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NOTES BY THE WAY.

In the volume, "Fragments of Prose and Poetry," by F. W. H. Myers, published after his departure from this life by his widow, we find a chapter, "The Final Faith," containing some passages which throw a vivid light on the career of an aspiring soul. Myers was marked out by destiny as an intellectual pioneer. His life was a great quest which in the end was greatly accomplished. In the chapter referred to he writes:—

My history has been that of a soul struggling into the conviction of its own existence, postponing all else to the one question whether life and love survive the tomb. That conviction has at last been granted to me.

He then proceeds to examine the extent to which the assurance he had reached had proved "an inspiring, a controlling creed." He handles the question in his own fashion of consummate ability. He cannot, he says, in any deep sense *contrast* his later creed with Christianity. Rather he regards it as a scientific development of the attitude and teaching of Christ.

I look upon Christ as a Revealer of immortality absolutely unique, as the incomparable Pioneer of all wisdom that shall be learnt concerning unseen things.

Nevertheless he holds that a new discovery is needed—a discovery "to be made by the whole set and strain of humanity." He calls "for the devotion of a world-wide labour to the deciphering of that open secret" which has baffled so long the too hasty or too self-centred striving of men. And he holds that "such an inquiry must be in the first instance a scientific and only in the second instance a religious one."

In that conclusion of Myers we see a notable illustration of the process we referred to lately—the confirmation by Reason of that which is first seen through the intuitions. Religion announces a life beyond, but the stage arrives when that which it proclaims has to be certified by Science that it may become a truth in the mind as well as in the soul. In the following striking passage he applies his newly-acquired knowledge to the problems of earth-life:—

I believe in a progressive moral evolution no longer truncated by physical catastrophes, but moving continuously towards an infinitely distant goal. This short creed, I think, is all that existing evidence warrants, and is enough for the needs of life. It proves to me that it is to my interest to live at my best; it inspires the very strongest hopes which can excite to exertion. On many men I feel sure it will exercise a more striking effect. And be it noted that whatever effect this creed does exercise it will exercise inexorably and persistently—with the inexorable persistence of known and permanent fact.

He has indeed an abiding faith in the changes which a knowledge of a life to come will effect in the moral welfare of the world. He confesses that his own career was "a long struggle to seize and hold the actual truth amid illusion and fraud"—a confession that will awaken a sympathetic response in many who have passed through similar experiences. One is glad he set down that testimony. It will be infinitely helpful to some who are still struggling to find a sure footing, and it will stimulate all who are working to make the way plain.

* * *

In the book under notice (it is not a new book, by the way, having been published in 1904), Myers pays a fine tribute to the genius of Edmund Gurney, who was so closely associated with him in the work of Psychological Research. Gurney was "the first Englishman who studied with any kind of adequate skill the psychological side of hypnotism." And, like Myers, his contribution to psychical studies generally was of permanent value. His mind was of the analytical and logical type. His portrait, which is in the volume, shows as much—a great power of detachment and immense energy. He was a man scrupulously exact in method and therefore not capable of making strong impressions on the popular mind, which prefers large generalisations rather than precision in details. "Few men," observes Myers, "have done work more vital than he."

Not by emotion but by evidence, by facts and not by rhetoric—himself not greatly hoping—he has helped us towards the eternal hope. He has gone, but he has already done what he could to console us. Not all in vain did his heart grieve for human woe. He beat against the bars of our earthly prison-house, and he has forced a narrow opening through which we seem to breathe immortal air.

Gurney passed away almost a generation ago, but his work and his name, like those of his associates, will live through the ages.

* * *

"The White Ghost Book," by Jessie Adelaide Middleton (Cassell & Co., Ltd., price 5s. *net*), is the last of a remarkable trilogy of "ghost books," and is especially interesting by reason of the attention it gives to the question of psychic photography, four out of the eight plates the book contains being reproductions of spirit photographs. A few of the ghost stories are old friends, but there are a considerable number with which we make acquaintance for the first time, and some of these latter are of especial interest, bearing suggestively on problems and experiences familiar to students and investigators. The author gives a remarkable story of a haunted house as narrated by Miss Marjorie Patterson, the actress and novelist, to which by way of addendum Miss Patterson adds the story of a curious experience in a cottage near Scarborough. Her room, although bright and sunny, gave her a sense of depression, of which she complained to her mother who was with her, adding that when sitting by the window she had a sensation of deadness at the side of her body, for which she could not account. Before her mother could reply the

woman who owned the place came in. "Isn't it a pretty view?" she remarked. "It was such a comfort to my mother. She had paralysis, and used to sit by that window for hours looking out." Miss Patterson thought this very strange, but it is a type of experience familiar to hundreds of psychically-endowed people.

EXPERIMENTS ON LEVITATION.

BY BENJAMIN DAVIES.

I have read Dr. Crawford's recent articles in *LIGHT* on levitation with the greatest interest. It was fortunate that the work was in such capable hands as those of Dr. Crawford, and fortunate also was Dr. Crawford in having at his command so splendid a mediumship as that of Miss Goligher. The entire work seems to me so astonishingly precise in its details that now we may hope, after ages of groping in the dark, that some definite progress in the scientific sense has been made, and some approach to a scientific basis laid.

I am the more interested in Dr. Crawford's articles owing to the fact that I myself, twenty-two years ago, under the direction of Sir Oliver Lodge, attempted to carry through a work of similar kind with a medium in Liverpool. The experiments, however, remained unfinished owing to the departure of this medium for China. The little work that was done, and the results obtained, though apparently quite satisfactory, remained unpublished, because I never could get rid of a suspicion always at the back of the head that possibly I had not been sufficiently careful in my observations. In the light of Dr. Crawford's articles, however, I purpose to publish them.

In 1893 I came in touch with Mr. Duke in Liverpool, whom I found a powerful physical medium. He invited me to his house to witness levitations. I went, together with my wife. In the twilight of a summer evening we sat down with the family to witness the levitations of a heavy table. Mr. Duke alone sat at the table. I was invited to examine everything, and Mr. Duke seemed glad and eager for the opportunity of showing what could be done. It was a large mahogany table, and the medium sat on a small chair at one end of it. The distant end of the table levitated quite easily, and apparently without any effort on the part of the medium.

The medium's little daughter afterwards sat on the distant edge of the table, and still the table levitated, its surface rising 30deg. or so in the air. It all seemed very remarkable.

