

# Light:

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

"LIGHT! MORE LIGHT!"—Gothic.

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

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**FRIDAY, April 7th, at 4 p.m.—**  
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For further particulars see p. 106

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**SOCIETY WORK ON SUNDAY, APR. 9th, &c.**

[EASTER HOLIDAYS.—As we shall go to press earlier than usual next week, correspondents are respectfully requested to take notice that we shall be unable to publish any communications under this head in our next issue.]

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—77, New Oxford-street, W.C.—Mrs. Cannock gave very successful clairvoyant descriptions and messages. Mr. W. T. Cooper presided. On Monday, the 3rd inst., Mrs. Neville gave many fully-recognised descriptions. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13B, Pembroke Place, Baywater, W.—Morning, address by Mr. Prior; evening, trance address by Mr. Percy Beard. For Sunday next, see front page.

**CHURCH OF HIGHER MYSTICISM:** 22, Princes-street, Cavendish-square, W.—Evening, Mrs. Fairclough Smith gave messages and descriptions, and at the close of the meeting received many expressions of thanks. Sunday evening next, Mrs. Fairclough Smith will give an inspirational address.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).**—Interesting address by Mr. Robert King. Sunday next, 6.30, Mr. George Prior. Wednesday, 3 to 5, healing through Mr. T. H. Lonsdale; 7.30, Mr. Percy Street.—R. A. B.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Powerful address by the president; solo by Miss Armfield. Sunday next, at 11, service and circle; at 7, address by Miss Violet Burton. Special meetings for phenomena.—C. L. B.

**FOREST GATE, E.**—**EARLHAM HALL, EARLHAM GROVE.**—Meeting conducted by Miss Sheard. Fine trance address and clairvoyance by Mrs. Mary Clempson. Sunday next, Mrs. Miles Ord; meeting in Small Hall.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. A. Boddington, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. A. Vout Peters, address and clairvoyance.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle; evening, address by Miss Morris. Sunday next 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. G. Symons. Tuesday, 8, developing class. Thursday, 8, Mr. Abethell, clairvoyance.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, usual open circle; evening, trance address by Miss Violet Burton. Friday, 14th, at 8, short address and clairvoyance by Mrs. Clempson. Sunday next, at 11.15, open circle; at 7, Mrs. de Beaurepaire, address and clairvoyance.—F.C.E.D.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave an address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. Hamilton, address. 23rd, Mrs. Clempson. 24th, fancy dress social, Stockwell Hall, Stockwell-road. Tuesday, members; Thursday, 8.15, public circle.

**HACKNEY.**—240A, AMHURST-ROAD, N.—Alderman D. J. Davis gave an impressive address, and Mrs. Sutton excellent descriptions. Sunday next, 11.15, Mr. McKie; 7 p.m., Mr. and Mrs. W. F. Smith. Monday, 8 p.m., Miss Gibson. Tuesday, Mrs. Lucas and Mrs. Birchard. Thursday, Mrs. Brookman.—N. R.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, circle, conducted by members; evening, Mr. G. T. Brown gave an interesting address and answered questions. Sunday next, Mrs. Hadley: 11 a.m., address and clairvoyance; 6.30 p.m., address, "Phrenology," and readings.

**BRIGHTON SPIRITUAL MISSION.**—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and clairvoyance were given by Mrs. M. A. Stair. Sunday next, 11 a.m. and 7 p.m., Mr. W. H. Evans (Merthyr Tydvil), addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mr. A. Vout Peters gave interesting addresses, with clairvoyant descriptions. Sunday next, at 11.15 and 7, Mr. Horace Leaf, addresses and clairvoyance; also Monday, at 8. Tuesday, at 3 and 8, clairvoyance, Mrs. Curry. Thursdays, 8 p.m., public meeting.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Addresses and answers to questions, in the morning by Mr. C. J. Williams and in the evening by Mr. G. Tayler Gwinn. 6th, address and psychometry by Mrs. Orłowski. Sunday next, 11.30, Mr. G. T. Wooderson, address; 7, Mrs. Cannock, clairvoyance. 20th, 8.15, Mrs. Webster. Good Friday, 5 p.m., social, tea tickets 6d., children 4d.—T. G. B.

**STRATFORD.**—**IDMISTON-ROAD, FOREST LANE.**—Afternoon, Lyceum, conducted by Mr. Hayward; evening, instructive address by Mr. H. Boddington. 6th, Mr. Hayward opened a discussion and gave psychometric readings. Sunday next, at 7, Mrs. Jamrach. 20th, "Spiritualism a Religion," and psychometry by Mrs. Connor. 21st, Good Friday Tea, at 6.6d.; 7.15, circle.—A. T. C.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, address by Rev. David F. Stewart, M.A.; Miss Beryl Selman sang a solo; evening, address by Mr. Lund, descriptions by Mrs. Lund; anthem by the choir. 5th, Mrs. Clempson gave descriptions. Sunday next, 11.15, Mrs. Brookman; 3, Lyceum; 7, Mrs. S. Podmore. Wednesday, Mrs. C. Pulham. 21st, Good Friday, Social. 23rd, 11.15 and 7, Mrs. Crowder (of Sheffield).—J. F.

**FULHAM.**—12, LETTICE-STREET.—Mr. G. Tilby gave an address and Mr. White addressed the Liberty Group.—V.M.S.

**NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Rev. J. Todd Ferrier gave addresses morning and evening.—H. E.

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses and descriptions by Mr. H. Mundy.

**TOTTENHAM.**—684, HIGH-ROAD.—Address by Mrs. E. Marriott, followed by clairvoyant descriptions.—D. H.

**PORTSMOUTH.**—54, COMMERCIAL-ROAD.—Address by Mrs. E. Graddon Kent, followed by clairvoyance.—J. W. M.

**KINGSTON-ON-THAMES.**—**BISHOP'S HALL, THAMES-STREET.**—Mrs. Beaurepaire gave address and clairvoyant descriptions.

Mr. South gave a cornet solo.—M. W.

**STONEHOUSE, PLYMOUTH.**—**UNITY HALL, EDGUMBE-STREET.**—Address by Mr. Johns. Clairvoyance by Mr. Dennis. Miss Rollanson sang a solo.—E. E.

**MANOR PARK, E.**—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, address and clairvoyant descriptions by Madame Beaumont.

(Continued on page iii.)

## The Personal Investigation of Spiritualism.

*To assist 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.*

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**Mrs. Boddington, 17, Ashmere Grove, Acre-** lane, Brixton, S.W. Interviews by appointment. Public circle Wednesday, 8.15, 1s.

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

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**Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo** native of India, Scientific Investigator, Hindoo Seer, India Psychic, gives Readings. Fees moderate. 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 discourse Tuesday, 7.30; admission 1s.

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

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## The Personal Investigation of Spiritualism.

To assist 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 bonafides 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 deprecate any attempt on the part of inquirers to obtain advice on 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. (Oxon.)" 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 return 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.

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**Donald Brailey.** 11 to 6. Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 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, Ledbrooke Grove. No. 7 Bus for St. Mark's-road.

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**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, Friday evenings, 8 o'clock. Fee 10s. 6d. for six sittings.

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**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.

**Change of Address.—Horace Leaf.** Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapies.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. Five minutes from Whiteley's. Stations: Royal Oak (Met.), Queen's Road District and Tube). Buses 7, 27, 28, 31, 32, 36, 46, 46A, 74).

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**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.

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

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**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. 25s. Home receptions attended at above terms.

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**Mrs. Mayes.** Monday, Wednesday and Thursday at 8. Saturday by appointment. Sunday, at 7.—21, Clapham Court, King's Avenue, Acre-lane, S.W. 37 and 45 bus.

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

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**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.

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**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).

