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A Journal of Psychical, Occult, and Mystical Research.

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

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NOTES BY THE WAY.

Sir Oliver Lodge, in the May number of the "Nineteenth Century," has an article entitled "A Classical Death Phantom," in which telepathy is referred to as follows:—

Of the mechanism of telepathy we are essentially ignorant, and we do not even know whether what in experimental cases certainly *seems* like the direct action of one mind on another is really such a direct action or not. Some have sought to regard thought-transference as a process conducted by hypothetical brain-waves or have otherwise sought to account for telepathy without trespassing beyond the province of the few known physical properties of the Ether of space in its bare and long-known capacity as "the nominative case of the verb to undulate." But in all this we are merely groping in the dark. The Ether is already known to be able to do many more things than transmit waves, and may do more than as yet we have imagined.

The article deals with the story of Ceyx and Alcyone as told by Ovid.

"Superhumanity," by Isabelle de Steiger (Elliot Stock, 2s. 6d.), is described in a long sub-title as "a suggestive inquiry into the mystic and material meaning of the Christian word 'regeneration.'" The author accepts the teaching of the Scriptures and all classical authorities regarding a Fall which precipitated man from a condition of immortal beauty, health and general perfection to man as we now know him; this Fall producing conditions inducing other falls in which some portions of mankind even lapsed back into the brute. It is clear, she thinks, that there was devolution of man at some one period everywhere. "There was the Master man . . . perhaps at the same period when in another place there was everywhere the savage ape man." She lifts her voice, Cassandra-like, in warning against the peril, owing to the decline in religion, of a further arrest in evolution and of mankind in general settling down again into a state of devolution which will eventuate in a second Fall. If, however, man is wise, he may co-operate with God in a regeneration of humanity. "The great work of the future is to raise humanity to the level of the Master, eliminating by degrees all lower ones." But this dream of the Superman, Madame de Steiger holds, could never have entered into the heart of man even in imagination, were it not that he has the memory of angelic man lingering in some facet of the mirror of his soul."

Madame de Steiger, in fact, believes in a real Renaissance which may perhaps in the next hundred years move the world. "We have arrived," she says, "at a vastly important stopping-place, and the leaders of thought throughout the world are pausing to think whether we are on the right

track or not. Their followers in the mass imitate them. Everyone is feeling a stir, for the social conscience is awakened, and men and women are standing asking questions." The opening scene of the world's coming drama is slowly preparing.

We hear the low murmurings of earthquakes socially and politically, we see glimpses of unexpected vistas, and feel the tremulous flutterings of unknown and mysterious ideas. The air is full of whirling winds, and clouds big and black with flood seem tumultuously moving, looming towards us from some far-away heaving source. We are all full of words and are most desirous to express the mixed thoughts we all have on science, religion, politics, morality and un- and im-morality, social reform: a jumble of notions. A vast wave from the ocean of new thought, as we call it, gathers in the horizon, threatening to engulf us in its mysterious vortex. Gradually we realise that we have to be prepared for something unknown, which is to make ourselves ready, not to expect another, but to be ourselves the new humanity. The actual actors on the new stage in the great Theatre of Life are ourselves! The scenes are already unrolling.

The author could not have known that one of the scenes would be a great war in which this realm would itself be involved, for though only now issued in book form, "Superhumanity" was written in 1912.

In considering psychical phenomena it is a mistake to limit brain to that portion of the nervous system enclosed in the skull. The brain may be said to be co-extensive with the entire nervous system, and to be represented in every portion of the physical body. If we imagine the network of nerves constituting the nervous system to be incombustible or insoluble, and then by heat or chemical action proceed to disintegrate the rest of the body—as a leaf is skeletonised—there would remain a white, glistening, semi-translucent object which at a slight distance would closely resemble a human figure. When we reflect that in the living body this compact mass of nerve threads is highly charged with a force akin to electricity it becomes easy to understand how an "overflow" or aura may be produced in its vicinity similar to that which surrounds a magnet or a dynamo—mediums being abnormal in this respect. At a séance, when suitable conditions obtain, the auras of the sitters coalesce, forming an intense nervous or magnetic field and it is in this field, as Dr. Crawford's experiments indicate, that phenomena occur.

Prosecutions for fortune-telling emphasise the fact that in the life of every individual there are periods when some prompting or suggestion is anxiously desired upon which to rely for the forming of a right conclusion or the following out of a wise course of action. We are all conscious of a disposition, when in perplexity, to seek guidance from a source superior to ourselves. If we approve of the young seeking advice from those who are older we may also appreciate the motive of a person who desires aid and direction from a source beyond the sublunary region of existence. This eagerness in individuals to supplement the faculties with which they are endowed may be regarded as indicating the presence of an intuitional or divinatory sense,

at present rudimentary, but containing the promise of vast possibilities. Doubtless also there exist the germs of other faculties as yet but dimly recognised. Or, as Myers expresses it, the faculties we have at our disposal are only a fraction of our pre-terrene endowment which has been conserved and developed in the struggle for existence. Outside these there still remain potential capacities which, though they have not been developed, from time to time manifest themselves by gleams of wider perception and truer insight than the brain ordinarily allows.

OUR SELF AFTER DEATH AS DECLARED AND DEMONSTRATED BY THE CHRIST.

ADDRESS BY THE REV. ARTHUR CHAMBERS.

(Continued from page 171.)

Jesus presented Himself in a different form to those by whom He did not wish to be at once recognised—thus showing the powers possessed by the spirit over its outward appearance. Mary Magdalene supposed Him to be the gardener. To the two disciples walking in the country He appeared as an unknown wayfarer. Afterwards, when He was in the act of breaking bread, they knew Him, and He vanished from their sight. With regard to the appearance of His wounds, temporarily assumed to convince Thomas, Mr. Chambers referred to modern examples of the stigmata. There were many such cases on record showing how, by intense concentration of mind, such marks might be produced. In states of ecstasy nuns had exhibited in their bodies the marks of the wounds of Christ.

There was nothing difficult of understanding in regard to the facts related of Jesus Christ when we knew scientifically the great power which mind could exercise over matter. If we wanted the answer of Christianity with regard to the vital point of sequential thought we had it revealed by Christ's teaching concerning the after-life. That life was upward and onward, but it was all sequential. Everything that we had taken into our minds we should carry with us. This was necessary for the maintenance of individuality. "You are absolutely sure that you are you, and I am I."

"Supposing," said the speaker, "I told you something that happened to me when I was ten years old. Someone might say, 'Are you quite sure you are the person who experienced that?' I should of course reply, 'Oh, yes, I am quite sure.'" The body of a man was, so to speak, "knocked down" and built over anew every seven years, and the brain itself every six months. Yet the memory persisted from youth to age, for the man remained the same during all the changes through which the physical form passed. Throughout all the individual self persisted, and the continuity of thought and memory was unbroken, and they now knew for a fact that perpetuation of the personality was continued beyond the change of death. David was wrong when he wrote of man, "In that day his thoughts perish."

At this point the speaker told of a visit to the death-bed of a relative, a good man who had been brought up on the narrow lines of the old Calvinistic faith. The dying man thought he was a lost soul, irretrievably lost; and told his visitor of his hopelessness. "That means," said Mr. Chambers to him, "that you have not such a good opinion of God as you have of me," and he proceeded to ask how the life and work of Jesus Christ could be consistent with the irretrievable loss of anyone whom He came to save. He reminded Him of the fact that "God is Love." But sickness had weakened the patient's mind, and words of comfort were of little avail to relieve his gloom. Some time after his transition a message came to Mr. Chambers from a psychically endowed person:—

"Tell Arthur he was quite right: God is Love, and I have found it out at last."

Now what lay behind such facts as these? Sequential thought! The emancipated spirit carried its thought processes and sense of identity into the world beyond.