To anyone who knew anything at all of the foundations of mechanics it seemed altogether a strange phenomenon, for the very first thought that suggested itself was that concerning the seat of reaction. Where was the reaction? The chair seemed immovable, though one felt that it should have shifted.

I then placed one hand on the table under the palm of Mr. Duke's left hand, and my wife placed her hand under his right hand. Neither of us felt any inordinate pressure—not more in fact than the weight of a pound or so—yet the table, with its living load at the distant end, moved quite easily. The evening was spent in repetitions of the above experiment, and I concluded that here, surely at last, was something quite definite and great as a phenomenon, and I decided to follow it up.

Mr. Duke also was quite anxious to join in the quest, and at a later date, after arranging with Sir Oliver Lodge, we decided to continue the experiments in a room in the Physical Laboratory of the University College in order that the observer might be certain of the environment, though it seemed wrong to question the genuineness of Mr. Duke's results. Mr. Duke was quite agreeable to the arrangement, though he said he was less successful with tables other than his own.

Before proceeding to hold sittings in the laboratory it was decided to design instruments for recording the forces acting on the table during levitation. The design was determined upon and the instruments were made. This meant a considerable delay and many weeks of valuable time were lost.

We shall proceed later to describe the apparatus and the results obtained by means of them, but it may be

mentioned here at the outset that the results, assuming they were genuine, showed definitely that the forces exerted on the experimental table during levitation were not physical forces acting through the hands of the medium at all, but forces, physical or otherwise, acting independently and directly on the table. Dr. Crawford has now shown how the forces act and their points of application, and this, should it turn out to be true, is a discovery of first-rate importance, though it does not finally dispose of the question as to the seat of reaction.

THE DESIGN OF THE INSTRUMENTS.

In order to make matters quite clear it may be mentioned here that I never saw Mr. Duke lifting even a small table clear of the floor, and I have the impression that he said he had never succeeded in doing so. A four-legged table had generally a movement in one plane only: it would be drawn towards the medium, resting on two legs, or be pushed from him resting on the opposite two legs.

The instruments were therefore designed to measure and record the forces involved in these movements made in one plane.

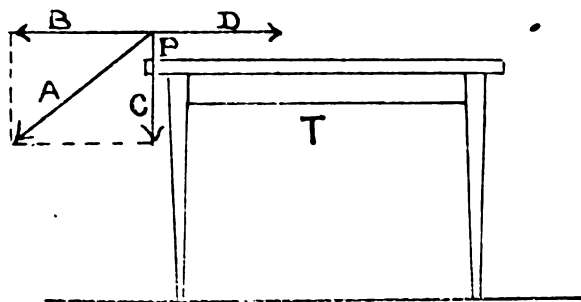


FIG. 1.

Fig. 1 makes clear the method of observing: "T" is the table standing on four legs. If a non-mediumistic sitter places his hands at "P" the table can be tilted, pivoted on the two legs nearest him. The force "A" actually exerted on the table to produce this movement has a certain magnitude and direction depending on the weight of the table. This force "A," as is well known, can be resolved into two forces at right angles to one another. In this case now under consideration the resolved forces are conveniently "B" and "C"; "B" in the horizontal plane of the table and "C" vertically downwards. If, therefore, "B" and "C" are measured the actual force exerted on the table becomes known as well as its direction, for $A = \sqrt{(B^2 + C^2)}$. Euclid I., 47.

Furthermore, the table may tilt (as it often did under Mr. Duke's hands) on the distant pair of legs as pivots, in which case there would be a horizontal force D exerted in conjunction with a vertical force C. The actual force acting on the table would then be $\sqrt{(D^2 + C^2)}$, and its direction from the horizontal is at an angle whose tangent is C/D. If, therefore, we design an instrument to measure the forces B, C and D we have the means for obtaining the data for calculating the actual magnitude and direction of the forces acting through the hands of a normal person on a table tilting in one plane only.

It was decided to make these measurements by electrical means, though I perceive now that neater ones of mechanical design might be made to do the same duty.

The pressure apparatus consisted of a very shallow wooden trough, 14in. x 16in. x 3½in., with a lid which we shall call the "pressure board." The pressure board was held clear of the upper edge of the trough, and held there elastically by four spiral springs within. Between the pressure board and the floor of the trough were placed four columns of carbonized cloth that could be compressed by downward pressure on the board. Through these columns of carbon an electric current was maintained; and the strength of this current was in a rough way proportional to the compression and therefore proportional also to the pressure on the board.

In this way the strength of the current obtained through the carbon was a measure of the downward force acting on the trough. Similar sets of columns of carbon were placed within the trough to measure the to and fro forces B and D acting in

the horizontal plane. Such an instrument, secured to the table, would furnish the means of measuring the forces required. The exterior of the pressure apparatus and section are shown in Fig. 2.

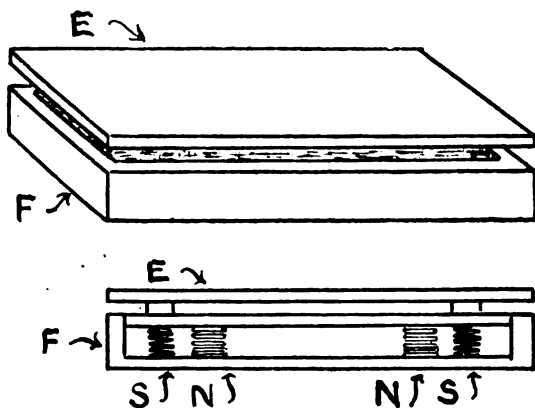


FIG. 2.—PRESSURE BOARD.

E is the pressure board and F the trough, S S the springs and N N the carbon columns. The trough was firmly secured to the table top. On E, and on E alone the sitter had to place his hands, so that the tilting of the table had to be performed through the pressure apparatus.

At the outset there was a question as to whether the table would tilt in obedience to the medium's hands placed on the pressure board instead of on the table. We risked this and the plan turned out a successful one, for the medium ultimately found no difficulty.

The next thing to design was the Recording Apparatus which was to be used in association with the Pressure Apparatus. This consisted of three moving coils in a strong magnetic field, the coils connected respectively to the three sets of carbon columns with a battery of accumulators to supply the currents.