**Mrs. Roberts Johnson, Medium for the Direct** Voice, of Seamer House, York-road, West Hartlepool, will visit London on the 10th inst.

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**Mr. A. Rex, Magnetic Healer. Mental and** Vibrative treatments given. Hours, 10.30 to 5 p.m. (Saturdays excepted), or by appointment (appointment desirable to save delay).—26, Charing Cross-road, W.C. Rooms No. 24a and B. Telephone: Gerrard 7361. (See Page 135, LIGHT, March 21st, 1914.)

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**SOCIETY WORK ON SUNDAY, MAR. 26th, &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.—The inspirers of Mrs. M. H. Wallis gave most interesting and instructive replies to written questions from the audience. Mr. Leigh Hunt presided. On Monday, the 20th ult., Mrs. Nottage gave very successful clairvoyant descriptions and messages. Sunday next, see advt. on front page.

**LONDON SPIRITUAL MISSION:** 13B, Pembridge Place, Bayswater, W.—Miss Florence Morse gave trance addresses, morning and evening. For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith's trance address was much enjoyed. Sunday next—morning, service for soldier heroes; evening, Mrs. Fairclough Smith will give answers to written questions.

**FOREST GATE, E.**—**EARLHAM HALL, EARLHAM GROVE.**—Address by Mr. Prior. Sunday next, Mrs. Jamrach; meeting in small hall.

**HACKNEY.**—240A, AMHURST-ROAD, N.—In the morning Mr. McKie was the speaker; in the evening Mrs. Jamrach gave an excellent address and descriptions. Sunday next, 11.15 a.m., Mrs. Brookman; 7 p.m., Mr. R. Boddington. Monday, 8 p.m., Mrs. Brookman. Thursday, 7.45, members only, Mrs. Brookman.—N. R.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. Beaumont-Sigall, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. Robert King, address.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—Powerful address through Mrs. Cannock. Sunday next, Miss Violet Burton. Wednesday, 3 to 5, healing through Mr. T. H. Lonsdale; open circle, 7.30, Mrs. Orlowski.—R. A. B.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Mr. Robert King gave an address and ably answered questions. Sunday next, at 11 a.m., address by Mr. P. Scholey, and circle; at 7 p.m., Miss Florence Morse, special meetings for phenomena.

**BRIXTON.**—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Maunder gave an address and excellent clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Miles Ord address and clairvoyance. 9th, Mr. Sarfas. Circles as usual Easter Monday, Fancy Dress Social, Stockwell Hall.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Mr. Wright gave an address on "Sowing" and clairvoyant descriptions. Friday, March 31st, at 8, Mrs. Neville. Sunday next, 11.15 a.m., open circle; 7 p.m., Mrs. Mary Gordor Soloist and special music. Clairvoyance at each meeting.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Address and clairvoyance by Mrs. Harvey, of Southampton. On the 23rd Mrs. Alice Jamrach answered questions and gave clairvoyant descriptions. Sunday next, 11.30 and 7, Mr. Alfred Vout Peters, addresses and clairvoyance. Thursday, April 6th, Mrs. M. E. Orlowski. Sunday, 9th, 7 p.m., Mr. G. T. Gwinn.

**BRIGHTON SPIRITUAL MISSION.**—1, UPPER NORTH-STREET (close to Clock Tower).—Addresses by Messrs. Everett, Moore and Gurd, followed by psychometric readings by Mr. Moore. Sunday next, at 11 a.m. and 7 p.m., Mrs. Spicer, of Southampton, addresses and clairvoyance; 3 p.m., Lyceum. Friday 8 p.m., public meeting for inquirers.—R. G.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Address by Mr. G. R. Symons; afternoon, Lyceum united meeting with the members from Upper North-street. Sunday next, at 11.5 and 7, Mr. Percy Scholey. Tuesday, and 8, clairvoyance by Mrs. Curry. Thursday, 8 p.m., public meeting.—M. E. L.

**STRATFORD.**—**IDMISTON-ROAD, FOREST LANE.**—Address Mrs. Greenwood on "Spirit Life and Work," and remarkable clairvoyance by Mrs. Hayward. 23rd, successful psychometry by Mr. Hayward. Sunday next, at 7, Mr. Symons. 5th, ladies meeting. 6th, discussion, and psychometry by Mr. Hayward. 9th, Mr. H. Boddington. 16th, Mrs. Jamrach.—A. T. C.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning usual circle; evening, address and clairvoyance by Mr. and Mrs. Lund, Mr. Hepburn presiding. Thursday, March 30th, 8, Mr. Sharman. Sunday next, 11 a.m., circle, Mrs. Bloodworth 3, Lyceum; 6.30, Mrs. Maunder, address and clairvoyance. Tuesday, 8, developing circle. Thursday, 8, clairvoyance.—N.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, interesting address by Mr. A. Bailey; evening, trance address and good clairvoyance by Mrs. A. de Beaurepaire. Solos by Miss Rand; much appreciated. Sunday next, 11 a.m., Mr. G. T. Brown, address; 6.30 p.m., Mrs. Beaumont-Sigall address and clairvoyance.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, Rev. David F. Stewart, M.A., opened an interesting discussion; evening, Mrs. E. Neville gave an address and descriptions. 22nd, clairvoyance by Miss Florence Morse. Sunday next, 11.15, Mr. H. M. Thompson, on "How I became a Spiritualist"; duet by Miss Beryl Selman and Rev. David Stewart, M.A.; 7 p.m., Mrs. S. Podmore. Wednesday, Mr. M. Clempson. 9th, Mr. and Mrs. E. Lund.—J. F.

**FULHAM.**—12, LETTICE-STREET.—Mr. Sarfas gave an address and clairvoyant descriptions.—V. M. S.

**TOTTENHAM.**—684, HIGH-ROAD.—Address and clairvoyance by Mrs. Mary Davies.—D. H.

**PAIGTON.**—**MASONIC HALL, COURTLAND-ROAD.**—Interest address by Miss Mills, A.T.Sc., who also gave clairvoyance.

**EXETER.**—**MARKET HALL, FORE-STREET.**—Addresses Mr. Howard Mundy, of Bournemouth.

**BOURNEMOUTH.**—**WILBERFORCE HALL, HOLDENHURM ROAD.**—Addresses and clairvoyance by Mr. F. T. Blake.

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

**NOTTINGHAM.**—**MECHANICS' LECTURE HALL.**—Mr. Alfred Vout Peters gave addresses and descriptions, morning and evening.—H. E.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Addresses and clairvoyance by Mrs. Annie Boddington. March 27th, public circle.

(Continued on page iii.)

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,838.—VOL. XXXVI. [Registered as]

SATURDAY, APRIL 1, 1916.

[a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

Critics of modern Christianity have occasionally speculated on the treatment that its Founder would experience if he came into the world of to-day, living and teaching as he lived and taught in Galilee two thousand years ago. Mrs. Lynn Lynton, we believe, suggestively worked out the idea in "Joshua Davidson," but not, it appears, with any great success. It is very difficult to recast imaginatively the circumstances of a whole life or even a part of it by transferring a character from the ancient world to the world of to-day. Plato, Demosthenes, and Julius Caesar, for instance—can we picture them in the unlovely male costumes of this prosaic age and determine just how they would react on their surroundings, and to what extent they would be conditioned by a modern environment? Would they be respectively a University professor, a political orator and a victorious general? Only one thing is certain—they would all make their mark upon the time by virtue of their mental and spiritual capacity, but it might be in quite different ways from those by which they stamped their records on the ancient world. Take, for example, the extent to which the facilities for writing and the invention of the Printing Press have changed the whole face of intellectual life in the meantime. All would doubtless have availed themselves fully of this fact. Nevertheless the same spirit would be at work in each case; the differences would only be in externals and methods of expression.