At the present time there was a tremendous movement with regard to the perception of those truths that were so dear

to those who called themselves Spiritualists. He had received many evidences of the fact. There was a growing sense in mankind of the reality of a spiritual world. He would tell them of a curious incident, although it was not strictly related to his subject. A young soldier from Brockenhurst lay wounded at the front, and was for many hours without food or water. Near him lay a dead German, and after a time he managed to roll himself near to the corpse and opened the haversack, hoping to find some food or a water-bottle. Instead, he found two copies of his own (Mr. Chambers') book, "Our Life After Death," one in English and one in German.

In conclusion, the speaker said he believed in this movement of Spiritualism as a great focussing power for the promotion of a knowledge of the truth of the persistence of the Self beyond the tomb. In the words of the poet—

There is no death. What seems so is transition.

This life of mortal breath

Is but a suburb of the Life Elysian,

Whose portal we call Death.

Mr. W. J. VANSTONE, in the course of some eloquent remarks appreciative of the address, said that they were sending out once more the affirmation to the world that Spiritualism is not opposed to Christianity. He gathered that his hearers believed that in Spiritualism Jesus Christ had a place. They had had that evening the testimony of a believer in and exponent of Christianity—a Christianity which in the light of modern research believed in the survival of the soul after death and pictured the next life not as a remote indefinite region, not as a place of golden harps, but as a vital reality. On that platform they had had the testimony of diplomatists, scientists and literary men, as well as that of clergymen, all bearing witness to the same truth. They had listened that evening with the greatest pleasure because the lecturer had represented one segment of the great circle of spiritual verities. Some of them had been attending that afternoon at the Rooms of the Alliance a lecture which set forth the testimony of ancient Egypt to Spiritualism. Now they had heard Mr. Chambers, who from the beginning to the end of his discourse had spoken of Jesus Christ. There was no opposition between them. They had been thrilled that evening as they had listened to one who had been in touch with the Master whom he loved, and yet bore testimony to the fundamental principles of the Spiritualist position. Mr. Vanstone concluded by moving a cordial vote of thanks to the lecturer, which was adopted with enthusiasm, and the proceedings terminated.

THE MAY MEETINGS.

(Continued from page 175.)

At the close of the address the Chairman invited questions from the audience, which were answered by Mr. Blake with admirable directness and resource. To the inquiry whether he agreed with the teaching of Science regarding the survival of the fittest as a law of the physical universe and as applying to the whole of life, he replied that he did not think that law applied to man as a spiritual being. A lady who followed gave a new turn to the argument by inquiring whether it was not the fittest part of man—*i.e.*, the soul—which survived death? Did the speaker, asked another querist, referring to a passage in Mr. Blake's paper, suggest that psychic phenomena should be done away with? The answer was in the negative. To the question whether the great power in Spiritualism was not in danger of being dissipated by the multiplication of systems and organisations, and whether this might not be avoided by a general amalgamation of the smaller bodies into one large central organisation, Mr. Blake said that in his opinion we should recognise the needs served by local societies—as many of them as the conditions demanded—but this was not inconsistent with the idea of bringing them all into unity, so that there should be no loose ends. Mr. Eric Godley, the vocalist, referred in a question to the drawback to progress involved in inter-society jealousies and rivalries which resulted in the creation of numbers of small centres in a city where one or two large and well-organised societies should be sufficient. Mr. Blake

in reply, said he recognised the existence of individual jealousies, but these jealousies represented a certain kind of undirected activity, and he thought they could be controlled and made subservient to a central idea.

"Does not the existence of jealousies disprove our teachings?" asked a lady. Mr. Blake replied that they did not disprove the teachings, they were only contrary to them. Jealousy was not a part of Spiritualism, but it was certainly at the present stage of human evolution an integral part of human nature at large (applause), and he expressed agreement with another questioner who suggested that man possessed a higher nature than the human one. It was because we had not yet unfolded that higher nature that such faults as jealousy were so manifest. By the study of human nature we might locate the sources of these faults and eliminate them.

Several questions turned upon the idea of the foundation of a college or institute for the training of speakers and mediums, and the reasons why the movement had not made greater progress (this last question appeared to turn on the absence of external signs of advance, activities conspicuous in the public eye). Dealing with the first subject, Mr. Blake deprecated the suggestion that it was due to meanness, and instanced the provision of motor ambulances as an example of the generosity of Spiritualists. He was of opinion that if they could go to the main body of Spiritualists with a clear and definite plan, they could obtain the money necessary. He believed that they had those within their ranks who could give liberally to the foundation of such an enterprise. (Applause.) Could Mr. Blake give those present an idea of his plan? was the next inquiry. He replied that he would be glad to do so on paper, and perhaps the journals of the movement would give the plan publicity.

Another inquirer asked whether, in spite of their complaints against the exclusiveness of orthodox bodies, Spiritualists were not in danger of making their own revelation too exclusive to themselves and ignoring the fact that others had revelations no less a part of the truth. Mr. Blake replied that he had come out of a strict orthodoxy into Spiritualism, and he sometimes felt that he was in an even more restricted orthodoxy still. They certainly needed to break down this spirit of exclusiveness and limitation. To do that there was nothing so effective as the spread of true education. On this point and with special relation to the proposed college a member of the audience asked, "How are we to choose those who are best qualified to teach others?" Mr. Blake replied that this was beyond their range, but he thought that judicious selections could be made under the direction of those who inspired the movement and from whom guidance and instruction were derived. Mrs. Stair asked whether the formation of such a centre as had been proposed would not merely result in the creation of another centre of orthodoxy? Mr. Blake admitted that there was such a danger, but if, as they claimed, they were able to come into contact with higher realms of life, they should be able to create conditions in which the spirit of narrow exclusiveness could not flourish. (Applause.)

ALDERMAN D. J. DAVIS opened the discussion which followed. The paper of their good friend, Mr. Blake, was full of valuable suggestions. He wished to emphasise one point which arose out of the subject of unity. He meant *consistency*, which was necessary to unity, and of which they stood in as great a need. He referred to the tendency of speakers to utilise the platforms of the various societies for the inculcation of their own particular subjects, which were often irrelevant to the subject for which the societies stood. The Tottenham Society was an admirable exception. The president of that society always read the statement of principles upon which Spiritualists were agreed before each meeting. It would be well if every chairman did the same thing and kept the speakers to the subject appropriate to their meetings. (Applause.) On the question of a college, the Alderman thought that Spiritualists would have such a college when they deserved it. But it often seemed to him that many valuable books and pamphlets were neglected. Some of these could give them as much instruction as they would gain by a year at a college. He deplored the neglect of their literature, which offered means of education and culture within easy reach. At West Ham the municipal authorities had established classes for teaching working men

and women. He had himself worked in the provision of these classes, but it was a regrettable fact that it was only with the greatest trouble they could get anyone to attend these classes. "You are aiming," said Alderman Davis, "at something beyond your reach instead of taking hold of that which is close at hand."

MR. R. BODDINGTON replied to some criticism from an uninformed member of the audience who objected to the absence of public activity on the part of Spiritualists. He referred to the meetings which had been held at Queen's Hall a short time ago (the critic had suggested that meetings should be held there). There had been no lack of earnest, painstaking endeavour on the part of Spiritualists, but there had often been a lack of public interest. Spiritualism was not alone a question of facts: they had a philosophy founded on these facts, they had even a religious side, since they were dealing with man as a spiritual being. (Applause.)

THE AFTERNOON MEETING.

The proceedings in the afternoon were devoted to clairvoyant descriptions by Mrs. Jamrach and Mrs. Cannock. These were of excellent evidential quality, names and messages being freely given. There were but two failures in the identifications of the many descriptions given, and those which were recognised were frequently of remarkable value as tests of the reality of the clairvoyant and clairaudient faculties employed, and elicited many tokens of admiration on the part of the audience.

Mr. G. T. Gwinn presided, and offered some apt introductory remarks; Alderman Davis gave the invocation, and Miss Edith Bolton sang with much feeling "The Gates of Mercy" and "Abide With Me."