The compression of any one set of carbon columns would thus produce a motion of the corresponding moving coil. To each of the coils was attached a pointer. The three pointers were arranged in the one horizontal plane, their ends resting on a cylinder over which could be rolled a strip of smoked paper. On this smoked paper moving in a regular manner the pointers recorded their movements—a method in common use in all laboratories.

This apparatus is shown in part in Fig. 3.

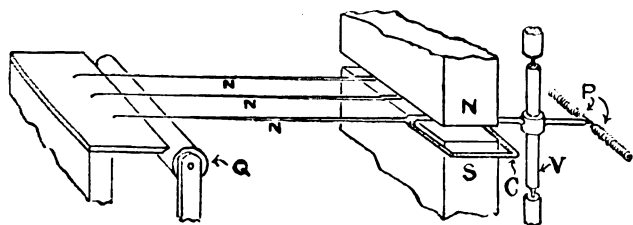


FIG. 3.—RECORDING APPARATUS.

N S are the poles of an Electro Magnet: N N N the three pointers; Q the cylinder over which the moving strip of paper moves. C is one of the coils, the other two coils are not shown. Each coil moves round a vertical axis V and is controlled by the springs P.

The Recording Apparatus was placed at some distance away from the experimental table, and the only connection between it and the table was that of the three sets of flexible electrical leads conveying the recording currents.

The width of the recording paper was five inches and its length at the beginning of a séance thirty to forty feet. This was kept running at a constant speed by means of a small motor during the whole time the medium was sitting at the table, in order that every force exerted should be recorded.

The procedure was as follows:—

(1) The motor would be started and the paper drawn under the pointers of the recording apparatus at a constant speed,

then a non-mediumistic person (generally the writer) first sat at the table and tilted it in order to obtain the record for known mechanical forces to be used as the standard record for the sitting. In tilting the table for the standard record it was always tilted with various component forces—in other words, the table was tilted by a force A in Fig. 1 exerted at various angles in the vertical plane. This in order to test the reliability of the entire apparatus as well as to produce alternative data.

(2) The non-mediumistic person would then retire and the medium would take his place. Mr. Duke, directly he sat down, generally tilted the table in the normal way, by placing his hands on the pressure apparatus. These tilts would be recorded. These normal tilts were often recorded during a sitting and Mr. Duke nearly always gave notice by saying that they were *normal* tilts. But when the genuine tilt came, Mr. Duke always called attention to it. It was generally the case with him that he was unable to predict whether the table would move or not until he tried. He had to exert some small pressure before he knew that levitation would occur. His hands were always resting on the pressure apparatus and generally in a twitching condition. These twitches were often violent and were recorded in sharp peaky curves.

The table used in the laboratory was very much lighter than that used in Mr. Duke's house. The pressure apparatus was designed for this lighter table. It was intended originally to get the levitation to occur by sitting at the end of the table, but after trial it was found that the spiral springs of the pressure apparatus proved somewhat too weak for the purpose and we had to arrange that the medium should sit at the side, a position requiring tilting forces that suited the springs. The mechanical force necessary for tilting was in this case only a small fraction of that required to tilt the mahogany table at his house, probably not more than a sixth.

Miss Duke, Mr. Duke's daughter, was also mediumistic and on occasions sat at the table and obtained apparently genuine levitation.

It may be mentioned here that every obvious precaution was taken that the medium's hands were always on the pressure board, and that his or her knees were clear of the table. Indeed, Mr. Duke himself insisted on being watched, and he was watched, on occasions by one, and on other occasions by two of those present.

Those who attended at the sittings were Mr. Duke, Mrs. Duke, Miss Duke, Master Joseph Duke, Mr. Alfred Briscoe (Sir Oliver Lodge's secretary), my wife, and myself, all of whom were not present at all the sittings.

We did not sit in any prescribed fashion, but generally round the table. The observer so placed himself that he could watch the medium as well as the record. We held about seven séances altogether, though I have record of only four, and they were regarded by all as being entirely of a preliminary nature.

(To be continued.)

"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.

CONCERNING SYMBOLS.—There is much charm of writing in "A Study in Symbolism," by M. F. Howard (Theosophical Publishing Society, 2s. net). Symbols are compared to treasures found by children in seashore caves. Wet with the waves of the sea of life they shine with unearthly radiance, but as they dry their beauty departs. So (says the writer) ancient symbols fade and die in the eager hands of scholars, but if it were possible to restore these outworn forms to their place in human life they would revive and become beautiful and significant again. The symbols of early races are shown to have been recognitions of Divine immanence, and the science of symbolism to be the recognition of the real unity of the laws of life in all spheres, intellectual, emotional and physical. Among the symbols dealt with in the book are the Cross and Circle; the symbols of Egypt, Greece and Byzantium, of Norman and Gothic architecture, of Romance, of Saints, of Alchemy and Magic, and of Modern Art.

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THE OLD WAY AND THE NEW.

Many years ago a minister of the Church of England, who was also a man of some reputation in his day as an author and journalist, entered upon an investigation of Spiritualism. At the outset he found himself repelled by certain crude and fantastic elements which are inseparable from such a subject in its early stages, and which to-day, with more advanced knowledge, are happily being outgrown. But he records that being on one occasion at a seance at which a number of questions were put to the unseen intelligences with whom the sitters were presumed to be in communication, he was greatly impressed by the deep wisdom of one of the answers. The question (we are quoting from memory) dealt with the existence of the evils which afflict life on earth and why these were permitted. The reply was that if these evils were removed the earth would be a sphere of perfection "which it was never intended to be."

That gave him a new view-point both as regards the subject he was investigating and human life in its general aspects. It was a bit of useful philosophy quite irrespective of its source. If we cannot rise quite to the height of those heroic counsels which bid us welcome our miseries as heartily as our joys and extract from them their utmost possibilities of good, it is well to be reminded of their place and purpose in the evolution of human life. They are there of design; they are part of the great scheme of things. The idea is one especially valuable to those who, being young in experience, are tempted to rebel against the harsh discipline of earth. One of these young pilgrims was bidden to take example by the placidity and patience of the older folk and to observe their philosophic calm. His retort was a quite pardonable one. These older people, he objected, had grown callous under affliction. They were "case-hardened"; habit had inured them to their griefs and they had ceased to feel these as acutely as when their sensibilities were fresh. They had discovered the hollowness of existence and no longer indulged in expectations doomed only to be disappointed. That was a natural conclusion, but it was only a small part of the truth. The fact is that in the great majority of lives there comes with advancing years a steady development of what may be called the spiritual sense. It may be helped and quickened immensely by those evidences of the reality of an unseen world which are coming into our midst so abundantly to-day. But even without them it deepens and flourishes, bringing an access of faith and fortitude. The composure

that comes with maturity provides a condition favourable to spiritual impressions, for assuredly men are sustained by much that enters their lives on the interior side, although it may rarely or never emerge into the outer consciousness.