Mr. "McArthur" made a brief excursion into this line of thought in his recent address on "Psychic Science in Parliament." But it was tremendously important, a caustic reflection on the spirit of the age and in no sense a matter of merely dramatic imagination. The passage appears in the printed report of his address, but it is worth repeating here:—

I want to put the case as strongly and yet as reverently as I can. Therefore let me say this: If Jesus Christ in human form were to revisit the earth and were to re-enact that marvellous evocation of psychic power which we know as the Transfiguration, he could be successfully prosecuted under the Witchcraft Act and the Vagrant Act. The plea that he was the Son of God and overwhelming proof that the phenomena were genuine would not save him from being fined or sent to prison.

Could there be a more bitter satire on modern conditions? One can leave out of our account the possibility of the great Teacher being haled before a justice on other charges, such, for instance, as "conduct calculated to provoke a breach of the peace," "being without visible means of subsistence," and so forth. Mr. "McArthur" has lighted on a vital

issue. It is consoling to think, however, that Jesus would not even to-day be without many faithful followers, especially in these times of spiritual awakening.

\* \* \* \*

The Journal of the American Society for Psychical Research is always good reading. The February issue, which has just reached us, contains the concluding portion of an article on Psychic Photography, by the Rev. Charles Hall Cook, the first part of which, with reproductions of some of the photographs, occupied the whole of the preceding issue of the Journal. Mr. Cook conducted a large number of successful experiments under the strictest test conditions. Even so the editor, Dr. Hyslop, with the true caution of the trained researcher, does not print them as "conclusively evidential." "It is not," he remarks, "the primary object of this Journal to be a final arbiter as to evidence." There is much to be said for the process of setting down results and leaving the reader to draw his own conclusions. But the "mental phenomena" by which some of the experiments were supplemented and confirmed are decidedly impressive. When (as in the remarkable case of the "Flora Loudon" picture described in the article) a photograph is obtained and recognised not only as to the face, but as to the articles of personal adornment shown, and when evidential messages bearing on identity, clairvoyant descriptions, and other allied phenomena all centring about the subject of the photograph are obtained through different mediums, it is difficult to refrain from the term "conclusively evidential."

\* \* \* \*

Dr. Hyslop, who is now so well known as one of the leading exponents of Psychical Research in America, reveals in his treatment of the subject in the Journal of the American Society not only a keen scientific spirit, but much vigorous common-sense and decisiveness. We do not regard it as a fault in his methods that he shows little sympathy with what may be called the poetry of the subject—its ideal, intuitional or transcendental sides. Indeed, Science can have very little to do with the intuitions beyond certifying to the value of any results to which they may lead when those results come within its purview. But when we bring these canons of the "higher criticism" to bear on some of the cases they are to us immeasurably strengthened. Thus in the Flora Loudon case to which we have referred, with its phenomena of portraiture, personal messages, visions, direct voice manifestations, flower scents, &c., there is a human appeal—a dramatic harmony and appropriateness—that transcends all the simply mechanical proofs. In legal phraseology the case seems to be taken out of Common Law into a Court of Equity, where its psychology is allowed free expression. This is a question with which Mr. A. J. Balfour, who is one of the English Fellows of the Society, would perhaps be profitably occupied if his energies were not absorbed in the stormy politics of the time. His metaphysical genius would find ample scope in the purely mental side of psychical research.

## 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*, April 4th, Mrs. Mary Davies will give clairvoyant descriptions at 3 p.m., and no one will be admitted after that hour.

**PSYCHIC CLASS.**—On Thursday *next*, April 6th, at 5 p.m., Mr. W. J. Vanstone, Ph.D., will give the ninth 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*, April 7th, 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*, April 7th, 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.

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

„ 13th.—"My Psychic Experiences."

## WATER DIVINING AT SUVLA BAY.

A remarkable feat in water-finding is reported to have been performed at Suvla Bay last August by a member of the 3rd Australian Light Horse, Sapper Stephen Kelley, who is now in London suffering from wounds. An expert who had been instructed to find water had reported that there was none to be found, and the scarcity had become such that the troops were down to their last few pints when Brigadier-General Hughes recalled Sapper Kelley's reputation in Australia as a water-diviner, and sent for him. Within a fortnight Kelley had located thirty-two springs from which, when wells had been sunk, a plentiful and regular supply was obtained. Instead of the customary hazel twig, Kelley used a copper band taken from a dead shell. He gets the best results with copper wire, with copper bands on his hands, though he is able to find water with his hands alone. It will be remembered that we gave a similar case of water-finding at Gallipoli in *LIGHT* of October 9th last, and some comments on the subject by Sir William Barrett two weeks later.

## CLAIRVOYANCE PROVED BY PHOTOGRAPHY.

The Rev. C. L. Tweedale, whose account of a remarkable psychic photograph was dealt with in our issue of last week, has kindly sent us fresh prints of the picture. But on consulting some of the best firms of photo-engravers and electrotypers we learn that the photograph cannot be reproduced so as to show the "psychic extra" plainly without artificially heightening the latter—"faking," as one of the experts frankly called it—and this is out of the question so far as *LIGHT* is concerned. We therefore retain the picture for inspection by callers at this office.

The following is the joint affidavit made by Mr. Tweedale, his wife and son in connection with the matter.

In the matter of a remarkable photograph produced at Weston Vicarage, near Otley, in the county of York.

We, Charles Lakeman Tweedale, of Weston Vicarage, Otley, in the county of York, clerk in holy orders; Margaret Eleanor Tweedale, the wife of Charles Lakeman Tweedale, and Herschel Burnett Tweedale, the son of Charles Lakeman Tweedale, both of Weston Vicarage aforesaid, jointly and severally make oath and say as follows:—

1. Firstly, I, the said Margaret Eleanor Tweedale, for myself say that on the 20th December, 1915, about one-thirty in the afternoon, my husband, my son and myself were at lunch in the morning-room when suddenly I saw the apparition of a man, with a full head of hair and a beard, standing on the left-hand side of my son, and in close proximity to the piano in the said room. I immediately cried out to my husband and my son that the figure was so standing. I directed their attention to the figure, but they could not see it. My husband hastily left the room and brought in his camera and took a photograph of the position where I still saw the semblance of a man. I produce the exhibit marked A, which is a true copy of the negative taken by my husband, showing the figure of the bearded man.

2. Secondly, I, the said Charles Lakeman Tweedale, for myself say that on the 20th December, 1915, I was present in the morning-room of Weston Vicarage along with my wife and son Herschel, and that my wife drew my attention to a figure which she saw in the room standing by my son's side, and although I could not distinguish it, I immediately brought in my camera and took a photograph of the position where my wife still adhered that she saw the figure. The photograph marked as the exhibit A is a true copy of the resulting negative. I swear that the negative, which I personally developed, was in no way tampered with, nor did the plate leave my possession until it was developed.

3. Thirdly, I, Herschel Burnett Tweedale, for myself say that I was present in the morning-room at Weston Vicarage aforesaid on the 20th December, 1915, about 1.30 p.m. when my mother suddenly drew my father's and my attention to the figure of a man which she saw standing on my left-hand side. Along with my father I was unable to see the figure which my mother said she saw. My father immediately left the room and brought in his camera and exposed a plate on the position occupied by the figure, as seen by my mother. The exhibit marked A is a true copy of the resulting negative. No other person was present in the room during the time the picture was taken, except our three selves.

CHARLES LAKEMAN TWEEDALE.  
MARGARET E. TWEEDALE.  
HERSCHEL B. TWEEDALE.

Sworn before me, JOSEPH WILSON, a Commissioner to Administer Oaths in the Supreme Court of Judicature in England.

A copy of the photograph signed by the three witnesses and the solicitor is attached to the affidavit and is the one alluded to as "the exhibit marked A."