There was a large gathering at the evening meeting. After an impressive invocation offered by Alderman D. J. Davis, THE CHAIRMAN addressed the audience. He said he was glad to see so large an attendance, in view of the fear which had been expressed that the times were against them. But in his view these were the times most favourable to their movement if only they rightly appreciated the fact. One of the best demonstrations he had seen in a public meeting of the continuity of life was the exhibition of clairvoyance given that afternoon.

Proceeding to give an account of the work of the Union, the chairman said they had held four conferences during the year 1915—at Tottenham, Manor Park, Stratford, and Brixton. They had held a propaganda meeting at Peckham in December last, and delegations, camp meetings, and a Social Gathering at Anderton's Hotel were amongst their activities. Their income for the year had been £73 10s., and the expenditure £49 12s. 1d., leaving a balance of £23 17s. 11d. As a propagandist society they welcomed those who were skilled at propaganda work, and any of those who were willing to assist the Union in this way were desired to communicate with the secretary, Mrs. Mary Gordon.

Miss Florence Shead then sang "Lead, kindly Light," after which Mrs. MARY DAVIES addressed the gathering. She desired very earnestly to impress upon them that which formed the keynote of Mr. Blake's morning address—the need for unity. Spiritualism to her had been a great light dispelling gloom of every kind, and she cordially confirmed the conclusions drawn by Mr. Blake regarding the supreme importance of the message of Spiritualism to the world. To her it seemed to put revelation on a basis of absolute truth. It was a great life-giver and liberator, freeing us from the bondage of spiritual problems by allowing us the use of the reason. This liberation meant opportunity for the growth of mind and soul. One complaint she had heard was, "How is it I do not develop? I cannot see as you see." The question was sometimes due to a mistaken idea and a consequent endeavour to develop physical perception instead of spiritual. Psychic sight had nothing to do with the physical sense. The senses of the body could not be compared with the senses of the soul. Physical sense perceptions were never the test of ultimate reality. They passed away, but the spiritual was eternal. The spiritual eyes were keener, the spiritual body more beautiful and perfect than the material, and that body we possessed now. From a child she had been able to see and hear with these inner senses, but she had to learn and get clearer knowledge, and it was a great comfort to realise to-day that by getting to understand more about the real part—the spirit—she could exercise healing power and do other things she wanted to do far more perfectly than before. The spirit was a part of God Himself. Our Father wanted to realise Himself through us. The consciousness of His indwelling presence enabled the soul to keep in harmony with the movements of all things. Things that grieved and troubled us would lose all their power over us when we allowed the higher part of our nature its full expression.

(To be continued.)

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QUESTIONS OF THE HOUR.

Two questions which have been very much in the air lately in this movement of ours have been the attitude of the law towards psychic science and the need for a well-organised institution to carry out the training of mediums and speakers and provide facilities for the investigation of the phenomena on scientific lines. Both subjects are of importance, especially to that large body of persons to whom Spiritualism takes the concrete form of a creed to be propagated by active effort.

Let us look first at the legal question. Psychic investigation, as Mr. "Angus McArthur" told us in his recent address before the London Spiritualist Alliance, is plainly prohibited by certain old Acts of Parliament whose provisions as touching psychic science are too antiquated and too much out of touch with modern conditions to be actively enforced except in one particular where the rights of property are concerned. But the fact remains that they are still on the Statute Book, and, although they are practically dead letters, one of the Statutes—the Vagrant Act—is used against those who take money for the exercise of one psychic faculty—that of predicting the future. (We may dismiss for a moment the case of the impostor whose powers are merely of the hocus-pocus kind and whose only concern is the pockets of his dupes.) Here the law can step in without fear of rendering itself ridiculous by employing a weapon which would do even more damage to the State religion than to us who show by demonstration that the State religion in its essential principles rests on a basis of scientific fact. The Legislature is naturally reluctant to take up the absurd position of ignoring or denying the existence of spirits and yet *actively* exerting its enactments against communicating with them. Even in the particular instance to which it confines its attention—forecasting the future—it can only keep itself in countenance by directing its activities to the important question of what Mr. Wemmick called "portable property"—money must not be obtained under false pretences. It is impossible, says the law, to predict the future—and the abject failures of many of the war prophets lend colour to the claim—therefore any person who professes to do this, and takes money for it, is by the same fact a rogue and brought within the operations of the Vagrant Act.

There is the case as it stands at present, and it may be added that these enactments, which are too obsolete and ridiculous to be brought into active use, have still a kind of "moral" effect. Mr. "McArthur" referred to a provision

in an unrepealed Statute forbidding agricultural labourers to play cards except at Christmas. A malicious person might take all the comfort out of an innocent agricultural whist party by a threat to put that law into force. A gathering of farm labourers might not be intelligent enough to see that by doing so he would cover himself and the law with ridicule, and that therefore, unless he were a lunatic, his threat was an empty one.

Nevertheless, as we have said, the existence of these out-of-date provisions against psychic science is objectionable. What the Legislature itself thinks of them may be judged from the fact that it has given authority to several societies—the Society for Psychical Research, for instance—to do the very thing which these obsolete laws in effect prohibit. Yet the old weapons are there, eaten with age and rust, but still capable of use against the advance of Science and the justification of Religion. The one argument in their favour is that they contain provisions which represent the only defence of Society against the sharks and sharpers which infest the subject in its lower grades. Therefore we are at one with those who call, not for a repeal of the Vagrant Act and the Witchcraft Act, but for such a modification of them as will recognise the facts of psychic research and legitimatise the position of its followers, reserving their terrors only for the doings of rogues and quacks—those who batten on the community by the aid of psychic faculties, whether real or pretended. Here, then, is a work to which all our friends may set their hands. Pressure can be brought on our law-makers in a variety of ways. The end can hardly be achieved while we are in the throes of war, but the train may be laid and the ground prepared now.

As to the question of a College or Institute, we print elsewhere a report of a meeting held at the residence of those zealous workers in this and other progressive movements, Mr. and Mrs. James McKenzie. It would probably be difficult to centre all the forms of psychic science and philosophy in one institution. Our movement is very large, various, and far-reaching. It is vaster in its activities than some of its followers appear to realise. It includes many thousands who are but slightly interested in its corporate activities, who do not belong to societies or lodges, and who are opposed to the organisation of Spiritualists as a separate body. It has seemed to us that the call for organisation and centralisation is mainly a matter for those who are concerned with the more scientific and secular aspects of the subject. It was a splendid thing for Christianity on its mundane side when it was captured by the Emperor Constantine and placed in a position of power and authority with an organised Church and hierarchy. But its spiritual quality and influence received thereby a shock from which they are only now, after many centuries, beginning to recover. That was because the spirit of the revelation was forced into earthly channels, and the Church sought to control not only the bodies, but the souls of its members. We can organise by rule and precept a community of persons, whether regarded as bodies or minds. The association of the same persons as *spirits* is another matter. It ignores all external codes, and is governed entirely by the universal laws of attraction and repulsion. It is towards the unfettered operation of those higher laws we are working. Even to-day we can trace faint lines of spiritual demarcation that cut across all the artificial divisions marked out by creeds, sects and organisations, uniting those who seem to themselves to be entirely unrelated to each other so far as their external groupings are concerned. So that when we are asked to consider the question of organisation, there is always this large reservation to be kept in mind.

None the less, there is a very real need for all agencies—whether institutional or otherwise—that will tend to the worthier presentation of this great subject of ours. There is room for a centre at which the subject of mediumship shall be systematically studied, and its results made available for students and investigators under the best conditions, quite apart from the question of propaganda. Many earnest and thoughtful people are now turning of their own accord in our direction, and although some of them (as we know from experience) are content to rely on the published evidences for their convictions, others demand personal demonstrations in phases of the phenomena which are not easily accessible. A practical study of psychic phenomena would tend to eliminate the large body of theorists who darken counsel by discussing the subject from the standpoint of imagination rather than experience. Much has been said about the need for education in platform work. But education is a sadly abused term: it often means merely education in letters. It is not an unknown thing for University graduates to discourse foolishness in immaculate phraseology and for untutored peasants to teach illuminating doctrines in an uncouth dialect. If to an orator of character and intelligence we can impart the ability to clothe his ideas in correct English, that is so much to the good. But as the facilities for this form of education abound, it is hardly necessary to found an institution especially for the purpose, although it might well be part of the curriculum of any organisation designed to place the whole subject of Spiritualism on a higher level.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 5TH, 1886.)