They feel, although the idea may never become articulate, that things are ordered by some higher wisdom, and they go forward with something like a dumb content. It is only when the intellect is abnormally active that the mind is troubled by turbulence and doubt, and the quiet counsels of the soul go unheard or unheeded. Many a thoughtful observer at the outset of his thinking has been puzzled by the apparent indifference of the great mass of mankind to the terrors with which they were threatened both here and hereafter. Oliver Wendell Holmes felt that if men really believed in eternal damnation they ought in common decency to go mad. Even the uncertainties of death itself—when its theological horrors are ignored—ought, it would seem, to have resulted in a greater measure of gloom and apprehension. Yet very few minds—those of of a supersensitive type—were thrown off their balance by the doctrine of eternal torment or the old "scientific" dogma of the final extinction of the individual. We have been told that the general unconcern shown was due to the fact that the average man did not realise these things. We think the true explanation is more creditable to human intelligence, and that the real solution is that the ordinary man was *subconsciously* aware of the truth. He could not reason about it, but he felt in some dim way that things were a great deal better than his intellectual superiors represented them to be.

We are speaking more particularly of things as they were. Within the last generation or two they have altered. There has been a great quickening of the intellectual life, and when the intellect begins to ask questions it is not easily appeased. It demands proofs, facts and figures, intellectual demonstrations in short. And as the province of the intellect is to deal only with the material world and not at all with spiritual matters, Theology and Philosophy, Metaphysics and Poetry have been hard put to it. It broke away from the Churches and laughed derisively at their threats; it sneered at Philosophy; to Metaphysics and Poetry it showed the curling lip of contempt. That all this was foreseen in the councils of the Infinite is manifest to those who have rightly appraised the significance of psychic phenomena, especially of the "physical" kind. Nothing else could have met the needs of the purely intellectual type of inquirer. We commend the point to certain critics of the subject, in especial a Canon of the Church of England who in a curiously uninformed study of the subject bids his readers rely on faith rather than on "vulgarised phantoms" for assurance of "the permanence and responsiveness of their beloved departed."

Psychic Science is a tremendously important thing. It is a new gateway to the heights of spiritual attainment designed for those who will enter by no other path. Many have found their way to the heights thereby, many others are entering. That all are not possessed by the best motives is sorrowfully to be admitted. There are tricksters and gulls amongst them, notoriety seekers, sensation-mongers and self-appointed prophets and revelators of pretentious and fustian mysteries. That is only to be expected. Those who are deterred by such things are lacking in courage and the right spirit of adventure. But for the true-hearted and aspiring soul the quest provides not only light and knowledge concerning worlds not yet realised, but a philosophy of hope and consolation for the life now to be lived—a philosophy of which there was never so much need as to-day.

ARCHDEACON WILBERFORCE: A PERSONAL MEMORY.

By CHARLOTTE E. WOODS.

The writings and opinions of Archdeacon Wilberforce are so well known to readers of *LIGHT* that one might, perhaps, hesitate to refer to them in further detail did not one realise the duty of gratitude to a man who, in the face of strongly adverse opinion, dared to acknowledge and publicly teach the reality and value of psychic phenomena as an ally in the war against materialism and unbelief.

This does not, however, alter the fact that the Archdeacon's attitude towards these things was one rather of caution than enthusiasm. His zealous temperament was balanced by a strong measure of critical faculty, and he would pause to weigh evidence even in cases where his inner sense was already convinced. It is true that he had sometimes good reason to discredit communications that came to him from psychic sources; it is also true that he had responsibilities towards many who, at a word from him, would have rushed headlong into a subject which they were temperamentally unfitted to investigate. But for the right people he opened many a door into the other world, and brought healing and comfort to countless stricken hearts by the assertion, based on forty years of experience, that the "dead" and the "living" may touch hands across the gulf.

To one who, like the writer, enjoyed a long friendship with the Archdeacon, and knew something of the inner movements of a mind that habitually saw Truth from many standpoints, his seemingly contradictory attitude towards psychic matters awakened no surprise. It is not too much to assert that during the latter years of his life, and especially since his own overwhelming loss, these things had become his master interest. Every conversational road led, sooner or later, to the all-important subject, when one would feel that here the Archdeacon was, so to say, in his own world. "I live so much more in the other world than in this," he once confessed, "that nothing here really seems to matter." And yet this glowing sense of reality, this passionate absorption in things beyond the low reaches of the senses, was not incompatible with a vivid interest in current affairs both national and personal. If it be true that "nothing really matters"—and to him in the stern solitude of his spirit this *was* true—the strong sympathy which had always made the joys, sorrows, and interests of others his own was no whit abated by the knowledge. The Archdeacon loved this world to the end, though in his heart's depths he lived in another.

Equally intelligible also was his mental attitude towards those evidences of psychic manifestation which he sought so eagerly, and derived from sources so various. "Personally, I want none of them," he would say, in his strong, decisive manner, after some special disclosure of psychic interest seemed to have contradicted the assertion. It was nevertheless true: he wanted no proof of the reality of the Unseen which, to him, had become the normal element of life, but his wide mind in its strong objective aspect welcomed evidence, and criticised it impartially. He was in contact with many psychic sources through whom ceaseless communications were transmitted, all of which interested him deeply, and many of which he accepted. Yet the deep spiritual communion with those who had had his heart's affections existed independent of outer aids. In the vivid realisation of the presence of Divine Love—an exercise in which he had trained himself to great proficiency—he claimed to find all those lesser presences whom he had loved long since and lost awhile. And he had, too, a method of invoking a loved presence by thought-concentration and visualisation, in which he intensely believed.

