

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,837.—VOL. XXXVI. [Registered as] SATURDAY, MARCH 25, 1916. [a Newspaper.] PRICE TWOPENCE. Per post, 10s. 10d. per annum.

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Psychic Class... MR. W. J. VANSTONE.  
Lecture on "Transformation of Insects."
- FRIDAY, March 31st, at 4 p.m.—**  
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For further particulars see p. 98.

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

No. 1,837.—VOL. XXXVI. [Registered as]

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## NOTES BY THE WAY.

Mr. "Angus McArthur's" address on "Psychic Science in Parliament," the first portion of which is printed elsewhere in this issue, is a notable contribution to the literature of Psychic Research, and will be read with pleasure by all who take a serious interest in the subject in its wider ranges. It will be seen that there was a time in the annals of our legislation when spirit intercourse was frankly accepted, the hostility of the law being directed against those dangers of which we have heard so much (and indeed of which we hear little else from those whose interest it is to oppose the advance of a knowledge of the question in any of its aspects). The modern pretence that psychic faculties are a matter of humbug and imposture has naturally been the source of an infinite amount of legal misdirection and perversion of justice. But pretence, like error, has its merits, and certainly it is better to fine mediums as charlatans than to burn them as wizards and witches. It is strange that our ancestors, so learned in Biblical lore, should have overlooked or ignored such episodes as that recorded in 1 Samuel ix., in which Saul is described as visiting Samuel the "man of God" with a present in order to discover through the prophet's clairvoyance the whereabouts of his father's lost asses. The visit, as we know, was not in vain—the asses were found. And presumably the prophet took the fee. There was no Vagrant Act in those days.

Mr. Justice Stareleigh, we remember, pointed out that what the soldier said was not evidence. Similarly our laws which refuse to recognise the existence of ghosts will not admit evidence from psychic sources, although the annals of the "supernatural" contain more than one case in which a crime has been revealed by spirit interposition. It is curious in this connection to note that while the Scottish Courts held that what a ghost says is not evidence, there have been cases in which they permitted witnesses to testify to apparitions, and this as late as the eighteenth century. The law is full of curious quirks in this matter of the spiritual nature of man. It is, perhaps, not without significance that in the case of an arrest it is the "body" of John Doe or Richard Doe that is directed to be seized by the officers of the law. (There is, we believe, one case in which, following out the grim logic of legal phraseology, the corpse of a debtor was seized for debt.) That implied distinction between the body and the soul of a man is doubtless a relic of the days when, as Mr. "McArthur" shows, the Legislature was not ashamed to recognise the existence of spirits. That the legal formula "the body of"

such an one sounds so quaintly in our ears to-day is a token of the extent to which the later materialism of the age has obscured for us the real nature of man, as body, soul and spirit.

\* \* \*

Mr. Andrew Lang's "Ghosts and Dreams" was published some seventeen years ago. Going through it recently we lighted on some references in ghost stories of the past that bear curiously on questions lately discussed in *LIGHT*. Take, for example, the historic case of the ghost of Sergeant Davies of Guise's regiment. In 1750 Davies, who was amongst the soldiers left in the Highlands to assist in the "pacification" that followed the battle of Culloden, was treacherously murdered for the sake of the money and jewellery he carried and was fond of displaying. After his death his ghost is reported to have appeared to Alexander Macpherson, a shepherd, and to Isobel MacHardie, a woman in the shepherd's service. The ghost gave his name, announced the fact of the murder to Macpherson, and the message, it is said, led to the discovery of the body and the arrest of the murderers. Unfortunately for the completeness of the evidence, the ghost of Davies spoke in Gaelic, a language of which, when in the flesh, he had no knowledge, and although the ghost story was listened to in court in Edinburgh, the two men were acquitted solely (as Sir Walter Scott believed) because of the ghost and its "newly-learned Gaelic." Here we have a case which suggests the possibility of the medium (who must have been either Macpherson or MacHardie) having supplied the externals of the message—a "subliminal transformation." It is an example of the way in which recent psychical discoveries can furnish the clue to the ghost problems of the past. The fact of the ghost story being heard in court, by the way, illustrates the remark in the preceding Note.

\* \* \*

A correspondent remarks on the tendency to confuse ordinary clairvoyance with spiritual vision, the former being, of course, a psychical faculty. But although we may admit a distinction, it seems to be one of degree rather than of kind. There is always a spiritual "beyond"—a region revealed only in partial hints and glimpses. It would seem that communication between the spirit incarnate and the spirit who has risen above the conditions of earth is only truly normal when it proceeds along interior avenues. Intercourse between the two states is proceeding in that way all the time, and becoming fuller and clearer as the soul in the flesh advances towards the higher condition. There are those who denounce the attempt to degrade the spiritual by reducing it to material terms. But there is no such degradation: the attempt to effect this is always baulked and defeated. The fairy gold in the clutch of the profane hand becomes transmuted to withered leaves, as in the old story. But the value of psychical evidences remains. They fulfil a world-use in the natural order by providing physical proofs of the reality of the claims of those who possess

the higher vision. The mischief lies in the abuse of the thing and not in the thing itself. As we have said before, psychical powers often manifest themselves spontaneously in quite healthy persons—sufficient evidence that they are natural powers of the soul.

## 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, APRIL 13TH,

WHEN AN ADDRESS WILL BE GIVEN BY

COUNT CHEDO MIYATOVICH

ENTITLED

"SPIRITUALISM IN THE BALKANS."

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

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures 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 concluding lecture of the season in the Salon will be given on May 11th by the Rev. Arthur Chambers, his subject being "Our Self After Death, as Declared and Demonstrated by the Christ."

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

**CLAIRVOYANCE.**—On Tuesday *next*, March 28th, Miss Florence Morse will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

**PSYCHIC CLASS.**—On Thursday *next*, March 30th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the eighth of his series of lectures, the subjects of which are announced below.

**FRIENDLY INTERCOURSE.**—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon *next*, March 31st, 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*, March 31st, at 4 p.m., Mrs. M. H. Wallis, under spirit control, will reply to questions from the audience relating to life here and on "the other side," mediumship, and the phenomena and philosophy of Spiritualism generally. Visitors should be prepared with written inquiries of *general interest* to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

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

## LECTURES TO PSYCHIC CLASS BY MR. W. J. VANSTONE.

March 30th.—"Transformation of Insects."

April 6th.—"The Knights and Hospitallers—Their Visions and Story."

" 13th.—"My Psychic Experiences."

**A PROPHECIC DREAM.**—E. C. B., of Weymouth, writes to tell us of a prophetic dream narrated in a letter received from a lady friend. She dreamt that her maid showed her a photograph she had just received by post, showing a group of about fifteen sailors of whom one was quite dry while the rest were dripping wet, with bits of seaweed clinging to their clothes. The lady related the dream to members of her family the next morning. About three weeks later the maid received the news that a trawler engaged in mine-sweeping (these vessels usually carry a crew of fifteen) had been sunk by a mine, an uncle of hers being the only man saved.

## A SWISS SEER.

Despite the Teutonic sound of his name, Mr. Von Bourg is neither German by birth nor sympathies. By nationality a Swiss, he has travelled to so many parts of the globe that one might be more justified in calling him a citizen of the world. Possessed of a courtly presence, wide sympathies, and an undeniable charm of manner, he also gives one that vague impression, so hard to describe but so unmistakable, of a man who has travelled far and seen much. In his wanderings he has come in contact with every class and rank, and is equally at home with prince and peasant. A psychic of remarkable power, he is at the same time an advanced thinker as well as a man of cultured tastes. His psychic powers (which he has possessed from childhood) are developed to an unusual degree. When he was a boy at school his master set the whole class the task of learning "Christopher Columbus," a poem of thirteen verses, and offered a prize for the best rendering. Although he had never seen the poem, young Von Bourg immediately recited it correctly. This extraordinary faculty he still possesses, and can frequently tell the nature of the contents of a volume on merely reading the title. As a boy he was taken by his uncle to the Palace of Versailles, and was able to describe exactly the contents, shape, decoration, &c., of each room they visited before entering it.

Mr. Von Bourg recalls a still more remarkable episode of his boyhood. In a certain little town near Wiedlisbach, Switzerland, there is a small but very beautiful chapel, said to have been erected by Queen Eleanor, who stayed there on her way to the Holy Land. This chapel possessed a peal of silver bells, which, over a century ago, were removed and buried by the priests, in order that they should not fall into the hands of the invading Napoleon. For about one hundred years the hiding place was never discovered, until the boy Von Bourg indicated the precise spot. He not only gave the depth from the surface at which they rested, but correctly prophesied that the bells would be found covered with a coating of tar. For these services the Municipal Council voted the young seer an honorarium.

Mr. Von Bourg has frequently been consulted in cases of lost persons and lost property. He created something like a sensation a few years ago by foretelling the exact spot at which the body of a missing stockbroker would be found. He said the discovery would be made at 5 o'clock on January 31st, and exactly at that time the body was found in the river Thames at the place predicted.