In the "Life, Letters and Correspondence of H. W. Longfellow," by his brother, Samuel Longfellow, recently published, frequent allusion is made to Spiritualism, and thoughts and incidents co-relative to the subject are not uncommon. In the journal of the poet, under the date of November 21st, 1859, is recorded the following:—

This morning I dreamed that Charles Sumner had returned, and that I had seen him. I was awakened suddenly by the sound of two cannon shots. It was the salute of the British steamer in Boston harbour. So, after breakfast, I went into town, and, sure enough, in the little parlour in Hancock-street, I found him.

"LIGHT" "TRIAL" SUBSCRIPTION.

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

On Thursday, the 18th ult., at an advanced age, there passed to the higher life Mr. T. Troward, late divisional judge of the Punjab. Mr. Troward, who resided at Shiplake, Henley-on-Thames, will perhaps be best remembered as the author of two thoughtful works, "Bible Mystery and Meaning" and "The Edinburgh Lectures on Mental Science."

PASSING OF MR. WILLIAM STREET.—We learn from Mr. F. T. Blake, the hon. secretary of the Bournemouth Spiritualist Church, of the passing to spirit life, at midnight of the 23rd ult., of a greatly esteemed and most active officer of the society in the person of Mr. William J. Street (brother of Mr. Percy R. Street). His mortal remains were interred in the Bournemouth Cemetery in the presence of a large concourse of members and friends, the service, which was deeply impressive, being conducted by the president of the society, Mr. Howard Mundy, assisted by Mr. Harry Hiscock. We tender our respectful sympathy to the relatives and friends of the deceased.

SIR OLIVER LODGE ON LIFE AND DEATH.

The following is an abridged report of an open lecture on "Life and Death," delivered by Sir Oliver Lodge to the Birmingham University Guild of Undergraduates on the 16th ult.

Sir Oliver, who was cordially received by a crowded audience, said that to-day Death was the one transcendent item of intelligence. There were few families in the land that had not one death to deplore, and every day anxious eyes scanned the newspapers to see who more was gone, or who more was wounded, or, still worse, who more was missing.

In the course of his address, Sir Oliver said:—

I begin with the meaning of the term "Life." Used in many significations, it is unlikely we can escape ambiguity. I use the term "Life" as the vivifying principle which animates matter, and differentiates it from what is often called dead matter. We must admit that the term "dead matter" is often misapplied, particularly in regard to purely inanimate things like stones; nobody ever thought these things were alive, and inorganic is all that is meant. "Dead" implies absence of the vivifying principle.

Again, when animation has ceased, the thing we properly call "dead" is not the complete organism, but that material portion which is left behind. We know too little about that vivifying principle to be able to make safe general assertions. Life itself is always beyond our ken: we can but know its manifestation. Life has to be considered *sui generis*, nor can it be expressed in terms of something else.

Electricity is in the same predicament. People sometimes say, "What is electricity?" Well, it is itself; it is not something else. What is matter? Again, it is itself, I suppose. These things cannot be expressed in terms of something else. No more can magnetism; no more can life.

Life is not energy any more than it is matter. It directs energy. From the sea-shell to the cathedral specific distributions of energy take place—from a firefly to an electric arc, from the song of a cricket to an oratorio, life makes use of any automatic activity or transferences or declensions of energy that are going on. By declensions, I mean the law of dissipation of energy—that energy is always trending down hill. Life can make use of it. In especial it makes use of the ether tremors which reach the earth from the sun. It does not work itself, but it causes effective work in that organism that it controls and vivifies. It determines in what direction that work shall be done. It is a plain matter of fact that it does this: we do not understand the method. And thus indirectly life interacts with the material world.

One way of putting it is to say that it times and it directs. It runs a railway engine, let us say, not like a locomotive, but like a general manager.

So it enters into battle with a walking-stick, but guns are fired to its order. It may be said to aim and to fire. One of its functions is to discriminate between friend and foe.

Energy controlled by life is not random energy. The kind of self-composition or personal structure built by it depends upon the kind of life unit it is training, not upon the pabulum which is supplied.

We may say that in the process of evolution there have been some great stages like Mendelian mutations. Starting with a uniform ether you may first suppose it organised into specks which we call electrons; then these electrons associate themselves into systems constituting atoms of matter, and from matter comes the whole inorganic universe. Then an astonishing departure comes, the living cell or protoplasmic complex which life can utilise for manifestation or development. And, after that, a brain cell, a physical organ for the rudiments of mind, followed by further mental development, until consciousness becomes possible, with subsequent sublimation of consciousness into ethics, philosophy, and religion.

Something of this kind of evolution must have gone on in the mysterious course of time.

Now I come to the meaning of the term "Death."

Whatever life may really be, it is to us an abstraction, for the word is a generalised term signifying that which is common to animals and plants as well as to men. To understand life, we must study living things to see what is common to them all. An organism is alive when it moulds matter to a characteristic form and utilises energy to its own purposes; a living organism, so far as alive, preserves its complicated structure from deterioration of decay.

Death is the cessation of that controlling influence over matter and energy, so that thereafter we see the effects of uncontrolled activity when chemical and physical forces supervene. Death is departure, or separation, or severance of the abstract

principle from the concrete residue. The term only applies to that which has been living.

Death may therefore be called dissolution, separation—the separation of the controlling entity from the physico-chemical organism. It may be spoken of in general and vague terms as the separation of soul and body—if soul is used in its lowest denomination.

At any rate, death is not extinction. Neither the soul nor the body is dead or out of existence. The body weighs just as much as before: the only properties it loses at the moment of death are potential properties. And all we can assert concerning the vital principle is that it no longer animates that particular organism.

As vitality diminishes the bodily deterioration known as old age sets in; something beyond deterioration results in death. It turns out, on inquiry, that old age and death are not essential to living organisms. They represent the wearing out of certain powers so that organism is hampered and cannot achieve results that the younger machine could.

The parts which wear out are accreted, or supplementary, portions appropriate to developed earth life. It does appear probable that the progress of discovery will postpone the deterioration which we call old age for a longer time than at present.

Death appears to be the prerogative of the higher organisms, and seems to have been introduced because it was useful to the race. Continued life of the individual beyond a certain stage was not practically useful. So with the higher organisms death was introduced, "not from absolute intrinsic necessity," says Weismann, "but on grounds of utility."

When we say a body is dead we may be speaking accurately. When we say a person is dead, we are using an ambiguous term. We may be referring to his discarded body and speaking with precision. When the reference is to the person himself, though we are speaking popularly we are not speaking quite accurately.

He has gone, he has passed on—or, as Browning says, "He has passed through the body and gone." But he certainly is not dead in the same sense as the body is dead. It is his absence which allows the body to decay. He himself need be subject to no decay.

Rather, he is emancipated, freed from the burden of the flesh, though he has also lost the terrestrial activity which bodily mechanism conferred upon him. His accustomed machinery for activity has been lost, or rather it is out of action, it is dead.

After dealing with the abuses and superstitions which had resulted from associating the idea of continued personality with the dead body and concentrating attention on graves, worms, and epitaphs, Sir Oliver said:—

There is no extinction. The change called death is the entrance to a new stage of existence. Life is continuous: the conditions of soul existence remain precisely as before. Circumstances have changed for the individual, but only in the sense that he is now aware of a different group of facts. The change of surroundings is a subjective one.

