from new departures in science by that old enemy of man's best interests—that primeval ally of the ignorant and the vulgar—ridicule. The collection of evidence began at once, and by the end of four years enough had been gathered to demonstrate telepathy. The result was the large work in two volumes, "Phantasms of the Living" (1886). William James, of Harvard, considers that this work opened up a new realm for psychology: it placed telepathy upon a basis of observed facts. Edmund Gurney, the chief author of the book, died in 1888, and it was then that Myers projected a further work, now at last posthumously published. But, though projected then, the book was not seriously begun until 1895. Large portions of the book had appeared before, chiefly in the "Proceedings" of the S.P.R., but it is therein condensed and arranged in a masterly way.

HYPNOTISM.

The current notion that hypnotism weakens the will is combated: "Nothing is easier, either for subject or for hypnotiser, than to avert undue influence. A trusted friend has only to suggest to the hypnotised subject that *no one else* will be able to affect him, and the thing is done. As to the crimes supposed to be committed by hypnotised persons under the influence of suggestion, the evidence for such crimes, in spite of great efforts made to collect it and set it forth, remains, I think, practically nil." This . . . implies that the higher subliminal centres (so to term them) never really abdicate their rule; that they may indeed remain passive while the middle centres obey the experimenter's caprice, but are still ready to resume their control if such experiment should become really dangerous to the individual.

AMULETS AND CHARMS.

The treatment of amulets and other charms will astonish the reader, but Myers considers that superstition may cling around psychic facts. Modern cases are actually given to justify the claim "that the mere continual contact of some small unfamiliar object will often act as a reminder to the subliminal self, and keep, at any rate, some nervous disturbances in check." "The doctrine of *likenesses*, or the cure of a disease by some object supposed to resemble its leading symptom" again leads us to Swedenborg's Correspondences, upon which divine fact, says he, was based the making of the golden tumours in the Book of Samuel (1 Sam., vi., 11; Swedenborg, T. C. R., 203).

PHANTASMS.

Myers conceives each sense "as straining towards development of a wider kind than earthly experience has as yet allowed. And each special sense is both an internal and an external sense—involves a tract of the brain, of unknown capacity, as well as an end-organ, whose capacity is more nearly measurable. The relation of this internal, mental, 'mind's-eye' vision to non-sensory psychological perception on the one hand and to ocular vision on the other hand, is exactly one of the points on which some of the profounder observation will be seen to be necessary. One must at least speak of 'mind's-eye' perception in these sensory terms, if one is to discuss it at all." . . . The kind of experiences whereon the conclusions of Chapter VI. are based are well typified by the following case. On a Sunday evening, in November, 1881, a citizen of London, known to Edmund Gurney, was reading some author who treats of the power of the human will. Excited by what he read, he determined, with the whole force of his being, to be present in spirit, and if possible perceptible, to two sisters of his acquaintance. They were aged twenty-five and eleven, and lived about three miles off. He had never mentioned his intention of trying such an experiment, for it was formed suddenly after reading. He decided to appear to them at one o'clock in the morning, and at that hour projected his mind toward them with great force. "Besides exercising my power of volition very strongly," says he, "I put forth an effort which I cannot find words to describe. I was conscious of a mysterious influence of some sort permeating my body, and had a distinct impression that I was exercising some force with which I had been hitherto unacquainted, but which I can now at certain times set in motion at will." On the Thursday following he called on the two sisters, but kept silent about what he had done. They, on their part, had meant to keep silent too, but their resolution gave way, and they told their friend that at one o'clock on Monday morning they had seen his phantom. The elder girl was awake, but the younger one was asleep. Upon seeing the apparition (which was in evening dress), the former aroused the latter, who saw it also. The gas was burning low, and the phantasm was clearer than a material figure would have been. Both sisters were much terrified. The same man appeared once again to the elder sister at a time agreed upon between him and Edmund Gurney. He succeeded upon this occasion also, but the percipient was so shocked that he had to relinquish the experiments.

—Extracted from an article by A. J. EDMUNDS in the "Journal" of the American Society for Psychical Research.

THE PSYCHIC TELEGRAPH.

Mr. Wilson sends us for publication the following message as having been lately received by him for some person unknown. We offer it without comment; perhaps one of our readers may be able to identify the description.

No. 205.

From Ferdinand Bonaventura von Harrach (per Branly):—

Some human being who has enquired through a human medium as to who are the beings near her and whether or not a certain great friend now passed away is near her and if so would we describe the [person]: Male 30 (133) years of age, medium height, slightly stout, slight greyness in hair commencing at sides, hair dark with thinness on summit of head, grey-blue eyes, slight tendency to stooping, small scar on the temple, marked lines to corners of mouth, cleft chin, not very strong in the heart, tendency to varicose veins, low-pitched voice, small hands with pointed fingers, a humourist, "line of life" in left hand broken in three places, scar on the left shin, mannerism of rubbing the tips of the fingers together.

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THE BANISHMENT OF ILLUSION.

*There is some soul of goodness in things evil,
Would men observingly distil it out.*

—SHAKESPEARE.

There is just now being performed at a London theatre a highly-popular play which is concerned with the life of a man who having once been a criminal has forsaken his old courses and won his way back to an honourable position. All would have gone well with him (outwardly at least) but for the fact that he could not quite break with his old associates of the underworld. When he dwelt with them he found that their mode of living was not inconsistent with a wonderful amount of heroism, loyalty and kindness. They had sheltered him when in want, had sacrificed themselves to protect him when the officers of the law were on his track, and he could not entirely desert them even in the interests of his own safety and reputation. He pays dearly for this chivalry, for although he lives honestly himself he incurs suspicion by his known friendship for these outcasts and his attempts to help them when in trouble. But in the end he is amply justified of his faith in human nature.

Those who are intimate with the darker side of our social life will know that this is no fancy picture. Many times we have heard such a story from those devoted people who sacrifice their ease and comfort to live and labour amongst the outcasts of Society. They tell us of the goodness of the poor and the unsuspected virtues of the vicious. Some of them have even gone so far as to speak of there being more of the milk of human kindness amongst these pariahs than amongst the virtuous and respectable folk who hold them in horror, branding them as miscreants and demons—enemies of society.

Be that as it may, it seems clear enough that the attitude of judgment and condemnation so quickly assumed by the law-abiding for those who live in defiance of law is the outcome of misunderstanding and defective sympathy. "To understand all is to forgive all," said the French wit, and the epigram is packed with ripe wisdom. It is not necessary to condone wrong-doing in order to be kind to the wrong-doer. But it is very necessary to understand him and his point of view. For it is too often overlooked that the pariah has a view-point of his own; perverted it may be, but it represents to him that point of right by which every man seeks to steer his course.

Only a creature in whom were no human attributes would practise vice for its own sake, apart from the personal gratification it might yield. There is always a spark of good and use. Life would not continue in the physical

frame if there were nothing in it to sustain the life, and the same holds good equally with the inner and deeper life of the soul.