Mr. Tweedale makes the following further statements:—

My wife described the man as a little man, and said that the top of his head appeared to be about on a level with my son's shoulder. She saw the figure move slightly during the time I was fetching the camera. My wife and son continued sitting at the table during the exposure. The photograph shows my son seated, in addition to the figure of the man.

The plate was developed almost immediately after the exposure was made and did not go out of my possession meanwhile.

The plate was taken from a new box of quarter plates and had not been previously exposed. No person of similar



appearance has ever been photographed by me, or has ever entered Weston Vicarage during the time I have lived in it. Neither I, nor my wife, nor my son recognise the figure shown in the photo. The camera is in perfect order and no "extra" image shows up on plates that had been exposed in it shortly before, nor on plates exposed in it shortly after this remarkable photograph was taken, conclusively proving that the figure is not formed by a "pinhole." No picture of a similar figure hangs on the walls nor do we possess one. None of us were thinking of such a figure at the time of its apparition. The ground being thus thoroughly cleared we are faced with the fact that my wife clairvoyantly saw the figure of a man with a good head of hair and a beard, which figure neither I nor my son could see. On a camera being brought and a sensitive plate exposed on the spot where the figure is seen by the clairvoyant a photograph showing a man with abundant hair and a flowing beard is obtained, which photograph is recognised by my wife—the clairvoyant—as being like the man she saw. The camera is an optical and mechanical apparatus, which is devoid of imagination and cannot be hallucinated. Thus the reality of the clairvoyant vision is photographically and scientifically proved. And now for the last and not the least significant fact. The figure of the man in the photo *completely hides that part of the piano which lies behind him*, conclusively proving that the man had a definite objectivity although invisible to the normal vision of myself and my son. The affidavit and the original negative are open to inspection.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

### NOTES OF SOME RECENT EXPERIMENTS.

BY W. J. CRAWFORD, D.Sc.

#### XXXV.—THE CHARACTERISTICS OF PSYCHIC FORCE (B).

For the first half-hour or so after the opening of the séance I have found it advisable that the members of the circle should clasp hands in chain order, i.e., the hands of each person should be held by the hands of the persons on either side of him. After the expiration of that time it is usually immaterial whether hands are kept clasped or whether each sitter places his hands on his knees. I say that this is *usually* the case, but it is not always so. It is only true when the séance has been a good one with phenomena occurring plentifully. If phenomena have been weak the unclaspings of hands and the placing of them on the knees is usually fatal to further manifestations unless the chain order is resumed.

All this points to the fact that at a normally good séance the sitting, generally speaking, may be divided into two parts, a part which is more or less unstable where the operators are chiefly engaged in preparatory work, and a part where psychic affairs have reached a state of equilibrium. I have often watched the two processes—the stage of preliminary operations and the stage of balance.

To my mind the two processes suggest physical analogies which are helpful. Let us think of a large tank situated well above the ground level, which has to be filled with water from the ground by means of several varieties of steam pumps. The sitters may be likened to the steam pumps, and their various psychic capacities and conditions may be considered to resemble various classes and designs in the pumps. The filling of the water tank is equivalent to producing a region of psychic pressure in the neighbourhood of the medium. I find that the psychic tank takes about half an hour to fill at my circle. Very seldom is it completely filled; when it is we have a wonderful phenomenal sitting. At séances where the accumulated amount of psychic energy is small—where the tank is only a quarter filled, say—the psychic pumps have to be kept more or less continually going. The spasmodic jerking seen in the bodies of the sitters is in effect the visible working of the psychic pumps.

Let us suppose that the séance is a good one, and that it is possible for the members of the circle to place hands on knees and thus become physically isolated from one another. In that case the stage of psychic equilibrium has been reached—the psychic tank has been filled—and a reservoir of psychic energy has been accumulated in the neighbourhood of the

medium, or within the body of the medium, from which the operators can draw to produce phenomena.

Now, what kind of potential energy is it? Is it chemical, pressure, electrical, heat energy, or indeed some form quite unknown to us? Personally—and now the reader must remember I am in the region of hypothesis, though of hypothesis derived from a considerable amount of observation—I am inclined to think it is a form of chemical energy, a form of chemical energy associated with the human nervous system. The opportunities for research here are unlimited. At any rate, I think there can be little doubt that this psychic energy is associated with particles of matter. For instance, a cold wind is often apparent at the commencement of a séance—a cold wind which disappears after a time. I think it probable that this cold effect is due to material evaporation from the bodies of the sitters; not to a large or even appreciable amount of evaporation, but nevertheless to the evaporation of definite particles of matter. The reservoir of psychic energy accumulated presumably near the medium does not appreciably affect her weight. I have weighed her before the séance and then again when the séance has been in operation for an hour or so, with psychic equilibrium well established, but I found *no appreciable difference in the two results*. In fact, it would appear that the accumulated psychic energy is only associated with a small and perhaps an inappreciable amount of matter. For all that, of course, it may have considerable magnitude.

In order that we may form some kind of mental picture of what occurs to medium and sitters, I offer the following hypothesis. It is very imperfect, but may be useful in the meantime in default of anything better:—

Sitters clasp hands. Spasmodic jerking occurs. A cold wind is sometimes felt in the wrists and hands. After half an hour or so the jerking ceases or becomes much less pronounced.

Interpretation: Operators are acting on brains of sitters and thence on their nervous systems. Small particles—it may even be molecules—are driven off the nervous system, out through the bodies of the sitters at wrists, hands, fingers, or elsewhere. These small particles, now free, have a considerable amount of latent energy inherent in them, an energy which can react on any human nervous system with which they come into contact. This stream of energised particles flows round the circle, probably partly through the bodies of the sitters and probably partly on the periphery of their bodies. The stream, by gradual augmentation from the sitters, reaches the medium at a high degree of "tension," energises her, receives increment from her, traverses the circle again, and so on. Finally, when the "tension" is sufficiently great, the circulating process ceases and the energised particles collect on or are attached to the nervous system of the medium, who has henceforth a reservoir from which to draw. The operators having now a good supply of the right kind of energy at their disposal, *viz.*, nerve energy, can act upon the body of the medium, who is so constituted that gross matter from her body can, by means of the nervous tension applied to it, be actually temporarily detached from its usual position and projected into the séance room. The great store of nerve energy at the disposal of the operators allows of this gross matter being the vehicle for transmission of forces. It is the material substratum along which psychic forces act.

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OUR deeds still travel with us from afar,  
And what we have been makes us what we are.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
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## THE LARGER VIEW.

(SUGGESTED BY MR. "ANGUS McARTHUR'S" RECENT ADDRESS AT SUFFOLK STREET.)

Spiritualism in its fullest meaning is so inclusive a term that if we are to regard the Universe as a manifestation of Spirit it is clear that nothing can be outside its province. Life, as we have said before in these pages, is not simply an "opposite" to Death. Death is simply an incident in the career of Life; it is a life-process. But the divisions which we mark off in our thoughts about the Universe are necessary to convey definite ideas, and no harm is done by these arbitrary distinctions so long as we remember that the dividing lines are drawn by ourselves and do not exist in reality. Thus it is that our Spiritualism has come to have the limited significance attaching to the idea of a spiritual world and spiritual beings interacting with the physical world and its inhabitants. It is inevitable that the realisation of that idea shall react in innumerable ways on the minds of those who accept it. It will appear in some cases to confirm or to destroy certain opinions and beliefs accordingly as they were previously accepted or rejected by the individuals gaining the revelation. The naturally religious man will receive it as finally substantiating his faith in a Divine order of things; to the Rationalist or the man who has found his religious creed unsatisfying it comes often as a discovery of the falsity of the Churches and the erroneous teachings of its ministers. And as it is very human to delight in attacking the shortcomings of one's fellow-creatures, the discoverers enjoy some crowded hours of glorious life in a cut and thrust combat with "creedalism," "priestcraft," "orthodox theology," and other enemies of mankind.