In spite of his wonderful gifts, Mr. Von Bourg is quite normal in appearance and in no way resembles the popular conception of a seer as held by the man in the street. "Indeed," said he with a laugh, "many people, on first making my acquaintance, involuntarily express their surprise, and—occasionally—disappointment, at finding me so matter-of-fact." And one has to admit that an ordinary observer, meeting Mr. Von Bourg for the first time, and knowing nothing of his powers, would merely take him for an ordinary gentleman of cultured leisure.

Discussing our movement from the scientific and intellectual side, Mr. Von Bourg stated that he had spent a considerable time in Syria and Palestine investigating the life of Christ on its historical side.

Before terminating the interview, Mr. Von Bourg, who had never seen me before, told me certain facts about myself which, excluding a psychic agency, could not possibly have been known to him, and I left feeling that I had been in the presence of an extraordinary, and at the same time fascinating, personality.

D. N. G.

SPECIAL séances to meet the pressing needs of the hour have been arranged with Mr. A. Vout Peters and the Swiss psychic, Mr. Otto von Bourg, for the following Mondays and Wednesdays, at 3 p.m., in the rooms of the Alliance: Mr. Peters, March 29th, April 5th, 12th, 17th, May 1st; Mr. Von Bourg, March 27th, April 3rd, 10th, 19th, 26th, May 3rd. These séances do not form part of the usual programme of the Alliance and the charge for admission will in all cases be 1s.

THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

XXXIV.—THE CHARACTERISTICS OF PSYCHIC FORCE (A).

I intend now to study the characteristics of psychic force so far as they are revealed by my experiments. I do not intend to follow up this study week-by-week until its conclusion, but to do so intermittently. Each article in the series will, however, be headed "The Characteristics of Psychic Force," and will have a distinguishing letter according to its order in the series, so that the reader may at any time he wishes peruse the whole thing in proper order and skip any articles dealing with other matters which may be intromitted.

I think it is well to begin at the very beginning. Let us ask ourselves the question: What part do the members of the circle, other than the medium, play in the production of phenomena? Let us examine the results of experiment 10, where the weight of each sitter was taken just before and just after an ordinary phenomenal séance.

Names of Sitters.	Weight Before Séance.	Weight After Séance.
Miss Kathleen Goligher (medium)	8st. 6lb. 6oz.	8st. 6lb. 4oz.
Mr. Goligher ...	8st. 13lb. 8oz.	8st. 13lb. 8oz.
Miss Anna Goligher ...	7st. 11lb. 4oz.	7st. 11lb. 2oz.
Miss Lily Goligher ...	5st. 7lb. 4oz.	5st. 7lb. 2oz.
Mrs. Morrison ...	7st. 5lb. 12oz.	7st. 5lb. 6oz.
Mr. Morrison ...	9st. 9lb. 12oz.	9st. 9lb. 11oz.
Dr. Crawford ...	10st. 9lb. 14oz.	10st. 9lb. 8oz.

Most careful weighings were made. All precautions were taken that nobody should possess a handkerchief, say, at the conclusion of the sitting who did not possess it at the beginning. When we study this result we see that there is an almost general permanent loss of weight. With the exception of one sitter everybody lost a little weight. In no case does it amount to much more than a few ounces. It will be noted with interest that the medium lost only 2oz. The greatest sufferers seem to have been Mrs. Morrison and myself, who both lost 6oz., the maximum in any individual case.

Total Weight of Sitters, including Myself, before Séance.	Total Weight of Sitters, including Myself, after Séance.	Total Loss of Weight at End of Séance.
57st. 11lb. 12oz.	57st. 10lb. 9oz.	1lb. 3oz.

Now the question arises as to how far this permanent loss of weight of 19oz. is due to phenomenal activities and how far to natural causes. The sitting was held on a very warm evening (temperature about 70° F.), and the room was somewhat small. The séance lasted about an hour and a half, and there was a considerable amount of phenomena.

As to losses of weight due to natural causes, such as to perspiration, I am not able to speak. I will be glad if medical readers of this article will express an opinion on the matter. Personally, while without expert knowledge on the subject, I would not have thought that there would have been such a loss by natural causes alone, even on a warm summer evening in a small room. In the meantime, however, I leave over this side of the question until someone more qualified than I will kindly say what he thinks of it.

The next question that arises is regarding my own loss of weight. I was not a member of the circle. I was moving about the room practically all the time, in and out of the circle, attending to the experimental work on hand. Now, were the entities taking matter from me? That is, if people other than the regular sitters are in the room, outside altogether the chain of the circle, can the operators abstract matter from them for

the production of psychic energy? or is the abstraction confined to members of the circle only?

It is not so much a question as to whether the members of the circle are used in some way by the operating entities as to whether matter is *permanently* abstracted from the bodies of the members. That the members of the circle are of some use may be easily observed. Occasionally when I have experimented with a member short I think I have noticed that phenomena were not so powerful nor prolonged. But a surer sign that the members of the circle are used is the tremendous spasmodic jerk that goes round the whole circle just previous to a difficult levitation being attempted by the operators, especially when psychic energy has been somewhat wanting, and there does not seem to be any reservoir of it to draw upon, so to speak. At such a time I have asked the operators to produce levitation. In a few seconds the members would be overtaken with a severe spasmodic jerk which seemed to travel right round the circle. Then perhaps a quarter of a minute afterwards levitation would occur. I have noticed this too often to be deceived about it.

Another proof that the members are of some use is given by experiment 15. The object of that test was to discover if any of the weight of a levitated table was on Mr. Morrison, a member of the circle, whose place is next the medium. Mr. Morrison sat on the chair on the weighing machine and the medium took her ordinary chair. He was completely isolated from the medium and other members of the circle.

Weight of Mr. Morrison + chair + board = 10st. 7lb. 6oz.  
Weight of Mr. Morrison + chair + board during levitation ... .. = 10st. 7lb. 8oz.

Thus the effect was so small by this method as to render the result doubtful. However, on asking the operators to jerk up levitated table in the air, the steelyard went up lightly against top stop in synchronism, thus indicating that Mr. Morrison was, to some slight extent, physically connected with the levitated table.

During the opening of a séance, say for the first quarter of an hour, the bodies of the sitters are subjected to intermittent muscular jerking. After that period of time this ceases altogether, or only takes place occasionally. It seems to me that the meaning of the process is that *something is being loosened* from the bodies of the members of the circle—a something which then circulates round the sitters either through their bodies or in space immediately surrounding their bodies.

A GENERATION AGO.

(FROM "LIGHT" OF MARCH 27TH, 1886.)

Mr. Alfred Russel Wallace, whose name is familiar to all Spiritualists, is about to make a lecturing tour in the United States next winter on his way to Australia. The "Banner of Light" notices with pleasure that the usual strictures passed upon any public man because he dares to avow himself a Spiritualist do not seem in this instance to be dealt out to Mr. Wallace by the Press of the United States. His recent article, entitled "Science and Spiritualism," has been transcribed into a large number of American newspapers, amongst others the "Christian Register" of Boston, which, referring to the matter editorially, remarks:—

His (Professor Wallace's) interesting and valuable works, which give the results of studies over a large section of the globe, have proved him to be an acute and accurate observer and a man in whom the candour of the scientific method is conspicuously illustrated. It is an interesting fact, therefore, to know that Mr. Wallace is a thorough-going Spiritualist, and whatever opinions our readers may have in regard to that movement, they will read with interest, we think, Mr. Wallace's view of the harmony between Spiritualism and Science.

Mrs. De Morgan was one of the very earliest Spiritualists in this country. . . . The book, "From Matter to Spirit," which we owe to her and to her distinguished husband, Professor I. C. Morgan, is one of the classics of Spiritual literature.

If immortality be not true it matters little whether anything else be true or not. —BUCKLE.

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## LIFE THE REVEALER OF THINGS.

Life, it has been said, is the Keynote of the Universe. It is so all-inclusive that it can never be reduced to terms. In human speech it stands as the opposite of death, but as it includes death as one of its processes towards a more complete expression, the idea of it as something partial and relative is clearly a fallacy.

"Perhaps life," says a recent writer, "is only a synonym for spirit." One may leave out the "perhaps." Life *is*, and matter is its vesture, its instrument, its means of expression. All the pain and tragedy of the world are the result of the efforts of life continually to enlarge its borders, and to refine the substance in which it works. It is for ever constructing forms; destroying them, either slowly or suddenly, when they have served their turn, and creating new ones, every fresh creation being an advance on that which went before it. That is a proposition which might invite contradiction if we confine our study to the operations of life in the limited circle of the earth experience, although even here there would be much to confirm it. But when we carry the argument beyond the confines of mortal existence it becomes impregnable. It finds an assured basis on the demonstrated fact of the survival of the individual soul after the death of the physical body. For that fact, while it bears with it a source of inexpressible consolation to mankind on the side of its private and personal affections and aspirations, carries also the most tremendous revelation of the meaning and purpose of human existence as a portion of life in its universal aspect. There is a use to be served by the individual soul; the sum of life is not complete without it, and as a consequence it is carried forward as an indispensable asset in the treasury of the Eternal.