It is always a little painful, then, to have such words as "devil," "demon" and "fiend" tossed about, whether in connection with spirits in or out of the flesh. The thought-world, it is true, holds many strange and monstrous shapes (as well as many beautiful ones), but these have no essential reality; they are only the shapes through which the eternal realities express themselves. There are timorous, sensitive folk to whom the everyday world presents the appearance of a host of harsh and ill-disposed persons. Their fears create for them a multitude of quite imaginary enemies; they shrink even from those who mean them nothing but good, and interpret the advances of bluff geniality as a desire to tyrannise and brow-beat. Even when they meet those who, like themselves, are shy of companionship, they regard the air of aloofness as a sign of coldness and indifference. It is a hard world for these sensitive souls, and it may take them a lifetime to penetrate to the fact that under forbidding externals humanity conceals more of good than of its opposite—that the word "devil," like the word "angel," is frightfully abused by a loose and indiscriminate application.

Emerson, with his keen vision of human nature, deplored the fact that in their daily commerce men were prone to be secretly afraid of each other, and to be at great pains to conceal the fact. They were obsessed with fears, and certainly fear is a more active promoter of disharmony than all the other passions. The fearless may plunge into dangers and disasters of all kinds, but at least they meet their misfortunes and know the worst—which is neither final nor fatal—instead of living lives cankered and paralysed with the terror of that which may never come to pass.

Our rugged forefathers were apt to tell a child terrified of bogies that it would never meet any goblin uglier than itself—a piece of homely and very true philosophy that might be profitably considered by many children of older growth.

All this is to offer no counsel of rashness. The foolhardy, although they may be manlier figures than the craven-spirited, illustrate the other extreme of the argument. "Fools rush in where angels fear to tread," although we would rather ascribe the angelic hesitancy to discretion than to fear.

In the present dismal passage of the world, terrorised by the results of generations of slavish submission to things which should long ago have been put under foot, our gospel of the spiritual nature of life shines with a new and vivid light. We are beleaguered—like the city in the old legend—by "a host of spectres," without the power to perceive that they are phantoms—and nothing more. We are terrified to the extent of our deserts, but the way "from terror to triumph," though it may be a long and bitter one, is in the end sure. "Time and the hour rides out the roughest day," for under all the chaos and tumult the unseen and beautiful realities remain serene and unassailably secure.

THE IMPROBABLE TRUTH.—Those who affirm that they have seen faith-staggering occurrences are, of course, supposed to be impostors or dupes. . . . In many ways it is intimated to them, in effect, that they ought to have come forward with something less extraordinary, in order that they might be believed. This is a principle of danger when applied as it is every day in our courts of law. The examining counsel draws himself up and—with that fearful moral elevation which it is given to none but brief-holders to attain—thunders out, "Do you expect the jury to believe —?" . . . Honour to the first judge who shall stop the volley with "Brother Buxuz, the witness is to mind the truth; the jury will take care of the credibility."—PROFESSOR DE MORGAN.

THE AFTERMATH OF THE WAR: HARMONIAL RECONSTRUCTION.

By E. WAKE COOK.

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, December 2nd, at the Salon of the Royal Society of British Artists, Mr. H. Withall, acting-president, in the chair.

THE CHAIRMAN, in his opening remarks, reminded the audience that in the life of the city or nation, as in the life of the individual, there were great opportunities which, rightly seized, would lead to drastic and lasting reforms. Such an opportunity occurred in London two hundred and fifty years ago, after the great fire. There were architects and artists in those days who desired that, in the work of rebuilding, reforms should have the first consideration and, had their counsel been followed, London would to-day be a model city; but then, as now, vested interests were very strong; they were too strong for the reformers, and the consequence was that London was rebuilt on the old lines, with no co-ordination of plan, with narrow streets and all the old imperfections. A similar opportunity for drastic changes, Mr. Withall felt, had now come in the social condition of the world. The war had broken down many of the lines of demarcation between people. The old class distinctions were for the time gone, and the question came, "Were these alterations to be permanent?" At the present time we had the Government taking possession of the means of subsistence and all the great factories, and dealing with them for the benefit of the whole community. If that could be done in war-time, why not in a time of peace? The Government had even ventured to deal with that great interest which had always been regarded as sacrosanct, the drink interest. The measure which it had adopted had been accepted by the people and we should find before long a great change. There would be fewer people in our insane asylums and less poverty in the land. Their lecturer had made a study of the works of that great seer, Andrew Jackson Davis, through whom came a philosophy of life which, if acted upon, would make heaven a condition here and now instead of one to be looked for hereafter. But however great might be any proposed reforms, they were of little use unless there was a mental atmosphere ready for their reception. If we could assist in creating such an atmosphere we should be doing a good work. (Applause.)

MR. WAKE COOK said: We are living through the most momentous epoch in the whole history of the world, enduring the agonies of a veritable Armageddon, a stupendous conflict between good and evil, right and wrong, between freedom and tyrannical oppression. This terrible conflict is like one of those dire diseases resulting from violations of the laws of health, by means of which the system corrects these violations, painfully expels poisonous products, and restores the equilibrium of spiritual and vital forces necessary for the health of body and soul. Fourteen years ago, during a milder attack of the same disease, I ventured (in the "Contemporary Review") to diagnose the case, and pointed out the conditions of national health. Among these were efficiency, the all-round development of all our resources, and the scientific organisation of the State and all its forces. Now, after fourteen months of horrible conflict, the loss of tens of thousands of valuable lives, and hundreds of millions of money we are just learning the lessons I was then so vainly preaching. Had we learned those lessons earlier, this war might have been avoided. As I then tried to show, Nature is a beneficent, but terribly severe taskmistress, who does her utmost to induce us to learn her lessons; on our failing to do so she inflicts the horrible penalties we are now suffering. We suffer for taking small views of great subjects; seeing everything with a Party bias. We were without a real working hypothesis; we were living from hand to mouth on opposing party cries. These battle-cries of one generation are the epitaphs of its buried hopes in the next. Our leaders remained blind to the great World-Purpose, and the right means of attaining it. Discern this great purpose, and frame your measures to it, and you thereupon belt your machinery to Nature's own

power house, and the work of your hands will increasingly prosper. Remain blind to the World-Purpose, the irresistible trend of things, and you attain doubtful results with the maximum of labour and friction.

In religious matters, the Churches remained blind to the inestimable boon of Spiritualism, which would place Religion and its vital problems on a scientific basis, and make it as indisputable as Science itself. Failing to recognise their best friend and the vital value of the help offered, our sectarians have been busy fighting their party battles, while their flocks drifted into Materialism, Formalism or Indifferentism.