We saw this in the discussion that followed Mr. "Angus McArthur's" remarkable address at Suffolk-street on the 16th ult., especially when it was suggested by one speaker that the priesthood of a certain Church would not be above enlisting the aid of "black magic" in order to withstand the advance of the great idea underlying Spiritualism! Mr. "McArthur" did well to discountenance this form of attack and to point, as he did in an eloquent passage, to the noble and self-denying lives of thousands of the priests and ministers of the Christian churches—men who *live* the spiritual life, although refusing to accept Spiritualism in its more definite aspects.

Another speaker suggested that Spiritualism being (as

undoubtedly it is) a menace to the "vested interests" of Theology, would "empty the Churches." Mr. "McArthur" in his reply expressed the opinion that, on the contrary, it would fill them to overflowing; and there is no doubt he was correct. There is, indeed, a great deal to be said for the view that it is the want of Spiritualism that has been one of the causes of the diminished congregations which the clergy have so often lamented. Many of them, as we know, have awakened to this discovery and are proceeding to apply the remedy. It is too often overlooked that the Churches, with their devotional atmosphere and their appeal to the highest religious instincts, supply a deep spiritual need to many thousands. Mr. "McArthur"—who is a man of intellectual distinction, scientist, jurist, and journalist—proclaimed himself to be one of these. And his statement on the point came as a welcome counterblast to the iconoclasm (too often characterised by boorishness) which finds in Spiritualism the natural enemy of the Churches. Mr. "McArthur," as we know, frankly recognises the shortcomings of the Churches in their blind opposition to the intellectual demand of the age—that Faith shall be fortified by Reason. The Universe, infinitely resourceful in supplying all the *real* needs of mankind, has provided for this demand, and the sooner the clergy recognise that if that provision is not utilised by the Churches their congregations will seek it elsewhere—as, indeed, in many instances they *are* doing—the better.

Let us say again—apparently we cannot say it too often—that Spiritualism in its true significance embodies the idea of a spiritual world, of man as a spiritual being and of the possibility of communication between the man in the flesh and the man out of it—a sane and simple body of faith and knowledge. We do not blink the fact that on these fundamentals have been erected some strange and oftentimes fantastic creeds, involving occasionally doctrines that affront the reason and often degenerate into mere silliness. It would be marvellous if it were otherwise. Where is the religion or revelation that has not had to lament the existence of these things? There is even something to be said for the follies and extravagances of undeveloped humanity. Often they fulfil a need, and there is deep wisdom in the remark of the French philosopher, "Ah, believe me, error has its merits." Spiritualism is too great and too dignified a matter to be made subservient to any creed or fad of the individual Spiritualist, and when such a person tells us that Spiritualism is incompatible with church-going, or meat-eating, or patriotism, he is merely talking nonsense. Such things are matters of individual judgment, which none of us have any right to impose upon others. As well say that a man who is not a vegetarian or a pacifist (for example) cannot be a spirit. If Spiritualism ever becomes an organised movement (there is much to be said on both sides of that question), it should rest entirely on its fundamental propositions, for these will unite while the smaller doctrines will only tend to divide. We are always mindful of the fact that many of our friends belong to various communities—religious, political and social. The extent to which their Spiritualism may affect their views in these matters is a question for the individual decision of each of the persons concerned. The attempt to domineer over other minds in these respects is a sin not only against good manners (which is serious enough), but an invasion of the rights of the soul. That is a consideration that applies to many beside those who, being Roman Catholics, Protestants, Dissenters, Socialists, Patriots, or Pacifists, are also Spiritualists.

Spiritualism in its small phenomenal aspects should lead to Spiritualism in its high forms of a truly spiritual

life and vision. Those who can only circle aimlessly about the idea of spirit-intercourse have not mastered their lesson. They are like the social reformer, satirised by (George Gissing, who never got beyond the elementary text books of social reform, and remained in later life the same raw revolutionary as when he began. The very checks and defeats that attend all undue seeking after signs and wonders should teach them that our first concern is with the life and the affairs of the life we are now living. True, there are those whose vocation it is to "blaze the trail" from this world to the next. But the only evidences of that vocation are the uses to which the work is put in making this world more habitable for those who are to come after us.

## 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.

(Continued from page 102.)

These are very remarkable provisions. You will notice that this statute goes far beyond the former enactment of Elizabeth, especially in its references to persons who "consult, covenant with, entertain, employ, feed, or reward any evil and wicked spirit." The greatest lawyer of the age had no doubt whatever about the literal meaning of the language. Coke (3 Hist., c. 6, page 44) gives us a series of definitions of the classes of persons who dealt with the occult. They enable us to see such people as they appeared to the eyes of an Elizabethan Attorney-General:—

A *conjurer* is he that by the holy and powerfull name of Almighty God invokes and conjures the Devill to consult with him, or to do some act.

A *witch* is a person that hath conference with the Devill, to consult with him, or to do some act.

An *inchanter*, *incantator*, is he or she qui carminibus aut cantuiculis Daemonem adjurat—he or she who adjures the Devil by rhymes or verses.

After reciting the case of Saul, he goes on to say "therefore it had been a great defect in government if so great an abomination had passed with impunity"—and this, he adds, is the reason why the late statutes were passed. He proceeds to take the more prominent classes of offence and add some explanation of their nature. He says, reciting the words of the statute:—

"1. If any person or persons shall use, practise, or exercise any invocation or conjuration of any evil and wicked spirit.

"Here," says Coke, "the Devill by the holy and powerfull names of Almighty God is invoked, as hath been said, and this invocation or conjuration of a wicked spirit is felony, without any other act or thing, save only the apparition of the spirit.

"2. Or shall consult, covenant with, entertain, employ, feed or reward any evill or wicked spirit, to or for any intent or purpose.

"By this branch," remarks Coke, "if any consult, etc. (howsoever the wicked spirit appeareth and cometh) these actions (here mentioned) with or to that wicked spirit, to or for any intent or purpose, are felony without any other act or thing."

To my mind these words, and the language of the statutes themselves, make it abundantly clear that our forefathers did not regard themselves as legislating against a type of imaginary offences. At a later date, as we shall see, the Legislature changed its attitude, and frankly abandoned all prosecutions for witchcraft, sorcery, enchantment or conjuration. It proceeded to enact penalties against persons *pretending* to exercise these powers. But the Elizabethan and Jacobean statutes

are not drafted in that sense or spirit at all. They treat the offences as real intercourse with spirits. They even go so far as to forbid the entertaining, employing, feeding, or rewarding of any evil and wicked spirits. I cannot bring myself to believe that language so precise as this would have been used if the prohibited acts were purely imaginary. Our Elizabethan forefathers were undoubtedly under the shadow of mediævalism—a retreating shadow if you like, but a shadow nevertheless. Shakespeare's allusions to spirits are redolent of the antique, vague idea that there were persons who could summon them from their obscure and gloomy abodes:—

"I can call spirits from the vasty deep."

*I. Hen. IV. iii. 2.*

"Now ye familiar spirits that are celled  
Out of the powerful regions under earth."

*I. Hen. VI. v. 3.*

"For, upon my life  
This spirit, dumb to us, will speak to him."