The universe is one, not two. Literally, there is no other world, unless you mean other planets. The universe is one: we exist in it continuously all the time, sometimes conscious one way; sometimes conscious another: sometimes aware of a group of facts on one side of the partition, sometimes on the other; but the partition is a subjective one. We are all one family all the time as long as the link of affection is not broken. And for those who believe in prayer, to cease from praying for the welfare of their lost friends because of their physical inaccessibility—though spiritually they may be more accessible—is to succumb to an evil based upon ecclesiastical errors and to lose an opportunity of happy service.

Put on gladness that hath always favour before God, and is acceptable unto Him, and delight thyself in it: for every man that is glad thinketh good thoughts, despising grief.—WALTER PATER.

FEAR AND FATALITY.—"The thing that I feared is come upon me" contains a lesson which is fully explained by the workings of the larger (subconscious) mind: whatever we fear in our minds we thereby tend to attract in our circumstances, and that same fear inhibits our resisting powers and renders us an easy prey to its effects. Fear is a potent cause of ill-health, as also are all of the negative emotions: fear, anger, jealousy and rage are all of them typically bad emotions, and engender definite toxins or poisons in the body which produce their depressing or harmful after-effects. The person who suffers from habitual ill-temper suffers also from auto-poisoning and cannot expect to be either healthy or well.—"Nerve Control" by H. Ernest Hunt.

FROM THE ANGELS' VIEW-POINT.

"A Talk about Angels" is the title of a very suggestive paper by the Rev. R. J. Campbell in a recent number of the "Illustrated Sunday Herald," in the course of which he says:—

Why should we assume that man is the universe's highest product? As Sir Oliver Lodge says, it is far more likely that there exist order upon order of beings, successively greater than we, till we come to the great God Himself, who is the life and goal of all.

That these should be invisible to us is only to be expected. For visibility is a matter of etheric vibration, and the vibrations which constitute our total sense experience—that is, make up our world as it appears to us—are comparatively few in number. We are able to see a spectrum of five or seven primary colours, but there may be seven millions for aught we know. The world we don't see is no doubt a more glorious spectacle than the one we do, and as full of busy inhabitants—most of them better ones, let us hope.

A brilliant friend of mine in Brighton, a medical man, once scandalised an audience to which he was lecturing by telling his hearers that he had no doubt whatever but that we were surrounded by orders of beings invisible to us but far more advanced than ourselves, and with interests and pursuits of their own better worth entertaining than merely looking after us.

It made some people feel creepy, and others resent the suggestion that angels, if angels they might be called, could have any more important work than that of shepherding the human race.

What sublime egoism we poor earth-bound creatures are capable of! That the majestic masters of the spheres should have anything else to do besides fussing about us and our doings seems to some folk intolerable. It does not follow either that these higher beings have ever been on our earth at all. Angels are not necessarily our deceased kindred.

When we sing Newman's "Lead, kindly Light" most of us take for granted that the closing lines—

"And with the morn those angel faces smile,
Which I have loved long since, and lost awhile"—

refer to persons whom the writer had loved and lost in early life.

But according to Archbishop Alexander that was not the case. As a child Newman used to have supernormal vision of angel faces. As he grew older he gradually lost the power of perceiving them, to his own great regret. He never for a moment thought of them as beings who had once lived in the flesh. Now this is what I have in mind when I say that it is reasonable to suppose that there are orders of beings higher than ours to whom the things that disquiet us are seen to have no real existence, to be in fact phantoms of the mind.

They may never have had to battle as we have, never have had to struggle and suffer. But on the other hand, we know some beautiful things from the inside which they cannot. And this is why doubtless some of the saints of old have so often declared that in certain ways we were privileged above the angels.

When we get up (as one day we shall) to the vantage point from whence these higher beings survey our difficulties and deprivations we shall see that there is nothing really to worry about—that none of the things necessary to our happiness are ever lost.

The security of those we care for is of the utmost importance, but then nothing has really ever impaired it. Nothing can be slain that is essential to life, it only rises from one plane to another, and waits for us to ascend thereto. Nor can we ever lose or forfeit aught that is truly ours. For that which we are is the complement of what we possess, and its surest guarantee in fields elysian.

A friend getting well into years said a most suggestive thing to me the other day. Speaking of the horrors and disillusionments of the present period of wars and tumults and private sorrows, he remarked:—

"Yes, it is all very terrible on the outside. But when you are as old as I am I think you will come to distrust appearances, and to feel as I increasingly do that somehow the good in life is invulnerable, and one learns better how to wait without impatience and without misgiving for the dawn of all."

It is reported that at the request of the Italian Government, Sir A. Conan Doyle is going out to the Italian front.

THE ADVANCEMENT OF PSYCHIC SCIENCE.

An unusually interesting meeting was held on the 23rd ult. at the residence of Mr. J. Hewat McKenzie, 1, Stanley Gardens, Notting Hill Gate. The meeting was called at the instance of Mr. Gems and Mr. Horace Leaf, to discuss the many new aspects and needs of the Spiritualistic movement at the present time. Twenty-two persons representing various interests, and including the Editors of *LIGHT*, the "Two Worlds," and the "Psychic Gazette," were present, and amongst those unable to come, but sympathetic with the object of the meeting, were Lady Muir McKenzie, Mrs. Despard, Miss Estelle Stead, Mr. "Angus McArthur," and Mr. Ernest Hunt. Mr. Richard Bush occupied the chair, and called upon Mr. Leaf to open the discussion. Mr. Leaf said that there was a general opinion abroad that the psychical movement was not succeeding in making the headway it ought, in permeating either the general or the religious life of the country at the present moment. This was not owing to the nature of the message it had to present, but to the timid and faulty manner of presentation. The organised Spiritualistic movement numbered over three hundred societies, associated in a National Spiritualistic Union, which had done excellent work, but was not fully representative of the real strength of the cause, as many good societies were not affiliated through lack of interest in this Union. There were not more than fifty or sixty qualified exponents of the subject in the country, so that very often the society platforms were occupied by those who, while doing their best, did not recommend the subject to thoughtful inquirers, and were a grave hindrance to progress. The movement might be called semi-organised under the National Union and twenty District Unions, but driving force was needed. A suggestion had been for many years before the National Union for the establishment of a Training College where suitable people could be educated for the work. This was the only way in which other religious bodies had made headway, and was absolutely necessary. Money was required for such a scheme, and better organisation before money could be secured; such a council, perhaps, as would command respect and confidence. He instanced the splendid response to the Ambulance Fund engineered by the "Two Worlds," to show that if reliable people undertook the matter money was freely forthcoming.

Other points mentioned by Mr. Leaf of practical importance were a Summer School, to focus and strengthen some of the best elements in the societies, and a chair of Psychic Science at a University.

If all present agreed that such a Training College as had been mentioned was desirable, should the National Union be urged to proceed with their scheme, and if they did not see their way to go forward with it, was there room for a separate organisation, which would find a nucleus among the various unaffiliated societies, to make a determined effort to spread the knowledge and reputation of Spiritualism amongst a wider public by better trained exponents?

Mr. Bush next called upon Mr. McKenzie to put before the meeting some views which he held regarding the psychical movement to-day.

Mr. McKenzie stated that he had great sympathy with the proposals of Mr. Leaf, and recognised the need for all of them—for better organisation in the existing movement, for the raising of the status of the public platform, for a Summer School—a small attempt in this direction was in hand by Mr. Vanstone—for the endowment of a Chair at a University—which would require much money and much time. His own interest lay more directly in the scientific aspect of the subject than in the religious, as he felt that for lack of the former not only many inquirers, but the movement itself, stumbled and made but poor headway. He should like to propose that some central institution or College for Psychical Research should be established in London, having its own suitable rooms, and its own organisation and mediums. Such a college would undertake the demonstration of materialisation, clairvoyance, psychometry, spirit photography, hypnotism, and magnetic forces to its members all the year round, and in

addition organise lectures and developing classes, as well as undertake valuable research work with advanced students. A centre of this sort would develop mediums and exponents of the subject such as the National Union required, and could organise these for the benefit of the country, and also bring demonstrators of the science from abroad if necessary.