Nearly the whole of our Press was afflicted by a bad form of Partyitis, Toryphobia, or Demophobia! Everything was misrepresented, distorted, or caricatured; and opponents were libelled and belittled in party interests. We had a daily deluge of, I will not say lies, but of "terminological inexactitudes"; and so inflamed was political feeling that we were on the brink of civil war in Ireland. We were actually in the midst of another form of civil war with the militant Suffragettes, who were burning and destroying, and even the sanctity of our postal correspondence was violated by the fire-furies. Precious and irreplaceable works of art were damaged with Hun-like malignity. Fighting the police was a daily pastime, prison was made an honour, law was defied, and the authorities made ridiculous.

CAPITAL AND LABOUR.

There was chronic war between Capital and Labour; and the organs of the latter preached a veritable Gospel of Hate, exciting a desperate class war. Of late years the self-same spirit which actuated the Germans on a larger scale in their attempt to subdue and plunder the rest of the world, made itself manifest in Syndicalism and the destructive rage of sabotage. The aim was to crush the capitalists by the ruin of the trade by constant strikes, and by inducing the workers to treat all agreements entered into by their own chosen leaders as mere "scraps of paper" to be torn up at will. The output was to be limited to the utmost, and in the general anarchy and ruin which would result the Syndicalists were to seize the business without payment, and then they were to organise it that they would have the rest of the community at their mercy by threat of cutting off supplies.

This demoralising and suicidal policy does not indicate the badness of the workers or the masters so much as it does the essential rottenness of the soulless, unintelligent, topey-turvy system. The evils of this system and the remedy for them were pointed out by the father of Modern Spiritualism three-quarters of a century ago.

These evils from which we were suffering were just a bad form of that demoralising disease, Partyitis, the taking of sectional views of the great subjects, the seeing everything from purely personal, material, party, or class standpoints, and the ignoring of the interests of the whole. In face of the most awful and steadily-growing menace of the conflict now upon us, we allowed ourselves to be hoodwinked and our actions paralysed by the high-placed Germans in our midst; we refused to see the menace, and refused the first duty of citizenship—that of National Service, the defending of hearth and home. This was one great cause of the war. Germany's greatest Ambassador said: "Germany has nothing to fear from England, because the trade unionists are digging its grave." The refusal of National Service, adopted as necessary by our overseas dominions and by all menaced nations, misled the Germans into regarding us as decadent, cowardly poltroons who would never raise a hand to hinder their universal brigandage or save our wonderful Empire from their red-handed grasp.

THE MAGIC OF FREEDOM.

From the anarchy and disaster into which we were drifting we were saved as by the touch of an enchanter's wand! Having striven for peace "up to the very last minute of the very last hour," the fatal die was cast, and the nation sobered as by magic. Party strife was stilled, all burning questions postponed, and the Civil War averted. "England's difficulty which was to be Ireland's opportunity" to join our foes, saw Irishmen stand shoulder to shoulder with all the other brave Britons who so nobly rushed to the defence of the Motherland. The female

fire-brands stopped their sex war, and stood forth in their true colours as ministering angels, ready to serve their country in every possible way with magnificent courage, devotion and self-sacrifice. Our glorious Empire, or rather our Great Family of Free Nations, instead of going to pieces at the first crash of the Hun's hammer, became united as never before! The wave of patriotism surged round the world, bringing bands of heroes, and offers of all kinds of help. Even India, that marvellous congeries of diverse peoples, gave a magnificent response, Princes and turbaned warriors taking their place at the front facing the double foe of the ruthless Huns and a dank and pitiless winter. South Africa rose heroically with the rest, and the Boers, so lately our foes, were transformed by the magic of our generous colonial policy into helpful friends, and under the noble Botha brilliantly subdued the enemy in face of stupendous difficulties. Such, ladies and gentlemen, is the "soul of goodness in things evil"!

The effect in the Allied countries was equally great. No longer the dashing but easily depressed soldiers of history, the French, while retaining their fiery ardour, have added some of the best qualities of their Allies, and show a quiet but grim determination to endure to the end.

Russia, the Colossus of the North, became wonderfully united; and by one stroke of the pen, which thus proved mightier than the sword, slew its greatest enemy, the *Vodka fiend*, and this enforced sobriety gives free play to the Russian's splendid soldierly qualities. Long-suffering Poland has been promised her freedom; the Jews have been relieved of some of their burdens; and from this Gethsemane of suffering Russia promises to make half a century's progress in the few terrible years of the war.

Italy has released herself from the blight of her barbarous neighbours who held her in thrall, and has risen to her better self. The brave martyr-nation, Belgium, with her noble king, has risen from a mere trading community to heights of glory as the saviour of Europe, who withstood the first unexampled blows of those devil's engines, and checked for an invaluable moment the devastating onrush of overwhelming hordes of Huns!

And there is heroic Serbia, who, though scarcely recovered from two cruel wars, defeated with magnificent courage an army of Austrians. Then after fighting terrible battles against the foul fiend, disease, we see her people suffering a martyrdom, but contending like Titans against the combined armies of the Huns, who have had to call in the aid of the treacherous Bulgaria to enable them to conquer this indomitable little State, destined to become a great one through the greatness of her soul.

This inspiring spectacle of so many nations rising to their greater selves is off-set by two monumental failures which will stain the pages of the history of the time. In a death-struggle between Civilisation and Scientific Savagery, between Freedom and Tyranny, Christianity and Satanism, between everlasting Right and infamous Wrong, the *Government of the United States* and the *Pope of Rome* stand neutral, neither having made any protest against the flagrant violation of all the principles for which they have hitherto stood.

For the Pope it is abdication from the moral and religious headship of Christendom. For the United States it is the renunciation of all claim to participate in the moral leadership of the world. The pity of it! (Applause.)

AN ORGANISATION WITHOUT A SOUL,

Turning to Germany, I wish first to impress on your memory the description of the Germans given by Napoleon, which shows the flashlight insight of that great genius; he said, "Ah, those Germans, they are not to be trusted; they are dangerous fanatics who will commit the most atrocious and cowardly crimes, and then sanctify them on the altar of duty!" That pregnant phrase is a masterstroke of genius, and contains more of the real truth of the Germans than any dozen books I have read about them of late.