*Hamlet i. 2.*

These passages express the ordinary beliefs with regard to spirits. There must have been something much more definite and real to inspire the specific language of the statutes. In fact, there certainly was an unquestioning and literal belief in the reality of spirit intercourse. Let me take two proofs out of a multitude which could be adduced. The King himself, James VI. of Scotland (our James I.), published in 1597 a work on Daemonology. James actually classifies spirits. According to this eminent authority, some spirits are of high class, and "not to be spoken of idly or foolishly." Others are of inferior grade, and the lowest of all comprise "the damned souls of departed conjurers." Apparently you can speak of these as disrespectfully as you please. James says they had the power to bring fire from heaven, to conjure corn from one field to another, and to raise the wind. Perhaps one may add, in passing, that James's own persistent efforts to raise the wind, in another sense of the words, led to our great Civil War. But an even more vivid illustration is to be found in a contemporary indictment for making a written agreement with a spirit. Let me anticipate your incredulity by saying that this is not a joke or a fake, but an actual text from the Middlesex County Records. Here it is:—

20th April, 19 Charles I. True Bill that at St. Giles's without Cripplegate co. Midd., on the said day, Thomas Browne, late of the said parish, yeoman, by a certain writing dated on the said day of the said year, wickedly, diabolically and feloniously made an agreement with an evil and impious spirit, that he the same Thomas Browne would within ten days after the death of him Thomas Browne give his soul to the said evil and impious spirit, in consideration that the said evil and impious spirit yearly, at the feasts of Pentecost and the Purification of the Blessed Virgin Mary, should pay or cause to be paid to the said Thomas Browne the sum of one thousand pounds of current English money on each of the said feasts for and during the term of the natural life of the same Thomas Browne: And in consideration that the said evil and impious spirit should defend the same Thomas from all perils of body and goods for and during the full term of forty one years, and that the same Thomas should have and marry a woman who should be pleasing to the same Thomas, and that the same Thomas should have and enjoy all health, riches and worldly pleasure for and during the natural life of the same Thomas: And for the performance thereof the same Thomas then and there impiously and blasphemously as an impious apostate promised and vowed to renounce the Lord and Saviour Jesus Christ against the Catholic Christian faith, and to the grave scandal of the Christian religion, and of all pious Christians, and to the great displeasure of God Almighty . . . and against the peace of the said Lord, now King, his crown and dignity, and also against the power of the statute for a case of this kind published and provided.

The Grand Jury of Middlesex found a true Bill, but the case was too much for the Petty Jury, who found Thomas "not guilty."

This was the view of the actuality of spirit intercourse which obtained during the great Civil War, and down to a date now much discussed—1694—the year of the establishment of the Bank of England. Such was Lecky's opinion. The eminent historian thinks that the belief in witchcraft, at all

events, almost disappeared in England among the educated classes after the Revolution of 1688. Three witches were hung at Exeter in 1682. The old ideas were not easily dissipated. Addison—one of the most generous, liberal and enlightened intellects of that generation—evinces a curious hesitation in his references to it. "I believe in general," he says, "that there is and has been such a thing as witchcraft, but at the same time can give no credit to any particular instance of it." The main credit for assisting the spread of saner sentiment belongs to Holt, who at this time occupied the position of Chief Justice. "Eleven poor creatures," says his biographer, Lord Campbell, "were successively tried before him for witchcraft, and the prosecutions were supported by the accustomed evidence of long fasting, vomiting pins and tenpenny nails, secret teats sucked by imps, devils' marks" and so forth: "but by Holt's good sense and tact in every instance the imposture was detected to the satisfaction of the jury, and there was an acquittal. Finally the Chief Justice directed that a prosecutor, who alleged himself bewitched, should be indicted as an impostor and a cheat. The accuser said the witch had made him fast for a fortnight, and vomit pins meanwhile:—

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This change in public sentiment led to fresh legislation. The Act of James I., with its amazing allusions to the "feeding" and "employing" of spirits, was in its turn repealed by 9 Geo. II., c. 5, which came into force on the 24th of June, 1736. The new Act provided that henceforth no prosecution, suit, or proceeding should be commenced or carried on against any person for witchcraft, sorcery, enchantment or conjuration, or for charging another person with any such offence. As I read the Act, it is an inferential declaration by the Legislature that there are no such things as witchcraft, enchantment, sorceries, charms, and conjurations. It was thought desirable to make this legislative opinion clear, which of course it could not be as long as there remained on the Statute Book enactments expressly and specifically directed against acts of this kind. To hold that there was no such thing as witchcraft, while at the same time perpetuating a law directed against it, was too illogical a policy even for the British Parliament, which in its time has done some very illogical things. The new Act, therefore, repeals the penalties enacted against what were now regarded as impossible offences, but goes on to enact penalties against those who *pretended* to exercise the discredited arts. "For the more effectual preventing and punishing of any *pretences* to such arts or powers," the old penalty of a year's imprisonment, with four standings in the pillory, is provided for any person who *pretends* to "exercise or use any kind of witchcraft, sorcery, enchantment, or conjuration," or who "undertakes to tell fortunes, or pretends, from his or her skill or knowledge in any occult or crafty science, to discover" lost goods.

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The Chairman, in moving the adoption of the annual report and balance-sheet, alluded to the measures of retrenchment which, without injuring the efficiency of the society's work, it had been found necessary to take during the year. With these and a substantial sum in donations—a quite new but very welcome feature in the balance-sheet—they had succeeded in getting through the year remarkably well.

Mr. "Angus McArthur" seconded the motion, and in doing so expressed his agreement with a remark of the chairman as to the democratic character of the society. Admission to membership did not, as in the case of a political club or a religious body, imply subscription to certain tenets. The only preliminary was a belief in and desire to investigate the relations between this world and the one which interpenetrates it, and there was no attempt to impose on members any other beliefs or to deflect them from those which they already held.

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## WHERE IS THE SOUL DURING UNCONSCIOUSNESS?

BY H. A. DALLAS.

Sir Arthur Conan Doyle's interesting article on this subject reminded me of an experience of my own. I suppose most people find even a slight occurrence in connection with themselves more thoroughly convincing than the larger experiences of others. I cannot expect that my little experiences will impress others, but they may be worth mentioning.

I had been staying with a psychically gifted friend in Wiltshire. On my return to London I dreamed one night that she had shown me a sheet of accounts, telling me that they referred to the cost of living in rooms instead of in her own house. It struck me as an odd dream, because neither of us was interested in figures or cared to talk of them to the other. I inquired whether she had been making up her accounts on the day before my dream. She replied that this was the case and that the dream was right in detail, as her object was to discover the difference in the expense between living in rooms and living in her own house. The accounts would not work out straight and they worried her. She added, "Before retiring to rest I took up your photograph and looked at it. I did not know that I brought my worries to you."

How did I know what she had been doing? Did we meet in the night?

On another occasion I dreamed that this friend wanted to tell me something but did not quite like to do so. I noted that her hair looked rough as it might do if she were in bed—I noted this dream in my pocket book on the 16th of August, 1902. I did not ask any question or refer to the matter. On the 18th I received a letter from this friend saying that she had awakened one morning very early and had thought of me, "to shake off the terrible trouble of a dream." She added: "I thought I would tell you of it, as the matter had a curious side . . . perhaps I will yet. Did I reach you?"

My dream was on the 16th, my friend's dream was on the 13th. Was it delayed on the way? or did she actually transmit it at a later date? In a subsequent letter she told me that she had written out the dream to send me, and then had destroyed the sheets.

I evidently was aware of her wish to tell her dream and of her hesitation, and I did not receive what she decided not to send; but in my dream I seemed to be conscious of her condition, and I am disposed to think that this was transmitted to me *at the time*, and only emerged to my consciousness as a dream three days later.

These are not the only telepathic experiences I have had with this friend, nor are they the only dream experiences.

They convinced me that when asleep I may be in conscious contact with other minds. A friend of mine dreamed that she had heard of the death of a tradesman in the town whose shop she had occasionally entered. The dream distressed her unaccountably; in the morning the maid who brought her hot water told her that this man, who lived quite near, had died suddenly in the night.