Through his public lectures and writings, many persons of good position and education had come to him asking how they might continue their researches, and after having recommended them to private mediums, and introduced them on to the London Spiritualist Alliance, which had done some excellent work during the past year, there was no further help available, and they often came to a standstill. This was a sad state of affairs, and could not continue in face of the present need. His suggestion would be that the societies should go on as they were doing, putting as much energy as possible into their work, but that others, by means of such a new and needed institute, should supply driving-force from the top by securing the interest of influential persons who were quite ready to help the movement if a way be shown them. The need of to-day was for demonstration, and he believed that many members of the Theosophical and Psychical Research Societies felt the need for opportunities of practical experiment acutely, and would welcome such an institution.

A long and earnest discussion followed, in which the legal aspect of mediumship bulked largely. Among those who took part were Mr. Morse, Mr. Gow, Miss Scatcherd, Mr. Wake Cook, Mr. Gems, Mr. Bush, Messrs. Ernest and Percy Beard, Mr. Macbeth Bain, Mrs. McKenzie, Mr. A. T. Connor and others. Hearty sympathy was expressed freely with both the points of view before the meeting. They aimed at meeting different needs, and helping different persons, but were united in their desire to see the whole science elevated.

A small committee was formed to consider the points of interest voiced in the gathering, and to decide what additional steps should be taken to further the matter.

Letters are invited from those who feel a sympathetic interest in the subjects discussed at the meeting. They can be addressed either to the Editor of *LIGHT*, or to others engaged in the promotion of the ideas put forward.

B.

"UNIVERSALISM" v. CHRISTIANITY.

Mr. Edward Drake, the author of "The Universal Mind and the Great War" (C. W. Daniel, 2s. 6d. net), describes his book as "Outlines of a new religion, Universalism, based on Science and the facts of creative evolution." In his view we can only get over the terrible conflict created in our mind and our reasoning by the European war by facing courageously the facts of science and reality. "Understanding the struggle of the universal mind against matter, we also understand the conflict in the higher and highest regions of creation." Humanity is pursuing its highest ideal, freedom all over the world, but "this aim can only be attained by fighting in the same way as the universal mind has been battling with matter." We are assured that "if we persist in the old belief that a good God is controlling and watching over civilisation and progress, and that we have only to act the part of pacific onlookers, we shall be greatly disappointed." Mr. Drake's new religion is, of course, much superior to both Buddhism and Christianity. "The ideals of the latter," he says, "reside in another imaginary world, our ideals repose in this world with all its realities. . . . Christianity is the negation of conflict, the negation of existence." Here evidently speaks one who knows, and knows that he knows. The only objection to which his statement is open is that to the man or woman who is a convinced Spiritualist and who also seeks, however imperfectly, to follow the teachings and example of Jesus, Mr. Drake's "imaginary world" is a real one and the negations he associates with Christianity are imaginary. Instead of being a "negation of conflict," the true acceptance of that faith involves the very sternest kind of warfare—that which is waged not on the plane of material force but with spiritual weapons against spiritual foes.

D. R.

DR. ROBERT CHAMBERS ON PHYSICAL PHENOMENA.

(FROM "LIGHT" OF MAY 1ST, 1886.)

The following description of a séance, held at my house thirty years ago, is taken from a letter written at the time by Robert Chambers to a friend interested in Spiritualism, who kindly allowed me to copy it. The medium was a servant who lived six years in my family. Beside Dr. Chambers there were three guests present. I do not give their names at length, for some have left this world, and the mention of them in this connection might not be agreeable to survivors. For the same reason a few words here and there are omitted. Their place is marked by points.

DR. CHAMBERS' ACCOUNT.

As soon as we were settled after tea, raps were heard within the table, and the spirits were consulted as to our relative positions in the circle, which being adjusted to their content, we proceeded to converse in the usual manner. . . We found that the spirit of Captain M., the husband of Mrs. M., was present. He was first recognised by his characteristic knock. . .

At my suggestion he was asked to make himself sensible to her at this moment. At the same time the lights were removed, all but that of a low fire, in order that the medium should see him, should he become visible. The girl then declared she saw the spirit (describing him by recognised traits [I remember that one of these was the scar of a cutlass wound on the cheek.—S. E. De M.]) standing in a raiment of black velvet, fringed with gold, beside his widow, and preparing to touch her. By and by, as we sat in breathless silence, Mrs. M. said she felt something cool and soft touching her head. Now he was kissing her under the chin, as he used to do in life. Some of the company said they saw lights playing about her face. Her hands shook and twitched about the table where they rested. . . I asked if I might be favoured with some sensible proof of the presence of the spirit. The servant then said she saw Captain M. come along behind the circle to me. Now he was at my side. Now he was putting his hands on my head. Mrs. — and others professed to see my face illuminated. For my own part, while perfectly prepared for some peculiar feeling, I was sensible of nothing beyond a cool *aura* on my hands below the table, if even that were real. After some other experiments of the kind I was led by something in the conversation to put the question: "Can I be informed of any means by which I might gain greater patience under irritating thoughts and circumstances?"—a complaint I have lately been suffering from, and of which I have the grace to be ashamed. The answer was: "Do not study too much," Mrs. De Morgan repeating the alphabet. This is very remarkable, for it is my belief that a studious life is a cause of irritability. I had, moreover, expected a religious answer instead of one so rational as this.

It then occurred to me to test the reality of the noises by requesting that they might be transferred from the table to the panelling of a bookcase against the wall five or six feet distant. After a little time they began to be heard against that panelling, and we carried on some conversation with them in that situation. Thus it became quite certain that there was no trick in the case. Whatever else may be fallacious, the noises are a verity. It took some time to get them back to the table. We then endeavoured to get the spirits to move two pieces of paper into contact on the table, but they declared that for the present this was a feat beyond their power. . .—Believe me, dear Miss D., very sincerely yours,

R. CHAMBERS.

February, 1857.

Whether from the greater strictness now observed in the application of tests, a process in itself unfavourable to the production of genuine spiritual phenomena, or from unwillingness in those present to believe them genuine when they occur, it is certain that raps do not come now so readily as they did many years ago; and I believe many candid inquirers question their having ever really been heard.

Resting on my own unsupported statement, I should not venture now to say much about this phase of the manifestations; but under the shelter of Dr. Chambers' name, I may follow his declaration: "Whatever else may be fallacious, the noises are a verity," with a few words upon these "noises" and the manner of their production.

The young woman through whose mediumship these and very many other phenomena occurred could never obtain

raps when alone, neither could I, except on one occasion. They came very freely when she was sitting beside me on the left. She said that as each sounded she felt a gentle blow on her shoulder, which passed down her arm like a very slight electric shock. This feeling became weaker as the rapping went on. . .

S. E. DE MORGAN.

SIDELIGHTS.

"Psychic Science in Parliament," Mr. "Angus McArthur's" valuable and interesting address, given at a meeting of the London Spiritualist Alliance held in the Salon of the Royal Society of British Artists, Suffolk-street, on March 16th, 1916, has now been published as a pamphlet, and may be obtained at this office, price 2d., or post free 2½d.

"Sufism: Omar Khayyam and E. Fitzgerald" (Sufi Publishing Co., 2s. 6d. *net*), is an interesting little study of Omar's famous poem. The author, Mr. C. H. A. Bjerregaard (whose portrait appears as a frontispiece) expresses regret that the writings of the Persian sage are only known to the great mass of readers through the translation of the Rubaiyat by Edward Fitzgerald, and claims that Fitzgerald was not "faithful to his master and model," attributing to the Sufi sentiments that are at variance with Sufi teaching. The author then enters on an exposition of the true nature of Sufism and a commentary on the Omarian poem. The Rubaiyat and its true meaning has been such a fertile theme of discussion during recent years that Mr. Bjerregaard's little work should find a welcome amongst the many students to whom the Rubaiyat is a poem of perennial interest.