During the last generation the whole trend of things in material affairs—especially on its commercial and industrial side—has been towards a quickening of activities. Some of us have had occasion to speak with bitterness of the "hustler" and the methods of those enterprising minds who preached the gospel of "speeding up," "getting ahead," scrapping the old machinery and installing new. The process went on furiously not only in commerce, but in art (consider the "futurists"!), in philosophy (the doctrine of the Superman), in religion (the "New Theology"), and in politics (the Woman's Movement). The new developments took, all of them, more or less forbidding shapes; they were often crude, incongruous, disproportionate, but

at the core of each was a new and true idea. They came of the urge of the Life Force, pouring itself with resistless energy into the old moulds of thought. Those old moulds will be shattered in due time and then we shall see the idea at the back of each expressed in forms more shapely and more harmonious to the general aspects of life. For by that time many of the older customs and conventions will have been swept away, and the new things will not invite complaint by their stark newness.

The vision of Life as something supreme, resistless, and eternally progressive dissolves away all the fears that inspire the jeremiads of faint-hearted observers of the present catastrophe. Human progress is not "going down in night"; civilisation in its best and truest sense is in no danger, although the thing which stands for civilisation to-day will be none the worse for its terrific purging—we shall, indeed, be able to contemplate without regret the loss of most of it. Life that worked "within and without" through countless ages to produce the self-conscious soul, giving it shape and form, building a world for its dwelling-place and weaving new forms for its vesture and new spheres for its habitation when the first are outgrown—Life is like a mighty mother, tireless, unailing, and wise beyond all human thought in the management of the brawling nursery and its turbulent brood. Her law is obedience. We obey—and the great Power carries us joyfully with it, riding triumphantly over every obstruction. We oppose—and Life is hard, pitiless and implacable that we may be saved from ourselves. Obedient, we feel the mighty surge of its tide in our souls, discerning at last that deeper logic, beyond all the reasoning of the schools, the supreme logic of the soul bidding us live truly that we may live more abundantly and find our happiness not in the multitude of possessions, but in fulness of life.

## DR. CRAWFORD'S EXPERIMENTS.

We take the following from the "Irish Times" of the 13th inst. :—

A meeting of the Dublin Section of the Psychical Research Society was held on Saturday evening in the Mills' Hall, Merrion Row. The Rev. E. Savill Hicks presided. Dr. W. J. Crawford, of Belfast, gave a lecture on some experiments which have been conducted in Belfast during the past couple of years. He described how seven persons, all very religious people, sat from time to time in an attic, where there was no furniture but a plain wooden table and the chairs they sat on. The experiments had been conducted in good light and under the best conditions, and had been verified by instrumental means. A phonograph had been used to take a record of the raps that were heard on the table. (These raps were reproduced on an instrument here for the benefit of the audience.) The lecturer told how the table had been lifted and held suspended in the air for nearly five minutes, and how it defied the strength of a man to prevent the levitation. A stool had been lifted and a bell had been rung in the same mysterious way. Sometimes the "raps" were as loud as the blows of a sledge-hammer, and could be heard outside the house. The object of the whole research, he said, was to find, if possible, the laws underlying the phenomena. Investigation has been going on for two years, and had not yet been concluded.

THE PROPHECIES OF MME. DE THEBES.—The "Occult Review," quoting from the prophecies of Mme. de Thèbes for the current year, refers to her comparison of the year 1916 to a heraldic shield, "black and red predominating on a ground of flaming gold." The predictions seem to imply the termination of the present war before the end of 1916. "She sees the return of the victors at the height of summer, even if at that time it is only a portion of them that return to their homes. 'The battle raging then ceases suddenly. It appears terrible, a fearful clamour of thunder and of onsets of battle arises from the abyss, then all at once it is at an end.' 'The two principal moments promising a lull in the strife will be about March to April, or if the powers of destruction have their way, and if the bloody tempest does not cease, in next September.'"



## PSYCHIC SCIENCE IN PARLIAMENT.

By "ANGUS McARTHUR."

An Address delivered to the Members, Associates, and friends of the London Spiritualist Alliance on Thursday evening, March 16th, 1916, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. Henry Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the lecturer, referred to the occasional prosecutions of honest psychics for obtaining money under false pretences and imposing on his Majesty's subjects. We naturally felt indignation on such occasions that the law should prevent a psychic from getting his or her living, but when we saw that the law sometimes did good we were not so certain whether we should blame the law itself or its interpretation. The fault might not lie with either the medium or the judge or the law. His hearers were about to listen to a lecture on the meaning of the law, how it came into existence, and its purpose; and if they found that the purpose was no longer a necessary one they would have to endeavour to get it altered. But before getting anything altered they must find out what it meant. They would then be in a better position to judge what action they should take. The prosecutions to which he alluded were generally under the Vagrancy Act, not under the Witchcraft Act. Mr. "McArthur," who had always shown a great willingness to help the Alliance, was an all-round man. He was not only a student of psychic and physical science but had devoted a great deal of time to legal studies.

MR. "McARTHUR" said:—

In order to understand how a particular phenomenon was regarded by those who were familiar with it, we must go to contemporary accounts of it. You cannot fully understand from a nineteenth century version how a certain incident presented itself to fourteenth century eyes. Now, there is no more accurate source of information of this kind than the preambles of early Acts of Parliament. They set forth, generally very fully, and always with legal precision, not to say with prolixity, some account of the abuse, or the trouble, or the circumstances, with which the proposed legislation is to deal. It struck me, therefore, that we might spend a very profitable hour or so in studying the attitude of Parliament towards the occult sciences, commencing at the remotest date at which the statute book begins to afford us any information. Looking at the subject in that way, we shall see it as it presented itself to generation after generation of the House of Commons, which, apart altogether from its particular partisan complexion at a given moment, may always be said to reflect with substantial accuracy the average sentiments of the country. Personally I have found the investigation rather startling, and I hope you, at all events, may find it interesting.

At the commencement of our inquiry we shall find that there are two distinct lines of statutory enactment, dealing, so to speak, with two classes of phenomena, or alleged phenomena. The first is a series of statutes directed at vagrancy, and against a specified class of vagrants—to wit, Egyptians, or, as we now call them, gipsies. This series begins with 22 Henry VIII., cap. 10 and 11, and is continued through 1 and 2 Philip and Mary, cap. 4; 5 Elizabeth, cap. 20; and 17 George II., cap. 5, s. 2, to 5 George IV., cap. 83, s. 4. This Act, which repeals the earlier statutes, but retains the penal character of the various acts at which they were aimed, is still in force. This type of offence and the enactments dealing with it are only to a minor extent within our range this evening. Still, as the alleged offences partake somewhat of the occult, we may briefly sketch the substance of the various statutes. The first Act is 22 Hy. VIII., c. 10 and 11 (1530-1), which is "An Acte concyning Egypseyans." It sets forth that these persons used "greate subtyll and crafty meanes to deceyve the people, beryng them in hande, that they by Palmestre coulde telle menne and women's fortunes, and so many tymes by crafte and subtyltie have deceyved the people of theyr money, and also hath comytted many and haynous felonies and robberies." They are to leave the country within sixteen

days of the proclamation of the statute among them. The next Act (1 and 2 Ph. and M. c. 4) is a re-enactment, due to the defiance of the Act by many of the Egyptians returning to England. After January 31st, 1554, any person conveying "Egiptians" into England is to forfeit £40. Any new arrivals who remain one month are to be felons: those at present here, remaining twenty days, are to forfeit all their goods, and unless they leave within forty days are to be felons. If, however, any of the "Egiptians" shall within a specified time "leave that noughty idle and ungodly lyef and company and be placed in the service of some honest and able inhabitante or inhabitantes within this Realme"—then, while they "continue in such lawfull woork and occupac'on" they are to be "dischardged of all Paines and Forfeitures contained in this Acte." The Act 5 Eliz. cap. 15 is directed "agaynst fonde and phantasticall Prophetys," especially with regard to the death of the monarch: while Cap. 20 is "An Act for the Punishment of Vagabondes Callyng themselves Egiptians." Finally we get Section 4 of the Act 5 Geo. IV., c. 83 (still in force), which sets forth a number of offences, mainly of a disreputable type, such as vagrancy, the exhibition of obscene pictures, the collection of alms by the exposure of wounds and personal deformities, and so forth. The first offence characterised in the section is that committed by "every person pretending or professing to tell fortunes, or using any subtle craft, means, or device by palmistry or otherwise, to deceive and impose on any of his Majesty's subjects." By a natural transition the next offence specified is that of "wandering abroad and lodging in . . . the open Air, or under a Tent, or in any Cart or Waggon."