In earlier years, when his strength permitted, it was his custom to make the Festival of All Saints a special corporate attempt to blend the minds of his congregation with those friends who had recently passed on. The power and beauty of this gathering made it one which few of his followers willingly missed. The lowered lights against the dark, panelled background of the chancel wall; the kneeling, white-robed figure

on the steps, his rapt ascetic face and sensitive, magnetic hands seeming to penetrate into a hidden but very near world, between which and the world of flesh he acted as a link and mediator—how strongly etched into the memory are the details of this annual service, which was to many an occasion of real union with invisible friends, and a realisation that for love and thought Nature has no barriers in any of her kingdoms. During a poignant silence each member of the congregation would follow the instructions of the Archdeacon to concentrate into a visualised thought-form the special presence which each desired to realise, the power of visualisation, in which he specially excelled, being, in his opinion, a very real means of *rapprochement* with the invisible world.

The Archdeacon's most useful and successful work since the outbreak of the war was that for which his keen sympathies and intuitions so eminently fitted him, namely, to give to crushed and hopeless hearts an assurance of the continued survival of those who had laid down their lives for their country. In this special task he utilised with great success the countless evidences to this fact which have been coming, through psychics, during these tense months of war, and was able to lift from many a spirit the heaviest burden that can be borne—the weight of a supposed eternal loss. The assurance that personality survives unchanged, which he desired intensely to impress upon every mourner who came to him, has been a frequent theme of pulpit utterance, and he had stated it recently in his volume of War Sermons, the "Battle of the Lord," p. 145:—

Philosophically, of course, the continuity of individuality is a fact, because each one is a thought of the Infinite Originator which He can never unthink; and yet, sometimes, in the keen agony of bereavement, in the intense yearning for realised communion and interchange of thought with a beloved departed one, the faithless question will arise and whisper, "Does the life of the next world mean the same dear personality, or some vague, unrecognisable absorption into the Immensity of the Infinite life of God?" Christ's word of command, spoken as the mouthpiece of the Infinite Mind, sets the question at rest. He always appealed to the individual. He recognised no change of personality through the death of the body. He speaks to the individual in un mutilated completeness, though the shell, the body, is cast off. "Young man, I say unto thee." "Talitha cumi—Damsel, I say unto thee"; "Lazarus, come forth."

The bodies of these persons were dead, used-up matter, without motion or sensation. The persons were alive, in full consciousness, and could hear and obey a voice which, winged with Divine authority and power, penetrated the sphere of being in which they were.

Our loved ones, who, like ourselves, are individualisations of Infinite Spirit, though now in a higher degree of self-recognition, are the same, the very persons we have known and loved; we shall be re-united; it is for us patiently to wait, and work, and abide in God.

Many of the Archdeacon's experiences in connection with those who had fallen in the war are too sacred to be given to the public, and the following, though true, is not from his lips. It will have, however, an intense interest for many:—

A gentleman, by profession a banker, came one day to consult the Archdeacon concerning a psychic experience which he, as a stranger to such manifestations, was at a loss to understand. He had lost his only son in a recent engagement, and the sense of desolation was crushing his life. One day in his private room at the bank he threw himself in absolute despair on the floor and called in blind impotence to God to lift the load from his soul. At that moment he heard a voice close at hand saying, "Father, what is the matter?" He recognised the inflections of his son's voice. In agony he cried out again, "Oh, God, if this is really he, don't let me be deceived, let me know." Again the voice: "Father, what are you doing? I am here and quite all right!" "How shall I know?" cried the stricken man. "Major — fell with me at —," replied the lad; "that will be proof for you." Not recognising the name, the gentleman went with all speed to the War Office, and there ascertained that the officer in question fell in the same engagement on the same day as his son.

The Archdeacon made haste to assure the gentleman that such evidence was trustworthy, and might be taken as proof

that his son was as truly living and at hand as before, and unable, indeed, to realise that to his father he *could* seem other than he had ever been.

And now this bright spirit who had been for many years a light to lighten others along the spiritual way has himself passed to that other world where for so long he had been at home. Those who love him best think of him, in his own phrase, as "a soiled homing pigeon flying automatically to its dove-cot," and in the midst of tears they rejoice that he is "at the haven where he would be."

ETHICS AND SPIRITUAL HEALING.

The popularity of Spiritual Healing amongst some leading supporters of the Church of England is well known, but to hear the founder of the Ethical Church, Dr. Stanton Coit, deal with the subject, on a recent Sunday morning at the Ethical Church, Queen's-road, W., was a noteworthy experience.

Dr. Coit's parents were American Spiritualists, and on other occasions he has stated, that though after the age of seventeen he never touched Spiritualism, despising heartily everything connected with it, he had previously sat for "development," and during these sittings, which extended over a considerable time, had often experienced spiritual illumination, the remembrance of which had never left him. That was at least something to the credit of the Spiritualism he afterwards despised.

On the Sunday in question he referred again to his early days. The ruling influence of the home circle, his mother, "the best and wisest woman I have ever known," lived, he said, to the age of eighty-two, although until she was thirty-seven she had been half an invalid, often confined to her bed for weeks at a time. At that age she became convinced that Nature had resources of her own for healing, and resolved to trust to these entirely, and from this resolve she never departed. Accordingly she and her husband banished drugs entirely from their home, a fact for which some of their children had been thankful all their lives.

Two years ago, a member of the Ethical Church, a well-known Suffragist, asked the prayers of the other members for her sister lying seriously ill in a nursing home, and one Sunday evening five hundred persons engaged in silent meditation on the invalid's behalf. Next day, on calling at the home, the lady was informed to her great joy that on the previous evening, at a time corresponding with the service, the patient fell into a quiet sleep, which lasted for eight hours: when she awoke, the fever had gone and she was then on the high road to recovery. Both sisters attributed the recovery to the sympathetic meditation of the members of the Ethical Church. Information of this incident was sent to Dr. Coit—then in America—and he was evidently impressed by it, for some weeks ago, shortly after his return, he announced his intention to speak on Spiritual Healing. The morning came, but Dr. Coit had been summoned hastily to Switzerland to the sick bed of the church secretary, who was in the last stages of illness. When he arrived he found that the doctors and nurses had given his friend three days to live, and were dosing him heavily with opiates. Dr. Coit got the latter reduced at once, and he and the patient agreed to try what powers were available without drugs, and daily they sat together, the patient relaxed, and Dr. Coit holding his hand, in an attitude of mind which asked for help to pour from him. To their mutual surprise and that of the attendants, the patient lived for five weeks, comparatively free from pain, and to the end kept his clearness of mind, which the doctors had said was an absolute impossibility.