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BY H. A. DALLAS.

Sir Arthur Conan Doyle's interesting article on this subject reminded me of an experience of my own. I suppose most people find even a slight occurrence in connection with themselves more thoroughly convincing than the larger experiences of others. I cannot expect that my little experiences will impress others, but they may be worth mentioning.

I had been staying with a psychically gifted friend in Wiltshire. On my return to London I dreamed one night that she had shown me a sheet of accounts, telling me that they referred to the cost of living in rooms instead of in her own house. It struck me as an odd dream, because neither of us was interested in figures or cared to talk of them to the other. I inquired whether she had been making up her accounts on the day before my dream. She replied that this was the case and that the dream was right in detail, as her object was to discover the difference in the expense between living in rooms and living in her own house. The accounts would not work out straight and they worried her. She added, "Before retiring to rest I took up your photograph and looked at it. I did not know that I brought my worries to you."

How did I know what she had been doing? Did we meet in the night?

On another occasion I dreamed that this friend wanted to tell me something but did not quite like to do so. I noted that her hair looked rough as it might do if she were in bed—I noted this dream in my pocket book on the 16th of August, 1902. I did not ask any question or refer to the matter. On the 18th I received a letter from this friend saying that she had awakened one morning very early and had thought of me, "to shake off the terrible trouble of a dream." She added: "I thought I would tell you of it, as the matter had a curious side . . . perhaps I will yet. Did I reach you?"

My dream was on the 16th, my friend's dream was on the 13th. Was it delayed on the way? or did she actually transmit it at a later date? In a subsequent letter she told me that she had written out the dream to send me, and then had destroyed the sheets.

I evidently was aware of her wish to tell her dream and of her hesitation, and I did not receive what she decided not to send; but in my dream I seemed to be conscious of her condition, and I am disposed to think that this was transmitted to me *at the time*, and only emerged to my consciousness as a dream three days later.

These are not the only telepathic experiences I have had with this friend, nor are they the only dream experiences.

They convinced me that when asleep I may be in conscious contact with other minds. A friend of mine dreamed that she had heard of the death of a tradesman in the town whose shop she had occasionally entered. The dream distressed her unaccountably; in the morning the maid who brought her hot water told her that this man, who lived quite near, had died suddenly in the night,

## THE COSMIC FATE.

To students of comparative philosophy and religion a recent series of articles in the "Observer," by the eminent physicist, Sir Oliver Lodge, on "The Cosmic Fate" is immensely significant. It is once more illustrated to us how Science with heavy feet follows in the wake of Intuition and Seership. The flame of Hindu wisdom leaps across the ages and illumines the tendency of modern scientific thought. This tendency is towards the stupendous conclusion that the Universe of Suns and Stars will at some time in the immense future die like any organism, unless a new creative act re-vivifies the vast frame of Being. It is highly interesting, therefore, to compare the teaching of ancient Hindu seers and philosophers with the conclusions of modern science. I select for the purpose an utterance of Christna to Arjuna which occurs in the famous Sanscrit poem, the "Bhagavad Gita," translated by Sir Edwin Arnold as "The Song Celestial." In the eighth book, called "The Book of Religion by Devotion to the One Supreme God," Christna thus addresses Arjuna:—

    If ye know Brahma's Day  
Which is a thousand yugas; if ye know  
The thousand yugas making Brahma's Night,  
Then know ye Day and Night as He doth know!  
When that vast Dawn doth break, th' Invisible  
Is brought anew into the Visible:  
When that deep Night doth darken, all which is  
Fades back again to Him Who sent it forth;  
Yea; this vast company of living things—  
Again and yet again produced—expires  
At Brahma's Nightfall; and, at Brahma's Dawn,  
Riseth without its will, to life new born.  
But—higher, deeper, innermost—abides  
Another Life, not like the life of sense,  
Escaping sight, unchanging. This endures  
When all created things have passed away.

Clearly, it is our conception of the nature of life which determines the optimism or the pessimism of our attitude towards the facts which science reveals. But in view of the development which has taken place in recent years in the natural and psychical sciences and in classical philosophy itself, we are forced to admit that our conception of life must be a spiritual conception. Now, it is easily conceivable that the material universe may fade away "as a cloud melts into heaven." There may be cosmic death of the stellar universe even as there is death of the bacteria of the solar system. But the spiritual philosophy which reveals the spiritual and immortal nature of man as the key to Nature enables us to view this conclusion with a certain conviction that, as Sir Oliver Lodge says, "Material decay may conduce to spiritual uplifting." The direction of material reality may be towards death, but we view it as the necessary and opposite direction of eternal and creative life, of which we partake in our conscious life. If we conceive of the absence of the material universe, it must mean to us the presence of a spiritual universe. And this refers not only to the future but to the living present. It means to us that the universe is not complete as we view it in its material reality, but this is only a temporary and finite organisation serving the purpose of the spiritual life. And the cosmic organisation may be serving a purpose similar in kind to that which the physical organisation serves to the human spirit. It is the double process of individualisation and unification. The evolution of the human spirit is a history of the struggle for self-expression, which on the plane of spiritual development becomes the identification of the individual spirit with the cosmic spirit; not, indeed, in the sense of losing individuality, but in its deepening into a vaster sweep of conscious life.

It is not too much to say that the fact of human survival of bodily death is the most important and the most revolutionary in significance ever discovered in the history of the development of knowledge. It enables us to see the true place and function of the sciences, and the intellect which has built them up. The spiritual philosophy reveals the psychic realities which underlie the material reality which is the basis of the natural sciences. And it holds that the material universe is inexplicable except as having taken its rise from an invisible reality of life. The facts of the biological evolution of man

from lowly origins (unless, indeed, revolutionary discoveries await us here also) and of his psychological evolution as represented in his civilisations become more intelligible and purposeful. Nature with skilful hands has evolved a psychical system of reality co-existent with and interpenetrating the material system. We can now see a deeper significance in the following statement of Sir Oliver Lodge: "The life-period of a solar system, therefore, from its pristine nebula to its ultimate cold fate, may have been utilised in psychical and spiritual adventures of the utmost magnitude; and the gain to the universe as a whole, though not to the material universe, by reason of the possibilities afforded by the temporary existence of that material collocation, may have been quite incalculable." The spiritual adventure which the existence of the material universe is serving is the growth and development of a spiritual civilisation in the unseen worlds. While the "matter and energy" of the physical universe is "running down" the spiritual nature of man grows and knows no ceasing. Life holds the possibilities of all forms or organisations, and the death of man's physical organism means the coming into conscious possession of a spiritual organism, the perceptive organs of which are related to the spiritual reality surrounding it.

We, then, who are privileged to hold this spiritual view of the nature of life, a view made possible as a result of the wonderful advances made in recent years in psychical science, can also view the future of the material universe as subserving the purpose of the spiritual life. Immortality of the human spirit is something more than an idea arising out of primitive man's instinctive fear and ignorance of the unknown, and developed to a wonderful growth of beauty by the poets and philosophers of civilisation. It is a profound reality which reveals to us the true purpose of the existence of "matter and energy" as the uplifting of a spiritual order of existence which can know no death.