While Germany was quite free from the evils we were suffering from, she was suffering from more deadly ones; but these were partly redeemed by vitally important qualities we were rapidly losing. She presents the most amazing set-back to barbarism ever seen: an absolute inversion of Christianity, and

the exaltation of the cult of brutality. All the more easy-going Germans were dominated by the virile Prussians, who certainly have a double dose of original sin! Germany was ruled by a pride-maddened monarch with a comprehensive tyranny quite unexampled. All the educational forces and the new and potent weapon of the Press were seized, and having been perverted and their proper functions inverted, they were used to poison the wells of truth. History was falsified; all other peoples were libelled and vilified, represented as decadent and cowardly, and only fit to be crushed under the Prussian blood-and-iron despotism. The Germans were flattered as being the chosen people elected to dominate the world, while they were actually being prepared to be treated as mere cannon-fodder! They were bribed into submitting patiently to this brutalising tyranny by the promise of universal plunder, the crushing of other peoples and the robbing them of everything desirable. Lands were to be seized, commerce monopolised, and crushing indemnities imposed on all conquered nations. They were exhorted to act like Huns and to create a reign of terror, and they have done so in a way that will cover them with lasting infamy. They are simply scientific savages, acting with meanest treachery and cunning, yet with unexampled stupidity. On the other hand, they have shown qualities of supreme value to the whole race; magnificent patriotism, unity, discipline, self-sacrifice, and marvellous powers of scientific organisation. These were accompanied by tireless industry, thoroughness, efficiency, and the systematic application of science to all departments of life and trade. Nature always bestows her benedictions on these vital qualities, and she endowed the Germans with enormous power and abounding prosperity; and if these great endowments had been accompanied by equally great moral and spiritual qualities and the art of good government, then I, personally, believe that the best thing for the world would have been to have fallen under the tutelage of such a magnificently-organised people. But how vastly different was the actual case! Their government was only fit for slaves, their morality fit for brutes and savages, and their spiritual and spiritual "Kultur" a mere Satanism or Devil-worship. Their disease was that of the "swelled head," an insane arrogance, which led them to commit the greatest crime in all history, and their Kaiser stands as one of the greatest of criminals, and also the meanest, for, after preparing all his political life with unparalleled thoroughness for this war, waiting with cat-like intensity for the psychological moment, and springing on an unprepared world, he declares through all the lying tongues of his servile Press that it is Germany that has been attacked! The lamb has sprung upon the wolf! But in judging this amazing case we must never forget that the Kaiser and his people were conscious of the immense superiority of the material and mechanical organisation of their State. Other nations were muddling in comparative anarchy compared with the ordered relations of the Fatherland. The Germans had sold their soul for this achievement; they were blind to all they had lost, and blind to the whole gamut of their faults, so we can understand them feeling that they had a mission to impose this "Kultur" on the rest of the world. What we cannot understand is that, with such clear sight within a certain range, and such vast masses of ordered knowledge, they should have been so amazingly blind, ignorant and stupid! We must remember, too, that Prussia has been the evil genius of Germany; that she adopted Christianity some centuries later than the rest of Europe, and she is still those centuries behind Europe in moral and spiritual culture, although so amazingly up-to-date in all material achievements.

(To be continued.)

UNION OF LONDON SPIRITUALISTS' PROPAGANDA.—At the Central Hall, Peckham, on Wednesday, December 1st, the Union held a meeting, at which nearly two hundred persons were present, Mr. John Adams presiding. Mr. G. Taylor Gwin, in his address, spoke of the attitude of the Churches towards Spiritualism, and how it had permeated their teachings, quoting from recent utterances of the leading clergy and scientists. Mr. R. Boddington dealt with Spiritualism as a science, philosophy, and religion, and showed that death was but a step in the evolution of life. Mrs. Mary Gordon gave very convincing clairvoyant descriptions, all of which were recognised.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

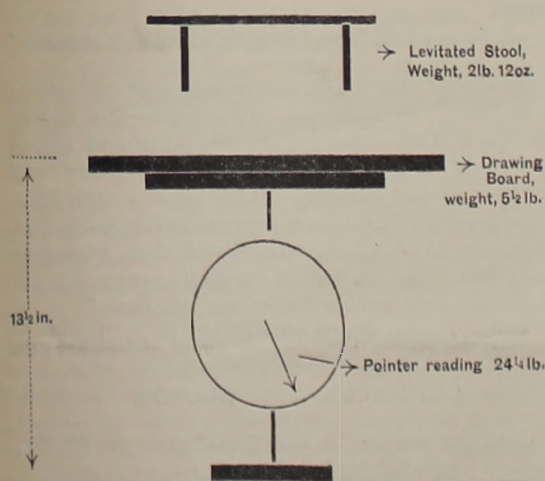
XX.—INFLUENCE OF HEIGHT OF PLATFORM ON VERTICAL DOWNWARD FORCE DURING LEVITATION.

In considering the mechanics of a levitated table, we have three stages into which we must divide our inquiries, as follows: (1) The investigation of the reaction upon the medium, (2) exploration of region under table, and (3) the tracing of stress links in the space between the medium and the table. When, by a long series of experiments, we have come to conclusions regarding all of these, and if such conclusions are reasonable according to our terrestrial laws of mechanics—for I am strongly of opinion that levitation and allied phenomena will not demand for their explanation anything more than terrestrial laws, *i.e.*, spiritual entities acting on matter according to rules with which we are largely familiar—then we can congratulate ourselves that we have reached an end of our problem. And if once we completely and intelligently solve levitation, the mere fact of the solution must involve partial, if not complete, solution of some other psychic mysteries. For that reason I am anxious to deal completely with levitation.

Of the three stages enumerated above, No. 1 (from the point of view of mechanics) has been solved. Fortunately for us it has so happened that a very simple relation exists between the weight of a table steadily and normally levitated over a level floor and the weight that is added to the medium, namely, one of practical equality. I am now in process (I hope) of solving No. 2. But here a much more complicated system of things is in operation. Close to the floor beneath the table there would appear to be a region of no psychic force at all, while a foot or so above it a compression balance indicates a heavy downward pressure, and there is also a horizontal pushing force from the medium. I will describe now a further levitation experiment in which is shown the influence of the height of the raised surface above the floor from which levitation occurs, in affecting the value of the downward vertical force.

Experiment 42.

I placed the drawing-board (covered with dark carpet) on top of the 56lb. parcel-balance (Experiment 40) and the stool (table 4, article VIII.) on top of the board and asked for levitation.



The figure indicates the arrangement. This levitation was evidently a most difficult one for the operators. It was attempted at least a dozen times before it was finally successful. What usually happened was that the pointer on balance would move round to 20lb. or so, and then, just when levitation was evidently about to occur, the little stool would topple over, when I would have to place it upright again. It seemed to me that a column or something of that nature was trying to get under the stool, but, owing to the small amount of space available and the height of the platform, was unsuccessful. At length, how-

ever, just when I was about to give up the experiment, even in spite of the desire of the operators who told me to hold on, the stool went up about eight inches into the air above the board and remained quite steady for from eight to ten seconds. Two such levitations gave for the vertical downward force on balance 24lb., and two others gave 24¼lb., with an average therefore of 24¼lb. The weight of the board is 5½lb., so that the vertical downward force on balance while the stool was steadily levitated was $24\frac{1}{4} - 5\frac{1}{2} = 18\frac{1}{4}$ lb., or 6.8 times the weight of the stool.