Thus far of one line of legislation, directed against gipsies and fortune-tellers. The other series is much more germane to our subject. It is concerned with actual spirit intercourse. The first Act is 33 Henry VII., c. 8, which was passed in 1541, and repealed by 1 Edw. VI., c. 12, and then by the Statute Law Revision Act of 1863, within the memories of some of us, at all events. The Act is such a remarkable review of public belief and sentiment with regard to spirit intercourse in the sixteenth century, just before the birth of Shakespeare, that I propose to read it practically in full:—

Whereas divers and sundry persons unlawfully have devised and practised invocacions and conjuracions of Sprites p'tending by suche meanes to understande and get knowlege for their owne lucre in what place treasure of golde and Silver shulde or mought be founde or had in the earthe or other secrete places, and also have used and occupied witchcraftes, inchauntments, and sorceries to the distruction of their neighbours persones and goodes, And for execucion of their saide false devyses and practises have made or caused to be made dyvers Images and pictures of men women childrene Angelles or develles beastes or fowles and also have made Crownes Septures Swordes rynges glasses and other thinges, and gying faith and credit to suche fantastickall practises have dygged up and pulled downe an infinite nombre of Crosses w'in this Realme, and taken upon them to declare and tell where thinges lost or stollen shuld be become; whiche thinges cannot be used and excersised but to the great Offence of Godes lawe, hurt and damage of the Kinges Subjectes, and losse of the Sowles of such Offenders, to the greate dishonor of God, Infamy and disquyetnes of the Realme:

For Reformation wherof be it enacted by the Kyng oure Sovereigne Lorde wi' thassent of the Lordes spirituall and temporall and the Comons in this p'sent Parliament assembled and by auctoritie of the same, that yf any persone or persones, after the first daye of Maye next comyng, use devise practise or exercise, or cause to be used devysed practised or exercised, any Invocacions or conjuracions of Sprites wichecraftes enchauntmentes or sorceries to thentent to get or fynde money or treasure, or to waste, consume or destroy any persone in his bodie, membres or goodes, or to p'voke any persone to unlawfull love, or for any other unlawfull intente or purpose, or by occasion or color of suche thinges or any of them, or for dispite of Cryste, or for lucre of money, dygge up or pull downe any Crosse or Crosses, or by such Invocacions or conjuracions of Sprites wichecraftes enchauntmentes or sorcerie or any of them take upon them to tell or declare where goodes stollen or lost shall become. That then all and ev'ry suche Offence and Offences, frome the saide first day of Maye next comyng, shalbe denyde accepted and adjudged Felonye; And

that all and ev'y persone and persones offendyng as is above-saide their Councillors Abettors and Procurors and ev'y of them from the saide first daye of Maye shalbe demyde accepted and adjudged a Felon and Felones: And thoffender and Offenders contrairie to this Acte, being thereof lawfullie convicted before suche as shall have power and auctoritie to here and determyne felonyes, shall have and suffre suche paynes of deathe losse and forfaytures of their landes tenements goodes and Catalles as in cases of felonie by the course of the Common lawes of this Realme, And shall also lose p'vilege of Clergie and Sayntuarie.

This Act was repealed in the first year of Edward VI. (1547), and for the next fifteen years the terrible "crimes" at which it had been aimed were untouched by any repressive statute. Then came 5 Eliz., c. 16, passed almost simultaneously with the birth of Shakespeare, and a quarter of a century before the coming of the Spanish Armada. This most remarkable statute enacts:—

Whereas at this present there ys no ordinarye ne condigne Punishment provided agaynst the Practisers of the Wicked Offences of Conjuracions and Invocacions of Evil Spirites and of Sorceries Enchauntementes Charmes and Witchcraftes, the wch. Offences by force of a statute made in the xxxij. yere of the Reigne of the late King Henry the Eyghthe were made to bee Felonye, and so continued until the sayd Statute was repealed by Thacte and Statute of Repeal made in the first yere of the Reigne of the late King Edward the vjth; sythens the Repaele wherof many fantasticall and devylishe p'sons have devised and practised Invocacions and conjuracions of evill and wicked Spirites, and have used and practised Wytchecraftes Enchauntementes, Charmes and Sorceries, to the Destruction of the P'sons and Goodes of their Neighboures and other Subjects of this Realme, and for other lewde Intentos and Purposes contrarye to the Lawes of Almighty God, to the Perill of their owne Soules and to the great Infamy and Disquietnes of this Realm: FOR REFORMATION wherof bee it enacted by the Queenes Ma'tie wth thassent of the Lordes Sp'uall and Temporall and the Comons in this present Pliament assembled, and by thauctoritee of the same, That yf any p'son or p'sons after the first daye of June nexte coming, use practise or exercise any Invocacions or Conjuracions of evill and wicked Spirites, to or for any Intent or Purpose; or els if any p'son or p'sons after the said first daye of June shall use practise or exercise any Witchcraftes Enchantment Charm or Sorcerie whereby any p'son shall happen to bee killed or destroyed, that then aswell every such Offendor or Offenders in Invocacions or Conjuracions as ys aforesayd their Concellors and Aidours, as also every suche offendor or offendors in Witchcraftes, Enchantment Charme or Sorcerie whereby the Deathe of anny p'son dothe ensue, their Aidours and Concellors, being of either of the said Offences launfully convicted and attainted, shall suffer paynes of Deathe as a Felon or Felons, and shall lose the Priviledg and Benefite of Sanctuarie and Clergie: Saving to the Wief of such parson her Title of Dower and also to the Heyre and Successour of suche p'son his or theyr Tytles of Inheritance, Succession and other Rightes as though no suche Attayndour of the Auncestour or Predecessour had been hadd or made.

The Act then goes on to provide that for the first offence the penalty shall be imprisonment for one year, with six hours in the public pillory every three months during such year; for the second offence the penalty is to be "Deathe as a Felon." The penalty is the same whether the object of the witchcraft, enchantment, or sorcery is the wasting or consuming of a person and his goods, or the discovery of concealed treasure.

This Act (5 Eliz., c. 16) was repealed by 1 Jac. (James) I., c. 12, the most remarkable of all the Statutes, which provides (*italics mine*) that:—

For the better restraining of the offences of conjurations, enchantments and witchcraftes, and more severe punishinge the same, be it further enacted. . . That if any p'son or persons, after the Feaste of Saint Michael the Archangel next cominge, shall use practise or exercise any Invocation or Conjuracion of any evill and wicked Spirit, or shall consult covenant with *entertain employ feede or reward any evill and wicked Spirit* to or for any intente or purpose; or take up any dead man woman or child out of his her or their grave, or any other place where the dead bodie resteth, or the skin bone or any other parte of any dead person, to be imployed or used in any manner of Witchcraftes Sorcerie Charme or Enchantment: or shall practise or exercise any Witchcraft, Enchantment Charme or Sorcerie whereby any p'son shalbe killed destroyed wasted consumed pined or lamed in his or her

bodie, or any part thereof; that then everie such Offendor or Offendors, their Ayders Abettors and Counsellors, being of any of the saide offences dulle and lawfullie convicted and attainted, shall suffer pains of deathe as a Felon or Felons, and shall loose the priviledge and benefite of Cleargie and Sanctuarie.

The Act then proceeds to re-enact, substantially, the provisions of the earlier statute with reference to the utilisation of Witchcraft, Enchantment, Charm, or Sorcerie for the purpose of discovering lost property, provoking unlawful love, or injuring persons or cattle. The punishment is to be a year's imprisonment, with six hours in the pillory, in some market town, once every quarter during such year; and for the second offence, death as a felon.

(To be continued.)

## FOREKNOWLEDGE v. FREEWILL.

Writing in the "Daily News" the other day on the subject of survival, Mr. William Archer considered the question of Freewill, and pronounced upon it as follows:—

The fatalistic theory was not hard to arrive at. The real difficulty is to escape from it. We come here by no will of our own, we go hence by none. Are we in the interim constantly working the miracle of deflecting the majestic continuity of cause and effect? There is no doubt we are always under the strong illusion of freewill. On that illusion rests all morality. We cannot quite persuade ourselves that we exercise no real choice and are only the conscripts of Destiny.

That is exactly the case. Intuition and reason are at variance. We cannot reconcile our conviction with the law of cause and effect nor explain our freedom in terms of atoms and energy. Mr. Hunt has assured us in a most attractively persuasive article (p. 55) that *his* will at least is undetermined by fate; and this he does by repeated assertion of his belief, on the principle that "what I say three times is true." For, after all, it is only his private conviction he is pressing upon us, and even his "innermost vision" may be a mirage. So frank and honest he is too. At the very beginning he sets down all the arguments we were going to prefer against him, the argument of Prevision among them. Then he tells us all the things he can do in spite of fate. He can imagine this and that. If he is poor he can picture himself not-poor; if his child is ill he can picture her not-ill. (Such is the power of imagination freely exercised.) He can will himself (so he thinks) out of the groove along which destiny would push him. He can revise his character and amend his constitution by force of will—and all this spontaneously and without compulsion.