C. TARR.

## DR. CRAWFORD'S EXPERIMENTS.

Mrs. Alice Jamrach writes from Manor Park, describing a séance with the Goligher family which she attended by invitation during a visit to Belfast last September. She says:—

One could not but be impressed with the love and unity existing between the members of the family, the atmosphere thus created providing the ideal conditions for spiritual manifestation. The séance is held in a room at the top of the house, and the circle is confined to members of the family, no visitor being permitted within the circle itself. The room is lighted by a gas jet, which is subdued by a red glass shade, but the medium and sitters and all the objects in the room can be clearly seen. A gentleman friend (a sceptic) and myself sat outside the circle, and from my point of observation I could clearly see that there was no contact whatever with the table on the part of either medium or sitters. Yet the table was levitated several inches from the floor, and various other phases of phenomena occurred. While the table was levitated my friend was invited into the circle to try and force the table to the floor; although he used all his strength, and he is over 6ft. in height, he could not accomplish it. The table rocked like a boat on the sea. Various other tests were allowed, but the spirit operators were able to frustrate every effort put forth by my friend. He had to admit that he was beaten, and that explanation was beyond him. But all would have been explained could he have seen what was visible to my clairvoyant vision. I saw clearly the band of spirit operators, some twenty in number. I could also see the spirit hands manipulating the psychic force (a whitish filmy substance), which seemed to be drawn from the direction of the medium in a constant rotatory movement. They seemed to be generating the power under the top of the table, and I noticed that the greater the density of the substance, the greater the force manifest. I afterwards mentioned what I had witnessed to Dr. Crawford. I wish particularly to emphasise the fact that the phenomena occur in sufficient light to enable one to see clearly every person in the room and observe all that is taking place without any undue strain of the normal vision.

In the infinite Universe man may now feel for the first time at home. The worst fear is over; the true security is won. The worst fear was the fear of spiritual extinction or spiritual solitude.—F. W. H. MYERS.

## SOCIETY WORK ON SUNDAY, MARCH 26th, &amp;c.

(Continued from page vi., Supplement.)

**READING.—SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. P. R. Street. March 23rd, lecture by Mr. Street; clairvoyance by Mrs. Street.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCOMBE-STREET.**—Meeting conducted by Mr. Arnold. Address by Mrs. Gale; solo by Miss Brock; clairvoyance by Mrs. Joachim Dennis.

**MANOR PARK, E.—STONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, spiritual healing service; afternoon, Lyceum; evening, address and clairvoyance by Mrs. Podmore.

**SOUTHEAD.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. Punter gave an address and clairvoyant descriptions.—W. B.

**RICHMOND.—(SMALLER CENTRAL HALL), NEAR STATION.**—Mr. A. J. Maskell conducted helpful public circle. March 22nd, address and clairvoyance by Mrs. Neville.—T. B.

**KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.** Short addresses by Messrs. Richards, Clegg and Conner of the L.L.D.C.; solos and duets by the Misses Ivy Chambers, Connie Brown and Mrs. T. Welbelove.—M. W.

**PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.**—Morning, address by Mr. Pulman, clairvoyance by local mediums; evening, address by Mr. Frank Pearce, clairvoyance by Miss B. Fletcher.—P.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Mr. Geo. Tayler Gwinn, President of London Spiritualist Union, delivered two able addresses and answered questions from the audiences. March 22nd, Mrs. Bruner and Miss Beaty Fletcher gave successful clairvoyant tests.—J. McF.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, interesting address by Mr. Percy Smyth. March 20th, address and psychometry by Mrs. Edith Marriott. 22nd, answers to questions, descriptions and messages by Mrs. Alice Jamrach.—E. M.

**SOUTHPORT.—HAWKSHEAD HALL.**—Anniversary services conducted by Mrs. M. A. Stair, who gave addresses and impromptu poems. Clairvoyant descriptions by Mesdames Stair and Beardsworth and Mr. J. Charnley. Mr. Beardsworth read a paper on "The Theory and Practice of Spirit Interchange." Soloist, Miss Jessie Ridyard.—E. B.

As announced in our advertising columns, Mrs. Roberts Johnson will visit London on the 10th inst.

AFTER six months' suspended animation the "Superman" has again made its appearance, the present issue being for March and April. We condole with Mr. C. W. Child, the editor, on the loss of his wife, who passed away in February last.

**THE HUSK FUND.**—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with gratitude the receipt of the following further sums for the above fund: Col. K. Coghill, £1 1s.; W. H. S., £1; "An Unknown Friend," 10s.; Mr. and Mrs. Macfarlane, 5s.; Miss Duthie, 2s.; A. Doughty, £1; F. W. Percival, £1. We regret to learn from Mrs. Duffus that Mr. Husk's condition has of late been the cause of anxiety.

**TRANSITION OF MR. R. WALTON.**—Spiritualism in the North country loses in the person of Mr. Robert Walton, of North Shields, who passed hence last month at the age of fifty-five, an enthusiastic worker, who had devoted over five-and-twenty years to its service, and who for the past seven years filled with great acceptance the position of vice-president of the local society. Mr. Walton was superintendent of the Board of Trade at the Tyne ports, and was widely known and respected in the district. A largely attended memorial service was held in the hall of the society.

**CRYSTALS.**—In the course of his address on this subject to the Psychic Class on Thursday, the 23rd ult., Dr. W. J. Vanstone said that Nature's geometry was best seen in the study of crystals. By studying the crystals we could learn something about molecular affinities and gain luminous hints of the laws which lay behind physical phenomena. True science was always exact, and no department of it came nearer to exactitude than crystallography. Its geometry was always obvious to those who could follow it, and its conclusions were definite and clear. The crystal might be spoken of as the soul of the rock, and a study of it led us to trace out remarkable analogies with the soul in man. The speaker then gave much information about crystals and their formation, tracing out some correspondence in spiritual evolution. He also dealt with the phenomena of crystal gazing. An animated discussion followed, in which the suggestions offered by the lecturer relative to the parallels between the formation of crystals and spiritual evolution were the subject of some valuable comments.

## FRENCH PROPHETS AND THE END OF THE WAR.

War prophecy rests under a heavy cloud just now owing to the failures of the prophets generally—and this applies not only to the occult school but to prophets at large, politicians, journalists, business men, and others. The Continental Spiritualist press is undismayed, however, and in the "Psychic Magazine" (Paris) for February appears the following prediction by M. Sylva:—

In May and July, 1916, the starry heavens shine gloriously in favour of the French Generals Joffre, Castelnau, Foch and Sarraill, the sovereigns mentioned above [George V., the King of the Belgians, King of the Serbians, and the Tzar] and King Victor Emmanuel. It contrasts with the discordant aspects of the horoscopes of the Kaiser and King Ferdinand of Bulgaria, announcing the defeat of Germany and its ruler. . . . Between July and September the War of Nations will be finished.

In the same journal appears an article concerning a prophecy said to have been first published in 1770, which "Il Secolo" interprets as indicating the end of the war during the ninth moon of 1916, that is about September next, and that the treaty of peace, which will be signed in Brussels, will give France everything she demands.

There is also a third prophecy, to the effect that hostilities will cease between August and October, 1916. This prediction is put forward by Mme. Suzanne de Têlème, an astrologer, who also declares that France will surprise the world by the moderation of her demands.

**THE REV. A. J. WALDRON** will hold a series of services in the Queen's Hall (Small), Langham-place, on every Sunday morning in April at 11 o'clock. His addresses will have special reference to psychical and mystical aspects of life.

**THE WILSON TELEGRAPH.**—A recent caller at this office drew attention to a peculiarity of the Spanish message received by Mr. David Wilson and recorded on p. 79. He is struck by the use of the word "priesa," which is an antique form of the modern "prisa." "Priesa," in fact, is the spelling current in the time of Cervantes. The message translates roughly as follows: "Do it quickly. Never has thy help been so necessary to me."

"A. T." writes: "I should much like to draw attention to a meeting now being held in the Boudoir Theatre, Pembroke Gardens, Kensington, every Friday at 3 p.m. This meeting is held primarily for the benefit of friends and relatives of men at the front." Our correspondent adds that Mrs. Mary Davies, who conducts the meetings, has been able to give some very striking "clairvoyant and telepathic messages," and wishes that the gatherings were better known. An advertisement of them appears on another page.

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