In order to make sure that this value of 18¼lb. was not fictitious, during several of the unsuccessful attempts at levitation referred to above, I grasped the edge of the drawing-board and lifted it a little. I found, as I anticipated, that my estimate of the downward force on the board roughly agreed with the reading on the balance.

DICYANIN AND CLAIRVOYANCE.

By THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

Through the kindness of Dr. Kilner I have been able to test the effect of the Dicyanin Screen on clairvoyance. My observations are not exhaustive, but are of interest so far as they go. I hope to put the matter to further tests shortly with several clairvoyants. I have endeavoured to see the figures seen clairvoyantly by my wife—(the reality of whose seership has been proved under test conditions)—by the aid of the Dicyanin and Carmine Screens, but so far without the slightest success. Two other persons, who are occasionally clairvoyant, failed also to perceive the figure through the screens. Myself and the two other observers have all seen the figures normally at the same time as my wife on several occasions under test conditions. On the other hand, my wife says that when she is clairvoyant she can often see the figure *more distinctly* through the Dicyanin Screen. This would seem to show that the screen is helpful to those who have the faculty of clairvoyance fairly well developed. I hope to be able to make further experiments at no distant date.

THE WAR IN PROPHECY.

Some curious ideas are enunciated in a booklet entitled "The War in a New Light," by Arthur Trefusis (Rider & Sons, 6d. net). One of these, based on an old prediction that Nero would reappear on earth as "a messenger and forerunner of the Evil One," is that William II. is a reincarnation of Nero. Mr. Trefusis' method of pointing the parallel is to call attention to the principal incidents of a career which, except that it afforded opportunity for the display of a variety of talents of which their possessor was quite conscious, bears no resemblance to that of the German Emperor. When the Kaiser divorces and murders the Empress and is suspected of burning Berlin we may discover that he is Nero over again! Till then we fail to see what is gained by such a comparison. Even wilder is the statement that the poor victims of King Leopold's crimes in the Congo have been reincarnated by hundreds of thousands in German families for the purpose of revenging their sufferings on innocent Belgians. This would evidence a strange blindness on their part, seeing that Germany has already brought on herself a heavier total of loss in life and treasure than she has inflicted on Belgium. But the most obvious reflections are just those which do not occur to visionaries of the type of Mr. Trefusis. At the same time there is something disarming in his obvious sincerity. We are quite at one with him in regarding the war as "the culmination of the selfishness, greed, commercialism and materialism of past decades" and sincerely trust that he is right in predicting that "out of this awful anguish great good will come." When, however, our seer informs us that it seems to him that the war will continue to May, 1916, and that peace will be signed on May 23rd (he is good enough not to give these dates as an absolute certainty) our mind instinctively reverts to the foregoing confident declarations; we think of Nero and those quickly reincarnated natives of the Congo and decide that, following the Prime Minister's advice in another connection, we will "wait and see."

PSYCHIC PHOTOGRAPHY.

DR. HYSLOP'S EXPERIMENTS.

The following extracts are taken from an article in the "New York World" of September 29th of the present year :—

In a new volume of the "Proceedings of the American Society for Psychical Research," Dr. James H. Hyslop of this city, head of the society and editor of the publication, presents a number of "unusual phenomena in photography" and of equally unusual "experiments in non-evidential phenomena."

The volume which has just been issued contains the accounts of hundreds of experiments in psychic work investigated by Dr. Hyslop and others.

More interesting than anything else, from the layman's point of view, are certain cases in which a woman apparently possessed of an unexplainable mediumistic power obtained curious results whilst operating an ordinary kodak camera.

The woman, Dr. Hyslop writes, is Mrs. Marguerite du Pont Lee. Mrs. Lee, according to Dr. Hyslop's report, did some marvellous things with her camera. She set the instrument up on a table, facing an oil painting of herself which she had rested upon a chair at a convenient distance, with no idea other than copying the portrait.

Upon having the film developed she discovered curious lights and shadows upon the prints. Taking more pictures, she obtained more surprising results. Upon one the oil painting itself did not show, but the chair upon which it had rested was distinctly observable. Then, instead of her own painting appearing in the photographic print, the portrait of a deceased clergyman whom Mrs. Lee had known took its place. Another print showed the chair minus any portrait, but with a shadowy white ball apparently floating in front of it.

Then, still with her own portrait before the camera, Mrs. Lee—according to Dr. Hyslop's report—obtained on her prints some portraits of a certain Kemper Bocock whom she had known before his death. Then, the report declares, writings began to take the place of portraits. There was a note which read :—

"DEAR ONE : This is a grand success, this experimenting at home. See how easily you get good results in writing. K. B."

In order that the spirit of Mr. Bocock might impress upon the experimenters that it was really he sending the messages, he produced upon the photographic film his signature—identified by those who knew it as genuine.

Then Mrs. Lee obtained upon one print a pencil sketch which a woman friend readily recognised as that of Mark Twain, she (the friend) having seen Twain draw one exactly like it, himself, many years before.

Many of the photographs taken by the camera were taken, Dr. Hyslop writes, in his presence and with films purchased in the regular way by him. Using a camera of his own, in exactly the same circumstances as Mrs. Lee used hers, he writes, he was unable to obtain any pictures except ordinary reproductions of the oil painting of Mrs. Lee which stood before the camera.

Mr. H. Blackwell, to whom we are indebted for a copy of the article, writes :—

This article evidently refers to the same medium quoted by Mr. Hereward Carrington in yours of the 20th ult.

The experiments having been carried out by Dr. Hyslop are specially valuable as corroborating results obtained through other mediums in this country and elsewhere. About forty years ago that much-persecuted sensitive, our first professional spirit photographer, William Hudson, photographed the double of a sitter, and Mr. A. Glendinning obtained the same effect still earlier in Glasgow. More recently Dr. Theodore Hansmann and W. M. Keeler, in Washington, U.S.A., have photographed the double several times, and succeeded once in taking a picture of the brain of a sitter.

Twice, and by previous appointment, the double of the writer—although on one occasion the sitter was in Canada, two thousand, seven hundred miles away at the time—was photographed by Mr. R. Boursnell in Shepherd's Bush. This wonderful but sadly misjudged medium also occasionally obtained on his plates the astral counterpart of inanimate objects, such as a figured tablecloth, vase, flowers, &c., but the rarest specimen of Mr. Boursnell's work in my collection is the portrait of a beautiful little girl which appeared in a crystal globe which I held in my hands.

Mrs. Lee, with Dr. Hyslop, seems to have had the curious experience of an oil painting she was copying apparently vanishing, while the chair on which it was placed remained quite visible.

In a series of experiments carried out a few years ago in London, two lady amateurs received several examples of this phenomenon.

Sometimes the sitter vanished entirely, but the chair appeared. In other cases the double of the sitter remained, generally standing. The members of the Crewe circle have also frequently received writing and signatures on the plates, as mentioned of Mrs. Lee.