Certainly it seems so, and the doctrine of evolution supplies a strong argument he might have used. For Nature does not evolve faculties which are purposeless; and consciousness would be quite useless in a world of "puppets" driven remorselessly in the way they must go. Only as a guide to conduct could consciousness have arisen unless it be considered altogether outside the course of evolution. But then it would still be purposeless, or have the incredible purpose of making us a "sport for the high gods," floating on the stream with neither oar nor rudder, and suffering—for what? There is the *sense* of labour and effort, too, when we exert our wills strongly and compel ourselves to move against the current of inclination, which seems hardly consistent with a system of rigid determinism. So we balance one thing with another and decide for freewill, leaving unsolved, however, the problem of an uncaused volition.

And then we come back to Mr. Hunt's admission that the future can be foreseen. How can that be so if he is free to kick over the traces and take the bit in his teeth? The essence of foreknowledge must be the negation of freedom—either a course pre-ordained and unchangeably set, or calculable along a fixed line of inevitable cause and effect. If you are free, not even Omniscience can predict your orbit. If your path can be foretold, you are an automaton stepping willy nilly in the road wherein you are placed, the miserable dupe of your extravagant fancies.

Still, it is satisfaction to know that Mr. Hunt, at any rate, is outside the closed circuit; that he is master of his fate and captain of his unconquerable soul.

N. G. S.



## AN EXTRAORDINARY PSYCHIC PHOTOGRAPH.

CLAIRVOYANCE CONFIRMED BY THE CAMERA.

The "Yorkshire Post" tells a remarkable story of a spirit photograph recently taken by our contributor, the Rev. Chas. L. Tweedale, Vicar of Weston, near Otley. The account, which is quoted in several London newspapers, is as follows:—

On December 20th last year, Mr. Tweedale, his wife and his son were at lunch about 1.30 in the afternoon, when suddenly his wife cried out that she saw the apparition of a man, with a full head of hair and a beard, standing at the other side of the table to the left hand of their son.

Mrs. Tweedale directed their attention to the figure, but neither he nor his son could distinguish it.

Crying out hastily to his wife to "keep it there"—although on reflection afterwards he admits that he does not know how Mrs. Tweedale could have compelled the figure to remain—he rushed off into an adjoining room and picked up his camera.

Fortunately this was loaded with quarter-plate slides, and without a moment's delay he returned to the morning-room, where they were having lunch.

He then placed the camera on the window sill, and focussed it up the room, the distance between the camera and the position where his wife still said that she saw the figure being about 15 yards. The light not being very favourable for an interior picture, he gave an exposure of twenty-five seconds.

Mrs. Tweedale described the man as a little man, and said that the top of his head appeared to be about on a level with her son's shoulder.

Mrs. Tweedale and the boy continued sitting at the table during the time the plate was being exposed.

The negative, which was shown to the "Yorkshire Post" representative by the Vicar, is of quarter-plate size, and reproduces a corner of the morning-room.

In the foreground is the dining-table, the white cloth on which reflects the light into the corner. Sitting at the table is Mr. Tweedale's son, and opposite him, towards the edge of the plate, there is a shadowy but distinct impression of the head and shoulders of a little old man with abundant hair and a flowing beard.

The figure, which appears to be in a semi-recumbent position, almost hides that part of the furniture—a piano—which lies behind it, and this, in Mr. Tweedale's view, conclusively proves that the apparition had a definite objectivity, although invisible to the normal vision of himself and his son.

We may add that Mr. Tweedale sent us a full account of the event some days ago, together with an affidavit made before a Commissioner of Oaths and a copy of the photograph which correctly answers to the description given in the "Yorkshire Post," as quoted above. Experience has shown us the unwisdom of publishing a psychic photograph where the "psychic extra" is not sufficiently clear to reproduce with a distinctness that leaves no room for suggestions that the appearance is the result of fancy or accident. We saw an example of this in the case of the now famous Risca photograph, in which appear the faces of a soldier and his daughter (both deceased). We declined to reproduce it, but it was published in a provincial paper and the faces then became so indistinct that professional photographers at once described them as purely fanciful. This is precisely what might have been expected. In the present instance Mr. Tweedale was unwilling that the article should appear without the photograph, and we were therefore reluctantly compelled to withhold it, but a copy of the photograph is at this office. The face in the print is plainly visible; but it is hardly to be expected that a spirit photograph taken in such circumstances would be as distinct as those obtained under circle conditions, where everything is arranged to facilitate the production of the pictures.

**NATIONAL FUND OF BENEVOLENCE.**—The Honorary Financial Secretary, Mrs. M. A. Stair (14, North-street, Keighley), in acknowledging with gratitude the following donations received last month—Mrs. France (Brighouse), 2s. 6d.; Mr. Took, 5s.; St. Savioursgate Society (York), 13s.—mentions that the total sum, £1 0s. 6d., is the smallest amount she has received in any month since she has held office, and that in this same month she paid out £2. Recalling the motto, "He gives twice who gives quickly," she begs donors to "please give quickly."

## THE UNREALITY OF REALITIES.

Mr. G. E. Owen sends us an article under this title replying to the remarks of "N. G. S." (p. 50). As we have not space for the entire article we are under the necessity of giving it in summary. And first to elucidate the position as between the rival schools, we take the following passage from the writings of an old-time Spiritualist, Mrs. De Morgan (the wife of the well-known Professor of Mathematics):—

Mental philosophers are of three classes: the idealists who believe with Berkeley and others that ideas are communicated without any real substratum; the realists who hold that we perceive outer things as they really are; and a third, who may be called intermediate idealists—of this class are the great majority of philosophers—who believe that matter is a *something* external to ourselves which produces its appropriate impression or idea on the senses and mind but which requires its appropriate receptivity in the mind to give it form and character. The ideas of Plato show that he belongs to this third class, and the observations of phrenologists, which prove a variety of susceptibilities to impressions, are strongly in favour of the deduction.

Mr. Owen remarks that to explain the world of sense, as the Idealist regards it, is not at all easy work, because temporary and conditioned realities partake so strongly of the character of permanent and absolute reality. And he proceeds:—

"N. G. S." seems to think that I deny the existence of matter. That is not so. For, as I plainly stated, matter does exist, but exists only in virtue of that which perceives it, namely, mind. Matter is a necessity, a condition set up or excited by mind or life as an indispensable essential to meet its needs in its passage through the numerous states of existence it encounters during its beginningless and endless march in order to unfold and realise its inherent attributes. Both systems of philosophy—idealism and realism—have a legitimate application in interpreting the external world. Both are true when rightly conceived and applied. Both are untenable and valueless as aids to understanding things when wrongly viewed.

Proceeding, Mr. Owen points out that the point of identity between idealism and realism consists in the fact that the former contains all that is consonant with sound philosophy in the latter.

Realism is idealism in its infancy. Both admit the phenomena of sensation and perception and their resultant phenomenon of matter, but each denies the conclusions of the other in the interpretations offered. The fallacy of realism lies in its assuming and contending for the existence of sensations apart from the sentient being which experiences them.

Replying to "N. G. S.'s" inquiry as to how we could get ideas without sensations, Mr. Owen says we could have none. Without sensations man would not and could not have a conscious existence inasmuch as it is the awareness of the other than self which gives self-consciousness. Idealism does not deny sensations, but denies the interpretation put on them by that form of realism which asserts that they are caused by an outside world of matter having a real and not an apparent existence. As to the reason why, for example, we all agree with one another as to the qualities and properties of an apple, Mr. Owen claims that this is because of the identity of the conditions under which we exist in this world. It is the uniformity of organic laws and processes which enables us to see things alike.

We see things alike while, and while only, that uniformity and identity of arrangements conditioning life here are normal. When they are not so things look differently to us. To the man who is blind the apple has no colour. To the man without taste it is neither sweet nor bitter. To the man without tactile sense the apple is neither soft nor hard.

Mr. Owen maintains that matter, being a relative quality of mind, does not exist apart from it. There are not two absolutes nor two realities.

"N. G. S." alludes to the "dream-world" and the "dreams" of the idealist. But he should bear in mind that the dream of the realist is the real of the idealist, and that the real of the realist is the dream of the idealist—for, as Tolstoy has asked, "Is not this world, with all its dreams, itself a dream?"