Dr. Coit pressed for an extension of this wonderful sympathy, this energising love, between individuals far and wide, and begged his members to experiment with this power, and all healers to make known their gifts and use them as widely as possible. In passing, he said that he did not in any way attribute it to discarnate spirits, but to man's own power. That power could not only alleviate disease at its last hours, but could vitalise and renew depleted bodies and prevent disease laying hold of them.

Spiritual science is amongst us with a vengeance when such an address could be heard at the leading Ethical Church in London.

B.

THE MAY MEETINGS.

(Continued from page 179.)

MR. RICHARD BODDINGTON said he believed in a real spiritual world, a living substantial world capable of responding to the consciousness of those who dwelt therein, for he believed it had real inhabitants—human beings whose senses related them sympathetically to their environment. He believed those inhabitants had the power to return to the homes on earth which they had left. The world called them dead, but he affirmed as the result of his own experience that they were alive. He believed that those we called our loved and lost were able not only to commune with us, but to bring to us a blessed companionship whether we were conscious of it or not. They were able to guide and help us. It rested entirely with ourselves as to what quality of help and guidance we received. (Applause.) We could, by our lives and thoughts, attract to ourselves spirit beings of as high an order as we were ourselves capable of attaining, or we could, by spiritual affinity, attract to us those of a lower order who could hold us down just as strongly as the others could lift us up. There was an individual responsibility on each one of us to shape our own lives, for when the individual was right the community would be right. As to the question of organisation, and the complaint that their movement did not progress, he maintained that Spiritualism was progressing so rapidly that it was taking organisation all its time to keep up with it. Yet they found themselves under the ban of the law. To meet this difficulty the National Union had under consideration a scheme whereby every member joining a *bona fide* society should become by the same fact a member of the Spiritualists' National Union, a legally-constituted body. It was further proposed that being divided according to their districts the societies should elect from amongst themselves a central district council, to be known as the District Council of the Spiritualists' National Union, and to form an integral part of it. From these District Councils should be nominated the officers and executive council of the S.N.U. The District Council would levy so much per member from each society, and the National Executive would in turn make a levy on each District Union. They would then have a National Union of organised societies and each individual member would have a vote, and every member belonging to an affiliated society could be *ipso facto* a member of the National Union and have a vote and a voice in it, through delegates who would each represent so many members. They could not have a healthy National Union unless they had healthy units. (Hear, hear.) He believed they had made a great mistake in the past by making persons members of their local bodies too easily and too indiscriminately. He suggested that all societies should have associates and members, associateship being limited to purposes of study, and membership restricted to those who found that they could honestly affirm that Spiritualism was true, and who gave evidence of their desire for its advance and elevation. A member would have a vote and a voice in the councils of the societies, and associates would have all the privileges without the vote. In this way they would run no risk of ignorant cliques of self-seekers over-riding the wiser minds in a society.

Referring to the question of mediumship, Mr. Boddington said that in the past they heard much of "Sludge the Medium," a caricature at which they could afford to laugh, knowing that it was not a true picture. But lately a new type had been presented to the public in some of the popular literature of the day. It was a kind of Becky Sharp, whose stock-in-trade was the remains of her past beauty, glib of tongue, and with a weakness for wealthy friends. They could not so well afford to laugh at this, because it was a fact that some people who had found their way into the movement conformed to this type. They must make a clearance of the Becky Sharps if they wished to succeed. They must not condone these things in the name of brotherhood, but set their faces firmly against this class of medium in the interests of the strength, purity and dignity of their movement. (Applause.)

Here Miss Sheal's second song was introduced—a fine setting of Tennyson's "Crossing the Bar," sung with much feeling and expression.

MR. F. T. BLAKE said he had been trying to gather some idea as to the collective thought of the meeting on the paper he had read. Many points had been raised and much ground covered. It was sometimes well to go over what we heard, and see if there were not some things that we could throw away in order that we might the more firmly hold what was of lasting value. In the realm of Spiritualism this mental stocktaking was needed if we would build on a nobler scale, and he held that such grander building was called for. The big things of life astonished us for the moment and then were forgotten in the details of the morrow. It was in the details we found life's true value. A short time ago a friend had sent him a copy of a Midlands paper containing a memorial notice in verse. He could not remember the exact wording, but it was to the effect that all joy had fled from the home and only sorrow remained now that the son so dearly loved had gone for ever. In that verse lay a human tragedy, and the note it sounded was echoed throughout the length and breadth of the land. Some persons might affirm that the vast majority of mourners were resting to a large extent on the religious teaching they had received, but he knew from personal experience and investigation that whatever the profession of belief there was much grave doubt underlying it. He instanced the case of a lady he knew who recently received official information that her son had been killed in action. She had been a member of a Church all her life, but in the moment of bitter experience the faith she had been taught failed her. He claimed that if the Church had been in possession of the true facts as declared in the phenomena of the higher laws of Nature her doubts would have been removed and her heart set at rest. It was here we found the value of our facts and it was here also we found the call for service. By a knowledge of the true facts of life we were prepared to face its most painful experiences, and that preparation brought with it the fullness, the joy and sweetness of life. The power of the Union as a collective body to impart that joy and sweetness was measured by the power of individual service rendered as a result of our personal experiences. He claimed further that all that was antagonistic to the true development of humanity was due to the fact that we had neglected man as a spiritual being here and now. He hoped that as a result of their collective consideration of the points he had raised in his paper there would be a united effort towards a given ideal.

With the aid of the inspiration and guidance of their unseen helpers, Spiritualism in the future should be no mere spasmodic influence, but become a dynamic force which would lift civilisation on to a higher plane. (Applause.)

"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.

WE direct the attention of inquirers and those in the early stages of psychic investigation to the remarks by Mrs. S. E. De Morgan, quoted in the present issue under "A Generation Ago."

ESSAYS ON PRAYER.—In connection with the University of St. Andrews, the Walker Trustees invite essays on prayer: its meaning, reality and power; its place and value to the individual, the Church and the State, in the everyday affairs of life, in the healing of sickness and disease, in times of distress and of national danger, and in relation to national ideals and to world progress. The prizes offered are: £20, open to matriculated students; £50, open to alumni or anyone holding an appointment in the University; £100, open to competitors in any part of the world. Essays must reach the secretary, Mr. Arthur Bennett, at the University, on or before June 1st, 1917. The awards will be announced in the "Athenaeum" for October, 1917, in the "Times" for the 17th of that month, and in the "British Weekly" for the 20th.