It should not be overlooked that the unseen workers on the spirit side probably have the use of cameras and paraphernalia of which we are entirely ignorant. If most of our inventions are given from the other world, as they are, then the experimenters there must have instruments to work with.

From my own experience I can testify to their using backgrounds or screens for photographic purposes. These are usually, but not always, composed of fine network which hasty critics at once wrongly condemn as evidence of process work. It sometimes happens that this psychic background is slightly defective, and if used for more than one plate this defect may bring undeserved suspicion upon the poor unfortunate medium.

It is interesting to note that when using his own camera, presumably simultaneously with that of Mrs. Lee, Dr. Hyslop did not obtain any psychic result. Evidently his camera was not charged with the suitable and requisite magnetism. In one experiment in which I took part, three cameras were used by three operators, and exposures were made at the same moment, but in only one case was there a psychic result, the other two being quite normal.

In psychic photography, even more than in any other phase of mediumship, the greatest care should be exercised before formulating any charge of fraud, because experience of the past points to the fact that in nearly every case the critics have not properly studied and understood the very intricate subject they were denouncing.

A GENERATION AGO.

(FROM "LIGHT" OF DECEMBER 12TH, 1885.)

The Spiritualistic public has much to hope for from a rational system of investigation such as that now laid before them. They may reasonably expect an extension of their knowledge of the causes which produce familiar effects; they may hope gradually to dispel the mists of ignorance and prejudice which hang round the subject in the popular mind, albeit in a decreasing degree year by year; they may hope to prick many an inflated theory and show the hollow emptiness of what looked so fairly rounded till it collapsed. The public at large has much to gain by the clearing away of obstacles to rational investigation; by the sweeping away of vulgarity, folly, and a nauseous kind of cant that have repelled from the threshold of inquiry many a weak-minded investigator whose interest was not robust enough to save him from disgust; by the repression of ill-regulated enthusiasm and the development of reasonable methods of inquiry and research.

—From an article, "The Protection of Public Mediumship."

Mr. Crookes* describes an occurrence at some recent séances in his house. He states that two mediums—Miss Showers and Miss F. Cook—being present, two materialised forms—"Katie" and "Florence"—walked about in his laboratory "with their arms entwined school-girl fashion and in a strong light." He further adds: "Katie has also materialised and spoken when I have been in the cabinet with Miss F. Cook, holding her hand; but it being dark I could see nothing except here and there lights, one of which settled on my coat sleeve."

From "Phases of Materialisation," by "M. A. (Oxon)."

STRANGE DREAM WOUNDS.

Under this title the "Sunday Times" gives the following account of a psycho-physical phenomenon :—

Cases of nervous shock resulting from dreams of the war are quite common in Germany, but it is not often that one comes across so strange an instance as that now being treated in a Frankfurt hospital. The patient, a seventeen-year-old boy, is suffering from acute inflammation of the right pectoral region. He has also a patch of blisters on the right breast, and another, though smaller, patch underneath the right shoulder blade.

The patient's story is that he had been dreaming of the war and imagined himself engaged in a fierce hand-to-hand encounter in the street of a town. Suddenly a bayonet was thrust through his right breast. At the same moment the patient awoke with

* Now Sir William Crookes.

a burning pain in the spot which he had dreamed had been pierced by the bayonet. The next morning the blister patches had appeared and the pain was so intolerable that he visited a doctor, who sent him to the hospital.

The report adds that blister-markings are fairly common as the result of severe mental shock, but almost unknown as the result of a dream.

SIDELIGHTS.

Robert Louis Stevenson, the anniversary of whose death in Samoa was noted in the Press a few days ago, was the first secretary of the Spiritualistic society in Edinburgh.

It will interest those of our readers who are familiar with the writings of the Rev. Arthur Chambers (vicar of Brockenhurst, Hants), author of "Our Life after Death" and other books relating to our subject, to learn that a new work from his pen, entitled "Our Self after Death," will shortly be published at 1s. net by Mr. Charles Taylor, of 22 and 23, Warwick-lane, E.C. The subsidiary title shows what it is that the author has set himself to try and demonstrate: "Can we, in the light of Christ and his teaching, know more on this subject than is commonly expressed in Christian belief?"

"German Culture," by Belfort Bax (Geo. Allen and Unwin, 4s. 6d. net), is a work giving a general view of the social and intellectual life of Germany from the end of the mediæval period to modern times. The name of the author affords an indication of the vigour and lucidity with which the book is written. He gives in his own fashion confirmation of what is termed German materialism, referring to the dearth of originality—a famine of soul which set in forty-four years ago—to the "mechanical hardness and brutality" which developed in the national character, and to the fact that "in the last generation the German middle class has become coarsened, vulgarised and blatant."

In the "Wharfedale and Airedale Observer" of the 26th ult., under the title, "The Fallen Dead: Are they Beyond our Prayers?" appears a long letter from the Rev. Charles L. Tweedale, in which he sets forth some of the scientific proofs of the survival of man, and gives the names of some of the priests and ministers of the Established Church and Nonconformity who "actively write and preach on these vital and fundamental truths." "Seven years ago," writes Mr. Tweedale, "I emphasised all these things in my book, 'Man's Survival After Death.' In those seven years I have had no reason to alter one word of what I then said." It is an excellent and stirring letter. The only criticism we would offer would be that a strong distinction be drawn between the terms "psychical" and "spiritual." There is nothing especially spiritual about the physical evidences of the séance-room. Hence we would rather say "spirit phenomena" than "spiritual phenomena."

Astrologers, like doctors, sometimes disagree. The recent accident to the King has led Sepharial, in the current number of "The British Journal of Astrology" (W. Foulsham & Co, price 2s.), to criticise the method of directing followed by Zadkiel, and to put forward other directions which, in his opinion, are more in keeping with the event. In connection with the December lunation we read that "Saturn is now near the ascendant of the Kaiser, and Jupiter is leaving his meridian, hence his period of success has reached its final limit." A note in "The Kaleidoscope" calls attention to the fact that almost all the responsible heads of nations have the Sun afflicted by Saturn. This is interesting, as it offers an astrological justification for the saying "Uneasy lies the head that wears a crown." In addition to the usual features we have the horoscope of General Joffre, and articles on "The Balkan Crisis" and "The Prophecies of Notradamus."

THE MOTOR AMBULANCE FUND.—Just as we go to press we learn from Mr. J. J. Morse that the Motor Ambulance Fund amounts to no less than £634. We agree with him that it is an excellent result, far exceeding the original expectation of even the most sanguine.

LETTERS TO THE EDITOR.

Automatic Writing and the Subconscious Mind.