Pointing out how purely arbitrary are the ideas we associate with size and motion Mr. Owen says :—

Zeno told us with truth that an arrow in flight is motionless. Thus we have the paradox that everything which travels is at a standstill. That is no more difficult to believe than it is to believe that a spirit goes through a solid wall. Both are true. Zeno, of course, regarded the flight of an arrow as being similar to the movements of a cinematograph picture, which is a connected series of stationary positions. Ah, how unreal the realities—of realism—are! How unreal the numerous appearances of reality! How life's unrealities can exist as realities separate from the only and absolute reality itself it is difficult to understand.

Some forms of extreme realism interpret life and consciousness in terms of matter. But Mr. Owen holds that the phenomena of Spiritualism entirely annihilate and disprove that interpretation, forcing upon us in its stead the idealistic view.

"Matter," as Professor F. C. S. Schiller said, "is not that which *produces* consciousness, but that which *limits* it and confines its intensity within certain limits." The philosophers Schelling and Hegel stood for the identity and union of subject and object, of mind and matter, of a sentient being and sensations. That is so, and they are inseparable. The object, matter, is the subject, mind, conscious through the other than self of its own self. One is the reality; the other is appearance—a product of reality.

Mr. Owen proposes, later on, to attempt, in response to "N. G. S.'s" invitation, to outline briefly a model of his universe in the light of birth, death and the philosophy of Spiritualism, and at the same time to deal with the point raised by Mr. Woodland as to the existence of an outside world prior to man's appearance.

## LETTERS TO THE EDITOR.

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

### Peculiarities of Clairvoyance.

SIR,—An experience of Mr. Leaf, mentioned on page 83, is not unlike some of my own, though I have not yet considered mine as relating necessarily to "departed spirits."

It has several times happened to me to see very clearly the semblance of an apparently living person quite near me, but on a very small scale, and, more generally, the upper half only of the figure.

As a professional artist I do not feel the necessity for the theory of any disturbance of the "focus." One simply has the impression of a living miniature, only "a few inches in height," as in Mr. Leaf's case. I have never seen the "abnormally large" forms.

It would be interesting to know if others have recorded similar impressions.—Yours, &c.,

W. S.

Cannes,

March 15th, 1916.

### Where is the Soul during Unconsciousness?

SIR,—With reference to Sir A. C. Doyle's letter on this subject the following incident, narrated to me a good many years ago by a gentleman who (like myself at that time) had no knowledge of psychic matters, may be interesting.

My friend was engaged in superintending engineering work some little distance from a town in Yorkshire in which his mother and sister were residing. His sister was so very seriously ill that her recovery was hardly thought possible, and he used to ride into the town early every morning to ascertain her condition. One morning, as he passed the residence of some close friends, he noticed to his surprise that all the window-blinds were drawn, and seeing a maid cleaning the steps to the hall door, he asked her the reason, expressing the hope that there was nothing amiss with the family. She replied that during the previous night the lady of the house had been suddenly taken ill, and had passed away. Much grieved, he proceeded to his mother's house, and after learning from her that his sister, who had been unconscious for a couple of days,

was still in the same state, he broke to her the news he had just learnt, when, to his great surprise, his mother exclaimed, "Oh, that explains it!" and proceeded to tell him that while she was sitting by her daughter's bedside during the night, she (the daughter) suddenly opened her eyes and said in her natural tones, "Mrs. So-and-So has just died," and immediately relapsed into unconsciousness. Ultimately the young lady recovered but had no recollection of this occurrence.

Although this incident does not actually *prove* that the spirit ego leaves the body and travels elsewhere during physical unconsciousness, it does suggest that, occasionally at all events, such may be the fact. It certainly shows that the spirit can somehow gain knowledge independently of the bodily organs.

A case came under my notice in which a lady used during sleep to see and converse with her deceased mother and, as a test suggested by me to satisfy her that her experiences were not mere dreams, she learned from her mother certain facts relating to her last illness and death that were unknown to the daughter (who at the time was living several hundreds of miles away) but on inquiry were found to be quite accurate.—Yours, &c.,

A. W. ORR.

Mendip Cottage,  
Coombe Warren, Kingston Hill,  
March 14th, 1916.

### Spiritual Philosophy and the War.

SIR,—I was asked the other day a question which I found rather difficult to answer: "What is the general attitude of those who adhere to the higher teachings of Spiritual Philosophy towards war in general and the Great War in particular? Do they consider war an essential element of human progress? Or do they attribute it to the malignant influences of evil beings?"

It is easy to put questions, but by no means easy to answer them satisfactorily. But as these three questions occupy the minds of all thinking persons at the present moment, it might be conducive of good if they were carefully considered with a view to a rational discussion. The more they are dispassionately thought out, the more perplexed the mind becomes, till it becomes practically impossible to formulate one's thoughts. The German writers of the epoch immediately preceding the Great War have insisted upon the necessity of war as a means of human evolution. At first sight this appears a monstrous doctrine. But on calm reflection it is absolutely impossible to survey the past history of the human race without coming to the conclusion that war has been a potent instrument of racial development. The Bible is a practically continuous record of fighting, and Jehovah was a God of War in the first instance. Jesus Christ, again, draws the line of demarcation between Good and Evil, between which two principles there is eternal contention. The injunction to love one's enemies does not apply to the tolerance of evil. Over and over again we are warned against lukewarmness.

It appears, therefore, that mere "pacifism" is absolutely wrong as a doctrine and as a practice, for it would lead to increasing evil on all the planes of Nature. Ultimately, perhaps, all problems of existence will be resolved to the Trinity in its various forms: God, Man, Nature; Ether, Matter, Spirit: Attraction, Repulsion, Equilibrium. The more deeply one penetrates into the mysteries, the more one sees that the ordinary and extraordinary actions of individuals and nations are rooted in the eternal verities.—Yours, &c.,

ARTHUR LOVELL.

94, Park-street, Grosvenor-square, W.  
March 17th, 1916.

WHEN men first take up an opinion and then afterwards seek for reasons for it, they must be contented with such as the absurdity of it will afford.—SOUTH.

THE "Review of Reviews" for March is a fine number, well worth the shilling to which the price of the magazine has had to be raised. The cartoons from the world's Press, which is a feature of the "Review," are full of humour. Among the more important articles are "Lord Hardinge's Viceroyalty" by St. Nihal Singh, "The Soul of Russia" by Charles Srolea and "The Need for Vision" by Alfred Stead.

THE "spirits of the living," as the Highlanders say, have surely as good a chance to knock, or appear at a distance, as the spirits of the dead. To be sure the living do not know (unless they are making a scientific experiment) what trouble they are giving on these occasions, but one can only infer, like St. Augustine, that probably the dead don't know either.—ANDREW LANG.

## The Personal Investigation of Spiritualism.

*Teassist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.*

*While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They disavow any attempt on the part of inquirers to obtain advice in financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oron.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."*

*Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.*

**Mr. J. J. Vango (Trance), Magnetic Healer and Masseuse.** Daily from 10 to 5, or by appointment. Séances for investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—56, Talbot-road, Richmond-road, Bayswater, W. (Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

**Ronald Brailey.** 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fairview," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

**Zeilah Lee, 69, Wiltshire-road, Brixton, S.W.**—Telephone: "Brixton, 949."

**Mrs. Zaidia Johnston, 57, Edgware-road, Marble Arch, W.**—Private sittings daily. Hours, 11 to 7. Fees, 2s. 6d., 5s. and 10s. 6d. Class being formed for development of psychic gifts, 10 p.m. evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

**Miss Chapin (Blind) (of New York).** Sittings daily: hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

**Mrs. Annetta Banbury.** Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 29 Willesden.

**Mrs. Lamb Fernie holds spiritual meetings at** 11 a.m. Sundays, admission 1s.; Wednesdays, 3 p.m., 2s. 6d.; Thursdays, 5 p.m., 2s. 6d. Private sittings by appointment. In aid of the War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

**Mrs. Mary Davies, Lecturer, and Authoress of** "My Psychic Recollections," published by Nash, 2s. 6d., gives private sittings daily from 10 to 5, Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

**Mrs. Wesley Adams, 191, Strand (opposite St. Clement Dane's Church).** Write or 'phone for appointment. 'Phone: 945 City.

**Horace Leaf is out of town touring South Wales** for the South Wales Spiritualist National Union from March 19th to April 3rd. Letters will be forwarded from 15, St. Luke's-road, Bayswater, W.

**Thomas F. Matthews.**—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178B, Westbourne-grove (32 'Bus to Ledbury-road, or 7, 27, 28, 31, 46, 74, to Arthur's Store, 1 minute).

**Mrs. Mary Gordon.** Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner, Maida Vale Tube Station. Out of town from March 17th to 28th inclusive.

**Mrs. Osborne Leonard (Trance)** gives private sittings daily, 11 to 6, or by appointment.—41A, Clifton Gardens, Maida Vale, W. Buses 8 and 74 pass door. One minute Edgware-road. Buses 1, 8, 16 Warwick Avenue Tube Station two minutes. (Please note change of address.)