SPIRITUALISM AND THE CHURCH: A VINDICATION.

By E. WAKE-COOK.

Whenever there is a new outpouring of the Holy Spirit, ecclesiastics hasten to dam it lest it should flood their premises. Whenever they see a burning bush they hasten to extinguish it; and when they hear a still small voice they plug their ears; and they walk with bandaged eyes lest they should gain the open vision! Such are the results of vested interests in error: the subjection of Religion to the interests of ecclesiastical organisations.

These tendencies are conspicuous in a pamphlet entitled: "Spiritualism: A Historical and Critical Sketch," by E. M. McClure, Hon. Canon of Bristol; with a benedictory preface by the Archdeacon of Bristol; and published by the Society for Promoting Christian "Knowledge." The careless publication of this booklet gravely discredits their other publications, as if they are of like character, then the object of the Society seems to be the promotion of prejudice rather than of knowledge, and this little work is a serious libel on a great movement, and a sully of a new outpouring of the Holy Spirit, God's greatest Pentecostal boon to man.

But the issue of this pamphlet is a sign of the stirring of the dry bones of orthodoxy, and of a renaissance of interest in Spiritualism. It is vitiated by the prevalent curse of the time, the Party virus which blindly discredits opponents, or supposed opponents who may be, as in our case, the greatest friends of Religion, which the Rev. Canon thinks he is fighting for.

The character of Canon McClure's treatment of this vast subject can only be brought home to him by parallel cases that will appeal to him. What would he think of a man who declared the Bible to be atheistical and quoted the words, "There is no God," omitting the context, "The fool has said in his heart"; or who maintained that it denied man's immortality, and quoted the many passages to that effect to be found in the Old Testament? What would he say to a controversialist who sought to discredit Christianity by casting doubts on the virginity of the Virgin Mother; or on the worth of the disciples because one was a villain; and who sneered at the appearance of angels to announce the Resurrection as "vulgar Spiritualism"? Or what would he say of a man who tried to discredit medicine by exposing the quacks by which it is infested; and even quoted great physicians as declaring that doctors have killed more people than all the wars, and that medicine was "founded on conjecture, and improved by murder"? These cases are the exact counterparts of the Rev. gentleman's controversial tactics. He is like a man exploring gold or diamond fields and looking only for the broken bottles, old tins, and other rubbish. Or he is like the Pharisees of old, eager only to crucify the new Light-bringer.

The Canon goes through the whole vast subject with a hop, skip, and a jump, finally turning a somersault by accepting under another name—the "Communion of Saints"—the very doctrine he has been so blindly fighting. Glancing at the "necromancy" of ancient times, and in the Old Testament, he clearly sees that these old "consulters of the dead" were just mediums like those of our own time, and as he utterly discredits all modern mediums, he sweeps away at one stroke the whole Spiritualism of the Bible, thus reducing it to chaos. He also thinks that Christ was mistaken in supposing men were possessed by evil spirits, and says it was only hysteria. In all this he seems to argue from the materialist's standpoint. I say "seems" as his position is so uncertain, and his statements so contradictory that nothing is certain except his animus against Modern Spiritualism. He skims through our history as might the arch-doubter, with sneer on lip, and tar brush in hand to besmirch all he touches. Inverting the charity which thinketh no evil, he imputes evil to Spiritualists, rakes up so-called exposures of mediums, and disposes of all the pronouncements in our favour from great scientists who know, by the hostile pronouncements of other scientists who don't know. Then he naively wonders why Spiritualism dares

to raise its head after having been so effectually "exposed" thirty years ago! As I have said before, Spiritualism is a stupendous subject, and a man will see in it just what he is big enough to see. The Canon is big enough to see allegations of fraud, but he is not big enough to see the goodness, the grandeur, or the vital significance of this, God's latest and greatest boon to man—a boon which meets the most urgent needs of a tear-drenched world as nothing else can, which brings the benediction of sweetest consolation for the bereaved, and has banished once for all those mediæval nightmares which imputed infinitely worse than Kaiser-like frightfulness to Our Father, a God of Love—a boon which has given a scientific foundation to religion, demonstrated the reality of an after-life, and opened before us a grander view of the whole range of existence than had ever hitherto been revealed to man.

Spiritualism is infested by impostors as medicine is by quacks, and we never tire of repeating St. Paul's injunction to "try the spirits." Frauds have been committed, but many of the charges of fraud were themselves fraudulent; and I would ask Canon McClure whether any one of the actual frauds was calculated to do a thousandth part of the harm which is done by his grave misrepresentation of this latest Pentecostal outpouring of the Holy Spirit, which Spiritualism demonstrably is?

His references to Andrew Jackson Davis are characteristic of his treatment. He says, in addition to several false statements, that Davis was the offspring of a "drunken father and a neurotic mother"; omitting to say that the elder Davis had the strength of character to throw off the pernicious habit, and that the mother merely had a more finely strung nervous organisation than that of materialistic Canons: which gave her the faculty of second sight. He sneers at Davis for his ignorance of science! Why, that is the essence of the whole wonder. It was the very fact of young Davis's utter ignorance of science and everything else which made his production of one of the greatest and wisest works in the world, by the exercise of his inner or soul faculties, the "miracle" of the age.

Such crude and unfair treatment of Spiritualism by the Canon would demand only the shortest of short paragraphs were he not typical of a whole class of clerical opponents; but, thank God, the more enlightened of the clergy are beginning to recognise it as their best friend; and if Canon McClure continues his attacks, he may, like Paul, be blessed by vision, and become the strenuous advocate of our newer Christianity.

A GENERATION AGO.

(FROM "LIGHT" OF JUNE 12TH, 1886.)