SIR,—I see that Mr. Ernest Hunt attributes much automatic writing to the action of the subconscious mind. There are various forms of automatic writing, and in many cases, where the recipient is in a state of trance or semi-unconsciousness, the subconscious is undoubtedly responsible for a great deal. But in true "inspirational writing," where the message is impressed on the mind of the recipient—the "inward" or "spiritual mind" of which we hear so much—while the hand remains under perfect control, and there is, of course, no unconsciousness, can the subconscious mind interfere? A doctor, who is not only a student of psychology but deeply versed in occult matters, tells me that the subconscious can only work in this way when the normal consciousness is in abeyance, and I believe this to be true. All inspiration, of course, takes a colouring from the mind through which it passes, but that is another matter. I should be very glad to hear the opinion of Mr. Hunt or any of your readers on this point, which seems to me of some importance.—Yours, &c.,

STUDENT.

Mr. James Coates' Experiments.

SIR,—I agree with your correspondent, "D. R.", in regarding Mr. Coates' experiments on the Direct Voice as most interesting and valuable, placing the students of our subject under a debt of gratitude to him. He deserves the thanks of all your readers for doing the work in so thorough and impartial a spirit.—Yours, &c.,

JAMES BARR.

SIR,—May I be allowed to join in the expression of appreciation of the articles by Mr. James Coates which have lately appeared in LIGHT? They are deeply interesting and convincing, and I hope they will be republished in book form so that they may be widely distributed by those who wish to spread the evidences for a future life, so necessary in these sorrowful days.—Yours, &c.,

M. P.

Mysteries of the Dream World.

SIR,—The following may possibly be of sufficient interest for you to print. The other night I dreamt I was standing in the dusk on what was apparently a quayside with a gangway leading down to a vessel. Figures passed by on their way down, and I noticed one big figure of a man, whose face I could not see. As he passed, somebody beside me said "Don't you see who that is?" and as I looked, puzzling my brain to recall who it might be, the voice continued, "Why, that is Bob —" (I omit the surname). Then I remembered that some forty years ago I went to school with a boy of the surname mentioned, whose eldest brother was named Bob; but since that time I had lost touch with them and certainly for the last thirty years had never knowingly recalled even the name. Now comes the sequel. Next day I opened a provincial paper from my own part of the country, and the first name that caught my eye among the deaths was "Robert —." It puzzles me how my unconscious self should have been apparently in touch with some psychic emanation which should convey such an impression to me—practically a total stranger.—Yours, &c.,

PUZZLED.

Animal Survival.

SIR,—In answer to your correspondent L. Bigg and others, may I just give the facts? I was at a séance with Mrs. Wriedt, and a child spirit had been speaking of the birds and dogs "on the other side." I asked, "Do you have animals there to play with?" and he replied, "Oh yes! Just the same as on your side." A few minutes later, "Dr. Sharp" (Mrs. Wriedt's control) spoke in the direct voice, not through the trumpet, and said, "I want to explain about the animals on our side. As long as anyone loves and thinks of them on either side, so long do they have an independent existence here," and added more to the same effect. When Mr. Coates expressed the difficulty of belief in the continued existence of noxious insects and animals, I thought this statement of "Dr. Sharp's" was a solution of the problem, and regret that it has not met with favour from your readers. In any case I merely repeated "Dr. Sharp's" statement.—Yours, &c.,

M. SALIS.

Kew, November 30th, 1915.

SOCIETY WORK ON SUNDAY, DEC. 5th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, *New Oxford-street, W.C.*—Mr. Percy R. Street delivered a most interesting address, entitled "An Everyday Religion." Mr. W. T. Cooper presided. On Monday, the 29th ult., Mrs. Cannock gave very successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, address by Mr. H. G. Beard; evening, trance address by Mr. Percy Beard; solos by the Countess Tomasevic, artistically rendered. For Sunday next see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—The services were devoted to helping onwards our fallen heroes and other war victims. Mrs. Fairclough Smith in the morning gave an inspirational address and some wonderful chanting, and in the evening a most eloquent inspirational address. Sunday next, see advt. on front page.

CROYDON.—GYMNASIUM HALL, *HIGH-STREET.*—Address by president on "Spirit Control," also helpful clairvoyance. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. G. R. Symons.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Excellent addresses and clairvoyance by Mrs. A. de Beaurepaire. Sunday next, at 11.15 a.m. and 7 p.m., Mr. A. G. Newton, addresses; 3 p.m., Lyceum. Wednesday, 8 p.m., public circle.

BRIGHTON.—WINDSOR HALL, *WINDSOR-STREET, NORTH-STREET.*—Mrs. Mary Davies answered questions in the morning, and gave an excellent discourse on "The Soul" in the evening; clairvoyance at each meeting. Sunday next, at 11.15 a.m. and 7 p.m., Mr. Robert King. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursdays, 8 p.m., public meeting.—E. V. C.

PECKHAM.—LAUSANNE HALL, *LAUSANNE-ROAD.*—Morning, open circle; evening, address and clairvoyant descriptions by Mrs. Maunders. 2nd inst., address and psychometry by Mrs. Podmore. Sunday next, 11.30 a.m., address; 7 p.m., Mrs. Mary Gordon. 16th, 8.15, Mrs. Beatrice Moore. Sunday, 19th, 7, Mrs. Alice Jamrach.—T. G. B.

GOODMAYES AVENUE (opposite Goodmayes Station).—Mr. Lund spoke on the "Unity of Suffering" and Mrs. Lund gave clairvoyant descriptions. On November 30th Mrs. E. Marriott, address and clairvoyance. Sunday next, 7 p.m., Mr. H. E. Staddon, on "The Prodigal Son." Tuesday, 8 p.m., Mrs. A. Jamrach. 19th, Mr. L. I. Gilbertson, F.J.I.

STRATFORD.—IDMISTON-ROAD, *FOREST-LANE.*—Afternoon, Lyceum, conducted by Mr. Hayward; evening, trance address by Mrs. A. Greenwood. 2nd, Mr. and Mrs. Hayward, address and clairvoyance. Sunday next, at 3 Lyceum; 7, Mrs. Neville. 16th, Mrs. Marriott. 19th, Madame Beaumont. 23rd, open meeting, local mediums and speakers heartily invited.—A. T. C.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, *VILLAS-ROAD, PLUMSTEAD.*—Afternoon, Lyceum; evening, Mr. J. L. Wallis, address and psychometry. 1st, Mrs. Marriott, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. A. Boddington, address and clairvoyance. 15th, Mrs. Webster, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Ernest Beard gave a very interesting trance address, followed by messages. Sunday next, 6.30, Mrs. Cannock. Wednesday, 3 to 5, healing; 7.30, open circle, Mr. T. H. Lonsdale. Friday, 4 to 7, Madame Vera Ricardo, private consultations—healing, diagnosis, &c.—R. A. B.