**Mrs. S. Fielder (Trance), 35, Tollington-road,** Holloway-road (close to Tube and Jones Bros.). Private readings daily, 11 to 7, from 2s. 6d. Séances: Monday, 3, 1s.; Thursday, at 8, Sunday, 7, 1s.

**Wm. Fitch-Ruffle (Psychic), 79, Alderney-street** (between Eccleston and Warwick Squares, Belgravia, S.W.) (No. 2 'bus to door; 4d. Victoria). Séances: Sunday, Wednesday, Thursday, 3 p.m. and 7.30 p.m., 1s.; Tuesday (select), 1s. 6d. Private consultations before 3 p.m. on above days, 1s. 6d.; other days, 2s. 6d. to 5s. Home receptions attend d at above terms.

**Mrs. Clara Irwin (Trance)** gives readings daily; hours, 11 to 6; later by appointment. Public Séance: Sunday, 7 p.m. sharp, 1s.—15, Sandmere-road (near Clapham-road Tube Station), S.W. Testimonials from all parts. (On *parle français*.)

**Mrs. Mora Baugh** gives readings daily at 7½, High-street, Notting Hill Gate (opposite Central Tube).

**Miss Vera Ricardo (from Russia)** gives readings in five languages. Trance. Healing and Massage. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d. Letters answered.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5. Preferably by appointment.

**Clare O. Hadley.** Daily, 11 to 6 (Saturdays excepted). Séances: Sundays, at 7, 1s.; Mondays and Thursdays, at 8, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (near Oval Tube, same side as Children's Hospital).

**Mrs. J. Paulet, Psychic and Healer, 9, Park-road, Upper Baker-street, W.** (close to Baker-street Station). Daily, 11 to 4. Fees from 5s. Thursday, at 3 p.m., séance; fee, 2s.

**Mrs. Jacques, 90A, Portsdown-road (Clifton-road), Maida Vale, W.** (buses 6, 16, 8, Marble Arch). Sittings (Trance and Normal): Mondays, Wednesdays and Fridays, from 2 to 6, or by appointment; fee moderate. Circles: Thursday afternoons, at 3 p.m., and Thursday evenings, at 8 p.m., fee 1s.

**Miss Cara de Lynn (Psychic)** will be at 4, Holles-street, Oxford-street, W., every day from 11 to 7 (Saturdays, 2 o'clock), for consultations. Hindoo Yogi system. Studies in Numbers, Colours, Precious Stones, &c. Character from handwriting, 2s. 6d.

**Mrs. Ratty (Trance).** Private sittings daily. Hours, 2 to 8; fee from 2s. 6d. Séances: Sundays, at 7, Wednesdays, at 3, 1s.—75, Killyon-road, Clapham, S.W. (near Wandsworth-road Station).

**Mrs. M. E. Orlowski (Trance).** Private sittings daily. Séances: Tuesdays, at 8, Thursdays, at 3 p.m.; fee 1s. Developing circle, Fridays: interview first.—171, New Cross-road, New Cross Gate, London, S.E.

**Mrs. Mayes.** Monday and Wednesday, at 7. Developing circle on Thursday at 8. Saturday by appointment.—21, Clapham Court (nearly opposite West-road), King's Avenue, Acre-lane, Clapham, S.W.

**Donald Gregson ("Practical Psychologist"),** 147, Edgware-road, Hyde Park, London, W., Graphological, Phrenological, Psychological and Vocation consultations daily from 11 a.m. to 8 p.m. Interesting Studies from Handwriting and Photographs. Fee 2s. 6d.

**Mrs. W. F. Smith (Psychic).** By appointment.—21, Queen's-road, Hendon, N.W. 'Bus 13.

**Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo,** native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees 1s. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—12, Tavistock Place, London, W.C.

**Miss Le Ddra, 16, Princes-street, Edinburgh.** Daily, 11 to 7, or by post, 2s. 6d. and 5s. Occult discourses, Tuesday, 7.30; admission 1s.

**Mrs. Beaumont-Sigall.** Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Lé Chalet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

**Olive Arundel Starl, 2, St. Stephen's Square,** Bayswater, W., Magnetic Healer (Trance or Normal). 11 to 6; Saturdays, 11 to 2, or by appointment. Séances: Sundays, 7, 1s.; Thursdays, 8, 1s. Developing Class, Tuesdays, at 8 p.m.

**Mrs. B. S. Smith (Spiritual Psychic).** Daily readings from 11 to 6 p.m., or by appointment; fee from 2s. 6d.—7, Crawford Place (off Elgware-road, W.; five minutes from Marble Arch).

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See next page.

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**Mrs. Rose Stanesby, Spiritual Healer and Teacher** (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

**Mrs. Miriam Godfrey, Certified Hygienic Specialist** (All Methods), Medical, Surgical, Masseuse, Electrician, &c. Spiritual Healer. Receives visits, travels with patients. Dublin Psychic. Hours, 2 till 6 p.m. (first Friday in month excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove. Motos 7, 27, 28, 31, 32, 46.

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**Mr. Robert McAllan (Nerve Clinic),** 56 and 58, High-street, Croydon, whose striking cures of Neurasthenia and allied Nerve Ailments are vouched for by many testimonials, visits daily in London (mornings only). Telephone: 7049 Central. Prospectus free.

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**SOCIETY WORK ON SUNDAY, MAR. 19th, &c.**

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

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—77, New Oxford-street, W.C.—Mr. Robert King delivered a highly instructive address. Mr. W. T. Cooper presided. On Monday, the 13th inst., Mrs. Mary Davies gave most successful clairvoyant descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, Pembroke Place, Bayswater, W.—Inspirational addresses, in the morning by Mr. G. R. Symons, in the evening by Mr. E. W. Beard. For Sunday next see front page.

**CHURCH OF HIGHER MYSTICISM:** 22, Princes-street, Cavendish-square, W.—Evening, fine instructive address by Mrs. Fairclough Smith. Sunday evening next, Mrs. Fairclough Smith will give a trance address.

**FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.**—Trance address by Miss Earle. Sunday next, Mr. Prior. Please note meeting in Room 13.—F. S.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).**—Excellent address by Mrs. E. Neville. Sunday next, 6.30, Mrs. Cannock. Wednesday, 3-5, healing through Mr. T. H. Lonsdale; 7.30, open circle, Mrs. Orłowski.—R. A. I.

**CROYDON.—GYMNASIUM HALL, HIGH-STREET.**—Instructive address by Mrs. Mary Davies. Questions ably answered. Sunday next, at 11 a.m., address by Mr. P. Scholey, and circle; at 7 p.m., Mr. Robert King. Solo by Miss Johnson.—C. L. B.

**WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS ROAD, PLUMSTEAD.**—Afternoon, Lyceum; visit to King's Hall gold medal won; evening, address by Mr. G. R. Symons. Sunday next, 3 p.m., Lyceum; 7, Madame Beaumont, address and clairvoyance.

**CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.**—Splendid addresses and remarkable clairvoyance by Mr. A. Von Peters; crowded audiences. Sunday next, 11 a.m., Mr. A. Bailey, address, "Sermon on the Mount"; 6.30 p.m., Mrs. A. de Beaurepaire, address and clairvoyance.

**BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).**—Excellent addresses and clairvoyance by Miss Florence Morse. Sunday next, at 11 a.m. and 7 p.m. short addresses, followed by psychometric readings by Mr. C. N. Moorey; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**STRATFORD.—IDMISTON-ROAD, FOREST LANE.**—Mr. August Moncur delivered an address, followed by psychometry. 16th successful public circle. Sunday next, 7, Mmes. Greenwood and Hayward. 30th, Hydesville Anniversary, public circle. April 2nd, Mr. Symons. 9th, Mr. Harry Boddington. Good Friday, public circle.—A. T. C.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Morning usual circle; evening, address by the president, Mr. Percy Smyth, clairvoyance by Mrs. Bloodworth. Sunday next, 11 circle; 3, Lyceum; 6.30, Mr. and Mrs. Lund, address and clairvoyance. Tuesday, 8, developing circle. Thursday, no meeting.—N. B.

**HACKNEY.—240A, AMHURST-ROAD, N.**—Morning, Mr. Douglas presided; evening, Mrs. Maunder gave a trance address and descriptions. Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. Alice Jamrach. Monday, Mrs. Sutton. Tuesday, healing circle, Mrs. Lucas and Mrs. Brichard. Thursday, Mrs. Brookman.—N. R.

**CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Mrs. Sutton addressed a crowded meeting and gave clairvoyant descriptions. Friday, 24th, at 8, short address and clairvoyance. Sunday next, at 11.15, open circle; at 7, Mr. Wright. Friday, 31st, Mrs. Neville. Sunday, April 2nd, Mrs. Mary Gordon; soloist and special music.—F. C. E. D.

**BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.**—Mrs. Harvey, of Southampton: Morning, psychometry; evening address and clairvoyance. Sunday next, 3, Lyceum; 7, Mrs. Maunder, address and clairvoyance. April 2nd, Mrs. Mile Ord. Circles: Monday, 7.30, ladies'; Tuesday, 8, members' Thursday, 8.15, public.—H. W. N.

**PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.**—Morning address by Mr. H. Cowlam, clairvoyance by Mr. Abethell evening, address and clairvoyance by Mrs. A. Boddington 16th, inspiring address and psychometry by Mr. Lionel White Saturday, 25th, 8; Sunday, 11.30 and 7, and Monday, 3, Mrs. Harvey (of Southampton), clairvoyance. 30th, 8.15, Mrs. Podmore. April 2nd, 11.30 and 7, Mr. A. V. Peters.

**HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, address by Mr. H. M. Thompson, followed by discussion, solo with violin obligato by Miss Beryl Selman and Rev. David F. Stewart; 7, address by Mr. H. Ernest Hunt. Anthem by choir. 15th, Mrs. S. Podmore, address and descriptions. Sunday next, 11.15, Rev. David F. Stewart, M.A.; 3, Lyceum. 7, Mrs. E. Neville. Wednesday, Mrs. C. Irwin. April 2nd, Mrs. S. Podmore.—J. F.

**PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.**—Mrs. Farr gave addresses and clairvoyant descriptions.—P.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Mr. J. J. Morse gave addresses morning and evening.—H. E.

**TOTTENHAM.—684, HIGH-ROAD.**—Address by Mr. Morris: Mrs. Pulham gave clairvoyant descriptions and messages.

**PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.**—Address by Miss Ray, of Honiton.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses by Mr. E. W. Oaten, President of the N.U.

**FULHAM.—12, LETTICE-STREET.**—Address by Mr. Lund, clairvoyance by Mrs. Lund.—V. M. S.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mrs. J. Miles Ord gave an address and took afternoon service.—J. W. M.

**READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. P. R. Street. 16th, psychometry by Mrs. Street.

(Continued on page iii.)

## ANSWERS TO QUESTIONS.

In the course of his reply to a question concerning the human aura "Morambo," the inspirer of Mrs. M. H. Wallis (at the meeting held at the rooms of the Alliance on the 17th inst.), said there was a process of registration of thought and emotion which sometimes resulted in the person concerned presenting a better appearance in the next world than he did here. That meant that he achieved a higher condition by his aspirations than seemed to be warranted by his condition as a mortal in unfavourable surroundings. The aura changed as the degree of development changed, but there was sometimes so much variation that it was impossible for a clairvoyant always to read the character with entire precision by studying the auric colours. Many of us were governed by mixed motives—old conditions blended with new ones—and this introduced an element of uncertainty. But it was quite possible for those who were possessed of the gift of seeing and reading the life as expressed in the colour and form of the aura to arrive at very reliable conclusions.

On the question of "spirit mates" "Morambo" expressed the view that all spirit people would somewhere or at some time meet their true partners, although it was clear that he did not recognise any mechanical law of "affinities." He spoke of meetings he had himself witnessed between people who, having found no partners on earth, met those who were drawn by the spiritual law of attraction to them after they had passed into the higher world. And in making allusion to the shock of surprise that came to some who on their arrival called in vain for the wife or the husband gone before—the relationship having been a merely selfish one on one side or the other—he told of occasional instances of a love that transcended the narrow bounds of conjugal affection. He had known the earth-partner, after having passed on and found happier and more enduring companionship, respond to the call and take on for a time some of the old limitations in order to minister to the newly arrived spirit until he (or she) had grown sufficiently in wisdom to recognise that the old ties were of the earth alone and must be dissolved by the higher laws of spiritual association. The conjugal life was meant to bring out the best and truest in the soul, and there were many wonderful meetings and unions on the spirit side between those who had never met on earth.

## MINISTERING MORTALS AND TROUBLED SPIRITS.

Mr. H. L. Johnson writes us in reference to "Morambo's" reply, given in *LIGHT* of the 11th inst. (p. 88) to a query which implied that spirits in trouble can be helped by friends on this side better than by those on their own. While courteously conceding that "an expression of opinion by one of Mrs. Wallis' controls is always sure of attentive consideration," he finds "an unpleasant sting" in the final sentences of the reply alluded to, and regards them in the light of "a serious disparagement . . . cast upon a branch of quiet, unobtrusive workers." In regard to the need of human co-operation in mission work on the other side, he says:—

There are, no doubt, an increasing number of your readers who are devoting time and strength to this associated mission work in the confidence that it is the most important thing in life that they can do. This conclusion has been arrived at after, it may be, many years' study of the phenomena of Spiritualism, and it is modestly submitted that those holding this view are not less evenly balanced in mind or intention than researchers in any other branch of the work. . . . It [the work] is not only real but it is urgent, and the plea of the spirit workers is for the dedication of more and yet more earth circles to this end.

We think Mr. Johnson has misunderstood "Morambo." He did not deny, but on the contrary asserted, that there were undeveloped spirits so earth-bound that they could not be as well reached by friends on their own side as by those on earth. His stricture was aimed not at sitters who would humbly seek to aid these spirits by their prayers and loving counsel, but at those—and there are such—who in their own opinion are peculiarly qualified to do a work on the spirit-plane of being to which the highest dwellers on that plane are themselves un-

equal. Mr. Johnson himself admits that this "associated mission work" "may have dangers if the circle be not carefully guarded." Personally, we doubt if a very great danger to the moral and spiritual fibre of those who take part therein be not involved in the idea that it is "the most important thing in life that they can do." The highest and noblest service is surely that which calls for the greatest self-abnegation, and its field for us lies *here*, not *yonder*.

## SOCIETY WORK ON SUNDAY, MARCH 19th, &amp;c.

(Continued from page vi., Supplement.)

LIVERPOOL SPIRITUALIST INSTITUTE.—On Wednesday evening, the 15th inst., Mr. Fleet gave an address, illustrated with lantern slides, at the Clarion Café.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Address by Mr. Conner, followed by clairvoyant descriptions from Mrs. Conner. Solo by Miss N. West.—M. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Fine address and clairvoyant descriptions by Mrs. Jamrach.—W. B.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mrs. May Lloyd, clairvoyance by Mr. J. Charnley and Mesdames Lloyd and Newton. Mrs. Charnley presided.—J. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Address by Mr. Johns; solo by Mr. Ritch; clairvoyance by Mrs. Short.—E. E.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mr. Elvin Frankish and Mrs. Letheren. Mrs. Letheren gave descriptions.

BRISTOL.—SPIRITUAL TEMPLE CHURCH, 26, STOKES CROFT.—Morning and evening, addresses by Mr. and Mrs. Baxter, followed by spiritual messages.—H. A. S. E.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, discussion under the presidency of Mr. Eddy; evening, trance address and clairvoyance by Mrs. Hillman, of Newport. Other usual meetings.—W. G.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mr. P. Scholey. Solo by Miss E. Stanborough.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, uplifting address by Mr. G. Prior. 13th, ladies' meeting, address and clairvoyance by Mrs. Maunder. 15th, address and clairvoyance by Mrs. Orłowski.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Uplifting addresses and convincing clairvoyant descriptions by Mrs. E. M. Christie, of Torquay, who had given an address and descriptions on the 15th, and conducted a séance on the 17th, followed by convincing clairvoyance.—J. G. McF.

THE HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following further sums: Mr. Robert Thomson, £1; "Sympathiser," £1; Mrs. J. Arthur Jutsum, 5s.

THOSE who desire to study the subject of Spiritualism in its simple human aspects are recommended by "M. F." to read "Christ in You" (Watkins 1s. net), "Speaking Across the Border Line," by F. Heslop (1s. 6d. net) and "The Ministry of the Unseen," by L. V. H. Witley (Fowler, 1s. net).

THE PERMEATION OF SILICA.—In his address on this subject to the Psychic Class on Thursday, the 16th inst., Dr. Vanstone said that the term silica might be used interchangeably with flint and quartz. Of the rocks in the earth's crust, quartz was the most important, and if it were possible to conceive of intelligence in the inorganic world one might speak of quartz as the most cultured and "brainy" of all the rocks. The lecturer then entered into an interesting description of the composition and qualities of silica, its "universality, permeability, adaptability and persistence." Of these qualities he gave some striking illustrations and exhibited a large number of specimens of silica in its different forms, the collection including several precious stones. As is his custom, Dr. Vanstone not only gave a large amount of scientific information in an attractive form, but related his facts with great insight to spiritual issues. The same wise and beautiful laws which prevailed in the department of the physical world they were considering, expressed themselves, he said, in the ascending regions of life with still greater power and fulness. In the mental, psychical and spiritual regions would be found similar variety and higher beauty. Perhaps the day was not very remote when men would even on earth explore these higher regions with the same exactitude and clearness of vision that they employed in the lower departments of research.



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