Mr. K. Browning's "Notes and Index to the Bhagavad Gita" (Theosophical Publishing Society, 1s. 6d.) does not pose as a commentary on the "Gita," but aims simply at giving the beginner some general notes and enabling him to find any quotation which he may require and which may also serve as a guide to the study of the subjects dealt with. While it seems to Mr. Browning that interpretations of allegories are chiefly useful to him who thinks them out for himself, he indicates that there are inner meanings in the Gita which will well repay the effort to understand them. These Notes pack a great deal of information into a very small compass.

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.

"Where is the Soul during Unconsciousness?"

SIR,—I think Colonel Begbie's "little incident" has a strong bearing on the question under dispute.

What do we mean by unconsciousness? We mean no more than that the senses are dormant in relation to our universe. For in sleep or coma the subject still remains a self-conscious subject; sleep, indeed, is ordinarily defined as a *state* of consciousness and, if the self does not exist in sleep, a new self, for each of us, is created every morning when we wake! The soul of man in sleep is set free from the inhibition of the senses which tie him as a subject to our universe: the brain *inhibits* the full purview of self-consciousness, so that what we term unconsciousness really marks the freedom of self-consciousness from certain forms of inhibition. The state of sleep is a state *free from* the inhibition of the senses.

Colonel Begbie's grandson, free in self-consciousness, did what many other children who come "trailing clouds of glory" are constantly doing. Free from the inhibition of the senses, he was open to communion with his mother. How many of us in childhood have had like experience! How many of us, in fear of ridicule or misunderstanding, have kept secret to ourselves this mystic experience!—Yours, &c.,

F. C. CONSTABLE.

A VISION OF THE CROSS.—In a letter written to his mother at Eastbourne, a sergeant in one of the battalions of the Royal Sussex Regiment in France says:—"This morning, May 22nd, about 12.30 or 1 o'clock, we saw a most beautiful white cross in the sky. It sailed along until it reached the moon. I think everyone about here saw it, and for about ten or fifteen minutes there was not a shot fired. There was absolute silence on both sides. We are wondering what this vision means."

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 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 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 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, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-lawn," 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, Friday 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: 2329 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 some 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.—83, Regent-street, W.

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

Horace Leaf. Daily, 11 to 6. Saturdays and Mondays by appointment only. Séances: Tuesdays, at 3, Fridays, 8, 1s.; Wednesdays, 3, 2s. Psycho-Therapeutics.—41, Westbourne Gardens, Porchester-road, Bayswater, London, W. (five minutes from Whiteley's). Good train and 'bus service.

Thomas F. Matthews.—Séances: Tuesday, Thursday, Saturday, at 8, 1s.; Wednesday, at 3, 2s.; Sunday, 7.30, 1s. Private sittings by appointment.—178a, 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.—18, 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 by appointment (Sundays excepted) at 41, Clifton Gardens, Clifton-road, Maida Vale, W. (1 min. 'buses 1, 8, 16; 2 min. Warwick Avenue Tube Station; 6 and 74 'buses pass door.)

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, Belgravia, S.W. 'Bus 2; Victoria 'd. Séances: Sundays (silver collection), Tuesdays and Thursdays, 1s. Consultation hours: 10 to 8; fees from 2s. 6d. Mondays and Saturdays only by appointments. Home circles attended. Open for platform work.

Mrs. Mora Baugh.—Readings given daily at 71½, High-street, Notting Hill Gate, London, W.; also at 79n, King's-road, Brighton.

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

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: Mondays and Thursdays, at 8, 1s.; Wednesdays, at 3, 2s.—49, Clapham-road (two minutes Oval Tube, same side as Kennington Church).

Mrs. Wm. Paulet, 12, Albion-street, Hyde Park, W. (close to Marble Arch). Telephone: 1143 Paddington.

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.

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).

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. Test my ability. 10 a.m. to 10 p.m. Correspondence invited; short visits.—158, High Holborn, 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.—Le Chalet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station Streatham Hill; cars to Telford-avenue).

Mrs. Jolleff (late of Bedford) begs to inform her friends of her change of address to "Branscombe" Cottage, London-road, Dorking.

Mr. and Mrs. Irving. Spiritual séances: Sunday and Tuesday, 8 p.m., 1s.—33A, High-street, Notting Hill Gate (close to Metro. and Tube Stations).

Mrs. Nottage. Séances: Tuesday evenings, 7.45; no admission after 8 p.m.; fee 1s.—24, Tavistock place, W.C. Ring top Bell on left.

Mrs. N. Bloodworth (Psychic). Private sittings daily from 2 to 8; fee 1s. 6d. and 2s. 6d. Mornings by appointment only. Readings by post, 1s. 6d. and 2s. 6d.—5, Eccles-road, Lavender Hill (near Clapham Junction, S.W.).

Mrs. Mayes. Séances: Mondays and Wednesdays, at 7.30; Thursdays and Saturdays by appointment. Close to main road.—43, Louisville-road, Balham High-road, S.W.

Mrs. Skinner, 12, Champion Park, Denmark Hill, S.E. Hours, 11 to 9. Select Séance: Wednesday, 3 to 5. Meetings Thursday and Sunday at 6.30.—Opposite Denmark Hill Station. 'Buses, trams, trains pass door. Established 1898.

Donald Gregson (Practical Psychologist). Lecturer on Mental Science and Hygiene. Graphological, Phrenological, Psychological and Vocation consultations daily, from 11 a.m. to 8 p.m. Interesting Studies from Handwriting, Photographs, &c. Fee 2s. 6d.—147, Edgware-road, Hyde Park, W.

Healers.

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.)

Mr. Percy R. Street,
MEMBERS' MANSIONS, 38, VICTORIA STREET, S.W.

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See next page.

Healers.

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. (Fridays excepted), or by appointment. Speaks French and German. Fees possible to all.—52, Richmond-road, Westbourne-grove, W. Motors 7, 27, 28, 31, 32, 46.

Miss Edith Patteson, Metaphysician, receives daily by appointment, at 3, Adam-street, Portman Square, W. First consultation free.

Psycho-Therapeutic Society, 26, Red Lion-square, London, W.C. Spinal Treatment. Free Magnetic Treatment Mondays and Fridays, 2 to 5; Wednesdays, 5 to 8 p.m. Diagnosis (small fee), Mondays and Fridays. Lending Library. Lectures. Membership invited.—Apply Hon. Secretary.

Blindness Cured by hypnotic treatment. Soldiers suffering from shock blindness can be cured by lady hypnotist. No charge made.—Mrs. G., c/o Mrs. Cooper, Berkhamstead House, Chorley Wood.

Nervous Disorders.—Mr. Robert McAllan, 56 and 58, High-street, Croydon, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c., as vouched by many striking testimonials. London office for special appointments.

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Telephone - - Park 3268.

SOCIETY WORK ON SUNDAY, MAY 28th, &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.—Interesting address by Mr. Percy R. Street, "The Science of the Facts." Mr. W. T. Cooper presided. 22nd ult., remarkably successful clairvoyance by Mrs. Annie Britain. Mr. G. Craze presided. Sunday next, see advertisement on front page.—D. N.

LONDON SPIRITUAL MISSION: 13b, Pembroke Place, Bayswater, W.—Morning, inspirational address by Mrs. Miles Ord; evening, trance address by Mr. E. W. Beard. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Evening, powerful address by Mrs. Fairclough Smith. Sunday next, morning, service for our fallen heroes; evening, Mrs. Fairclough Smith, trance address, "Our Spirit Homes."