BATTERSEA.—HENLEY HALL, *HENLEY-STREET.*—Morning, Mr. Ashley conducted the circle; afternoon, Mr. Smyth presided at the Lyceum; evening, Mr. H. Wright gave an address and descriptions. Sunday next, 11 a.m., circle service; 3 p.m., Mr. Hepburn; 6.30, Mrs. Miles Ord, address and clairvoyance. Wednesday, Thursday and Friday, Bazaar.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, fine address by Mr. Alcock-Rush, and spirit messages by Mrs. Alcock-Rush; evening, helpful address by Mr. G. T. Brown. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance; 6.30 p.m., address by Mrs. Thomson, clairvoyance by Mrs. Hadley.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, *STOKES CROFT.*—Mrs. Baxter gave addresses on "Builded Together for an Habitation of God through the Spirit," and "Jesus said: Greater Works than These Shall Ye Do"; messages were also given. Collection for Motor Ambulance Fund, £4 0s. 1d. Successful week-day meetings. Sunday next, and throughout the week, all meetings as usual.—J. L. W.

HOLLOWAY.—GROVEDALE HALL, *GROVEDALE-ROAD.*—Morning, forcible address by the Rev. David F. Stewart, M.A., on "Was Jesus Human, or Divine, or Both?" Solo by Miss Beryl Selman. Evening, Mrs. S. Podmore, good address and clairvoyance; anthem by the choir. Saturday, 11th, at 7, Mr. J. Harold Carpenter. Sunday next, 11.15 a.m., Mr. Thompson; 6.30 p.m., Mr. Richard Boddington. January 2nd, Special Service of Music.—H. T. W.

CLAPHAM.—HOWARD-STREET, *WANDSWORTH-ROAD.*—Mrs. Miles Ord gave an address on "Angel Ministry." Sunday next, 11.15 a.m., public circle; 7 p.m., Mr. Clegg. Friday, at 8, public circle. 19th, Mrs. Mary Gordon. 26th, Mr. Prior.

BRIXTON.—143A, *STOCKWELL PARK-ROAD, S.W.*—Alderman D. J. Davis gave an address on "The Value of Life." Sunday next, 3, Lyceum; 7, Mr. Horace Leaf, address and clairvoyance. 16th, 8 p.m., Mrs. Jamrach, clairvoyance. Monday and Tuesday, circles as usual.—H. W. N.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Morning, Mrs. Brookman gave a trance address and clairvoyant descriptions; evening, Mrs. Alice Jamrach gave an address on "If a Man Die, Shall He Live Again?" and clairvoyant descriptions and messages. Miss Edith Bolton gave a beautiful rendering of "Abide with Me." Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. Edith Marriott. Monday, 8 p.m., Mr. Dougall. Circles: Tuesday, 7.15, healing, Mrs. Lucas; Thursday, 7.45 p.m., members only, Mrs. Brookman.—N. R.

PORTSMOUTH.—54, *COMMERCIAL-ROAD.*—Mr. F. Pearce gave an address from the 9th chapter of St. John.

BOURNEMOUTH.—WILBERFORCE HALL, *HOLDENHURST-ROAD.*—Address by Mr. D. Hartley, descriptions by Mr. H. Mundy.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, Mrs. R. Darby gave addresses and descriptions.—H. E.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—SPIRITUALIST CHURCH, *PRINCES-ROAD, ELLA-COMBE.*—Trance address by Mrs. Thistleton on "Religion." Recognised clairvoyance followed.—R. T.

FULHAM.—12, *LETTICE-STREET, MUNSTER-ROAD.*—Mrs. Neville gave an address on "Do we Spiritualists realise our Responsibilities?" also clairvoyant descriptions.—V. M. S.

TOTTENHAM.—684, *HIGH ROAD.*—Mr. G. R. Symons gave an arresting address entitled, "Philharmonics; or, Golden Footprints."—D. H.

STONEHOUSE, *PLYMOUTH.*—UNITY HALL, *EDGECUMBE-STREET.*—Address by Mrs. Joachim Dennis on "The Spirit's Home," followed by clairvoyant descriptions; soloist, Mr. Ritch.—E. E. FOREST GATE, E. (FORMERLY STRATFORD).—EARLHAM HALL, *EARLHAM GROVE.*—Address by Mr. G. Tayler Gwinn. Well-recognised clairvoyant descriptions by Mrs. Longman.

PORTSMOUTH.—311, *SOMERS-ROAD, SOUTHEA.*—Morning service conducted by Mrs. Farr; evening, address and clairvoyance by Mrs. A. Spicer.—P.

SOUTHEA.—CROWSTONE GYMNASIUM, *NORTHVIEW DRIVE, WESTCLIFF.*—Mr. Horace Leaf gave an address, followed by clairvoyant descriptions; after-circle.—W. P. C.

KINGSTON-ON-THAMES.—BISHOP'S HALL, *THAMES-STREET.*—Morning and evening, clairvoyant descriptions by Mrs. Gordon, and address, "Truth." Solos beautifully sung by Miss Parker.

READING.—SPIRITUAL MISSION, *BLAGRAVE-STREET.*—Morning, address by Mr. Street, "The Meaning of Sorrow"; evening, Mrs. Street, address, followed by clairvoyant descriptions.

SOUTHPORT.—HAWKSHED HALL.—Miss Fanny Waghorn delivered addresses, and Mr. Beardsworth, the president, read a paper. Psychic reading by Miss Waghorn and Mrs. Mary Wool.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service; afternoon, Open Lyceum Session, conducted by Mr. and Mrs. Roberts; evening, address by Mr. Whitwell.—S. T.

SOUTHAMPTON SPIRITUALIST CHURCH, *CAVENDISH GROVE.*—Addresses by Mr. F. T. Blake on "Spiritual Verities" and "The Christ, a Modern Conception" (John i. 30). 2nd, address by Mr. D. Hartley, "What do we Learn from the So-called Dead?"

EXETER.—MARKET HALL, *FORE-STREET.*—Addresses, morning and evening, by Mr. G. Evans, of Plymouth, his evening subject being "The Ministry of Spirits"; clairvoyance at both services by Mrs. Grainger.

MANOR PARK, E.—THIRD AVENUE, *CHURCH-ROAD.*—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. G. Prior. 29th ult., ladies' meeting, psychometry by Mrs. Marriott. 1st inst., address by Mr. Watson, clairvoyance by Mrs. Alice Jamrach.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Annie Boddington conducted both services, giving inspirational addresses and clairvoyant descriptions. 6th, Mrs. Boddington gave a series of psychic tests in the afternoon and conducted at night a meeting for clairvoyance. 1st, Mr. H. Abbott gave an address, followed by clairvoyance by Mrs. Gutteridge.—J. McP.

BRISTOL.—THOMAS-STREET HALL, *STOKES CROFT.*—Morning, meeting of the Healing Guild, at which Mrs. Harvey, of Southampton, and others assisted; evening, inspirational address and clairvoyance by Mrs. Harvey. Mr. Rabbich, of Paignton, also gave a short address and narrated remarkable experiences. Other usual meetings.—W. G.

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