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Instructive address by Mr. Robert King. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. Percy Scholey. Services of Intercession for our sailors and soldiers every Sunday night.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. H. Wright, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Ernest Hunt, address.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses and clairvoyance by Mrs. M. H. Wallis. Sunday next, at 11 a.m. and 7 p.m., Mr. D. J. Davis, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Jamrach gave addresses and clairvoyant descriptions. Sunday next, 11.15 and 7, Mrs. Harvey; also Monday, at 8. Tuesdays, 3 and 8, clairvoyance by Mrs. Curry. Thursdays, 8, public meeting.—M. E. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, interesting Flower Service, conducted by Mrs. Mary Davies; evening, address by Mrs. Mary Gordon. Sunday next, 11 a.m., open circle; 6.30 p.m., Mrs. Annie Boddington, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).—Trance address by Madame de Beaurepaire. Sunday next, 6.30, Miss Violet Burton. Wednesday, 3-5, healing through Mr. T. H. Lonsdale; 7.30, lecture, Rev. A. J. Waldron.—R. A. B.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss Shead; address by Mrs. Marriott followed by well-recognised descriptions. Sunday next, 7 p.m., in small hall, Mr. A. Trinder. For change of secretaryship see separate paragraph.

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. S. Fielder gave a trance address and excellent descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. Maunder, address and descriptions. Monday, 8 p.m., Mrs. Brookman. Tuesday, 7.15, Mrs. Brichard. Thursday, 7.45, Mrs. Brookman (members only).—N. R.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mrs. Clempson; evening, address and clairvoyance by Mrs. Miles Ord. Friday, 2nd inst., at 8, public meeting for inquirers. Sunday next, 11.15 a.m., answers to questions; 7 p.m., Mrs. Brownjohn, address and clairvoyance.—F. C. E. D.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle; evening, address by Miss Violet Burton. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. Geo. Symons. Circles: Monday, 3, ladies', Mrs. Sutton; Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mr. Clifford Coote.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Mr. G. Tayler Gwinn gave a reading from "Spirit Teachings," and an intensely interesting address to a large audience. Sunday next, at 7, Mrs. Cannock. Wednesday, at 3, Mrs. Pulham. Thursday, at 8. Sunday, 11th, Mrs. Neville. 18th, Mr. Carpenter.—D. C.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. A. Britain gave an address and some well-recognised clairvoyant descriptions and messages. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. Prior, address. 11th, Mrs. Harvey. Circles: Monday, 7.30, ladies'; Tuesday, 8, members only; Thursday, 8.15, public.—H. W. N.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mrs. Still opened a discussion; evening, Mr. A. C. Scott gave an address and answered questions, and Mrs. Scott sang a beautiful solo. 25th, address and clairvoyance by Mrs. Miles Ord. Saturday, 3rd inst., 8 p.m.; Sunday, 11.30 and 7; Monday, 3 p.m.; and Thursday, 8.15, Mrs. Annie Bentley, addresses and clairvoyance. Sunday, 11th, no meetings.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Messrs. Sims, Stewart and Forsyth took the meeting, and Miss Beryl Selman and Rev. David F. Stewart sang a duet; 7 p.m., Mr. J. Harold Carpenter answered written questions; anthem by choir. 24th, clairvoyance by Mrs. Fielder. Sunday next, 11.15 and 7, Mrs. Mary Davies; solo with violin obligato, Miss Beryl Selman and Rev. David Stewart. Wednesday, Mrs. M. Maunder. No meetings on Whit Sunday; closed for B.S.L.U. visit Holborn Hall.—J. F.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address by Mrs. Mitchell.—J. M.

FULHAM.—12, LETTICE-STREET.—Address and clairvoyance by Mrs. Keithley; Mr. Outram addressed the Liberty Group.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Mrs. Mary Stair gave two interesting addresses followed by clairvoyance.

READING.—SPIRITUAL MISSION, 16, BLAgrave-STREET.—Well-recognised clairvoyance by Mr. A. Punter.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mr. G. Prior gave an interesting address. The recitation by Miss Moody was greatly appreciated.—M. W.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Harry Fielder gave a splendid address. Clairvoyance by Mrs. Podmore. Large after-circle.—W. P. C.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, MAY 28th, &c.

(Continued from page vi., Supplement.)

TOTTENHAM.—684, HIGH-ROAD.—Address and clairvoyance by Mrs. Sutton.—D. H.

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

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, address by Mr. Eddy; evening, inspirational address and clairvoyance by Mr. Price. Other usual meetings.

SOUTHPORT.—HAWKSHED HALL.—Addresses by Mr. J. J. Torse. Clairvoyance by Mrs. Mary Wood. Solo by Miss Sylvia Denton.—E. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Richard Boddington gave addresses, and Mrs. Bruner well-known clairvoyant descriptions. 24th, reading by Mr. C. D. Wheeler: successful clairvoyance by Mrs. Bruner.—J. McF.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. Pulman, clairvoyance by Mr. Underby and Mrs. Preece; evening, address and clairvoyance by Mr. F. T. Blake.—P.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Arnold; address by Miss Smith, solo by Miss Pound, clairvoyance by Mrs. Joachim Dennis; crowded hall.—E. E.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, discourse by Mr. R. S. Whitwell, a beautiful violin solo by Mr. Puxley.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, interesting address by Mr. G. R. Symons. 22nd, ladies' meeting, address by Mrs. Sharpe, clairvoyance by Mrs. Edith Marriott. 24th, address and descriptions by Mrs. Podmore.—E. M.

So great has been the demand for the Rev. Arthur Chambers' new book, "Our Self After Death," that the publishers report that the first and second editions have been exhausted and a third is being prepared. Copies, however, are still obtainable at this office.

JOANNA SOUTHCOOT.—As announced in our advertising pages, Mrs. G. H. Fox, of Falmouth (author of "Rays of the Dawn" and other well-known books), will deliver an address on Joanna Southcott (with special reference to her box of sealed writings) at half-past 3 o'clock on Sunday, the 4th inst., at Steinway Hall, Lower Seymour-street, W.

CHANGE OF SECRETARYSHIP.—Mr. W. H. Such, who has acted as secretary to the East London Spiritualist Association (Earlham Hall, Forest Gate, E.), for about fifteen years, has resigned owing to ill-health, and his place has been taken by Mr. Frank Stidston, 13, Deanery-road, Stratford, E., to whom all communications in connection with meetings, &c., should be addressed.

A new volume of sermons by the late Archdeacon Wilberforce, entitled "The Purpose of God," will be published immediately by Mr. Elliot Stock. The volume, which includes the last sermons arranged by the Archdeacon for publication, contains a memoir by the Rev. H. Mayne Young, M.A., and a portrait of Archdeacon Wilberforce in his robes as Chaplain of the House of Commons.

MOTOR AMBULANCE FUND.—Having supplied five motor ambulance cars, and there being over £136 in hand, Mr. J. J. Morse, the treasurer of the fund which was initiated by the "Two Worlds," is appealing in that journal for the small balance of £52 to make up the sum required for another car. Donations may be addressed to him at 18, Corporation-street, Manchester. Cheques should be crossed "Motor Ambulance Account," Union Bank of Manchester, Corn Exchange Branch.

LECTURE AT THE LYCEUM CLUB.—About fifty members of the Philosophical and Theological Section of the Lyceum Club, Piccadilly, met on the 26th ult., to hear a lecture from Mr. J. Hewat McKenzie on "Startling Facts of Psychical Research." The lecturer did not spend time in discussing whether spirit intercourse was possible, but proceeded to bombard his audience with the assured facts ascertained by means of materialisation and psychic photography. Deep interest was shown in the matter, and at the close many questions were asked, a number relating to conditions of life in the next plane. A remark from the lecturer regarding the probable formation of a National Institute of Psychic Science, in London, brought many inquiries for further particulars, and a number expressed a desire to join such a college if formed. Mr. McKenzie was warmly thanked for his stimulating address and asked to speak again at an early date on another aspect of the subject.—B.

ANSWERS TO CORRESPONDENTS.

A. McK. (Harrow).—Miss Bates doubtless used the word England in a representative sense; certainly no slur on Scotland, Ireland or Wales was intended, any more than in the case of Rudyard Kipling's fine poem "The English Flag."

CLERICUS.—We are glad you appreciated so highly "Rachel's" account of her communications from her children. The book may yet be published.

THE late Mr. W. T. Stead's youngest daughter, Pearl, was recently married, the bridegroom being Lieutenant-Commander John M. Gilliland.

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