When these séances [*i.e.*, those of the early investigators of Spiritualism in this country] had gone on for some time, scientific friends and acquaintances wished to be admitted to them. This introduced a difficulty. If the medium were shy or sensitive, nothing happened; but if a few sounds or movements were perceived, scrutinising glances were generally directed all round the company, and especially upon the medium, with the effect of weakening or stopping what had already begun very well. I have seen this many times. And I have seen men with large, active brains—men conversant with philosophic reasoning and used to scientific observation—(*e.g.*, Dr. Robert Chambers, Dr. William Gregory, Chief Baron Pollock, Mr. De Morgan, and others)—giving the full power of their mediumship by mere absence of suspicion and real interest in what was going on. As far as I have observed, the larger the brain is, the more power will it have to help or to hinder. And the experimenters of whom I speak soon found, *somehow*, that everything implying real suspicion presented an obstacle to success. This being so, it would have been *unscientific* in the highest degree to admit it, for the truly scientific inquirer will not satisfy himself that an experiment has been fairly tried until every one of the requisite conditions has been scrupulously fulfilled and every chance of error excluded. So in the early circles which I remember, *tests* were discouraged, but proofs innumerable were given to us.

—From an article by MRS. S. E. DE MORGAN.

SIDELIGHTS.

Discussing the supposed "materialism" which marks some accounts of life on the other side a correspondent tells of a dear old lady who, communicating her first impressions of spirit life, expressed surprise at finding it "so secular"!

Regarding the two songs of Mrs. Meredith's given at South Place, the singer, Mr. Eric Godley, informed the audience that with them he had been able to do pioneer work for the cause. He had sung them at At Homes and in soldiers' camps and hospitals, always introducing them with a statement of his own belief in Spiritualism. He had had soldiers come up to him afterwards and tell him that they had had visible evidence of spirit return on the battlefield.

While attending the great concert of the massed bands of the Household Brigades at the Albert Hall, on Saturday the 27th ult., S. R. C., a lady correspondent who had been suffering greatly from a gastric ailment, suddenly realised towards the end of what she calls "that veritable battle of musical sounds in '1812,'" that for the first time in the week she felt perfectly well. Since then she has had no return of the trouble. She writes to ask if any others among our readers have had a similar evidence of the healing power of music beyond the mere soothing of tired or excited nerves; also whether there is any scientific reason for it?

LETTERS TO THE EDITOR.

The Fourth Dimension.

SIR,—A little time ago in "Notes by the Way" you had particulars of a search for a fourth dimension by Mr. T. O. Todd. You ended up by calling attention to the fact that he concludes that the three dimensions of matter are modes of consciousness and that consciousness itself is the fourth dimension. Curiously, this is the same point made by Mr. Rawson in his writings, but he says that consciousness, or what he calls Mind, is God, and is the fourth dimension, and the fourth dimension is Infinity. He further says that this is demonstrable. I cannot myself see how one can prove this, but as far as I have gone, I have found that the method he advocates is the correct one.—Yours, &c.,

VERA FIELD.

The Meaning of Education.

SIR,—I write to say how fully I appreciate your leader on the above, especially your reference to education. I have discovered that it is possible to eradicate by over-education the spark of originality that distinguishes one, and thus to render an individual automatically uninteresting. The finest singer I remember had flute-like notes, as sweet as a bird's. She went in for a course of vocal training, and lost the beauty that had before enchanted her audience. Neither the commercial nor the spiritual successes are (on the whole) the educated folks. Native ability, indomitable will, and perseverance seem to be the ground of success. As education is said to be a "drawing out," and not an imbibing, it is feasible that one may demand too much even of spontaneous intelligence.—Yours, &c.,

E. P. PRENTICE.

Sutton.

ANSWERS TO CORRESPONDENTS.

E. F. P.—See the names mentioned under "A Generation Ago" in this issue.

D. S. PHILLIPS (Barry).—Business is taking him out of England and his experiments have to be abandoned for the present.

NEW PUBLICATIONS RECEIVED.

"The Real Object of Life." By ARTHUR HERBERT Buss. Cloth, 3s. net. Elliot Stock, 7, Paternoster-row, E.C.

"Into the Light." By BRUCE MACLELLAND. Cloth, 1d. R. F. Fenno & Co., 18, East 17th-street, New York City, U.S.A.

"The Purpose of God." By the VEN. BASIL WILBERFORCE, D.D. (with photogravure portrait). With Memoir by the Rev. H. Mayne Young, M.A. 2s. net. Elliot Stock, 7, Paternoster-row, E.C.

"RACHEL COMFORTED."—Another article on this subject will appear in our next issue.

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 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 (Regd.). 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.—58, 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: 5329 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.—93, Regent-street, W.

Mrs. Wesley Adams out of town until further notice. All letters please address: Gordon Arms Hotel, Tomintoul, Scotland.

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.—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 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 Jd. Séances: Sundays (silver collection), Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, 10 to 10; 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 79b, 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.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by appointment. Saturdays by appointment only.—Le Châlet, 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.

Miss Eimern, 17, Elgin Crescent, Bayswater, W. Séances: Wednesdays, 3, 2s.; Sundays, 7.30, 1s. Private sittings by appointment. Ladbroke-grove 'Bus passes the door.

Miss Grierson, Psychic (Concentration). Hours, 2 to 7 p.m.—4, Holles-street, Cavendish Square, W.

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

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See next page.

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.)

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.

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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SOCIETY WORK ON SUNDAY, JUNE 4th, &c.

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

MARYLEBONE SPIRITUALIST ASSOCIATION.—77, New Oxford-street, W.C.—Mr. A. V. Peters gave some very successful clairvoyant descriptions and messages to a crowded audience. Mr. Leigh Hunt presided. On Monday, the 29th ult., Mr. and Mrs. Craze, in the absence of Mrs. Mary Davies, most kindly and efficiently conducted the meeting. The narration of their experiences in Spiritualism deeply interested all present. Next Sunday, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Inspirational address by Mr. G. R. Symons; evening, trance address through Mr. Percy Beard. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith conducted in the morning an impressive service to help onwards our fallen heroes, and in the evening gave an intensely interesting address. Sunday next, Mrs. Fairclough Smith: 11.15 a.m., trance continuation of "Our Spirit Homes"; 7 p.m., inspirational address.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss E. Shead, in the absence of Mr. A. Trinder. Sunday next, Mrs. Orlowski, in small hall.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mrs. Harvey gave addresses morning and evening. Sunday next, Mr. A. Vout Peters. Tuesdays, 3 and 8, circles. Thursdays, public meeting at 8. Sundays, 11.15 and 7.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Address and clairvoyance by Mrs. Cannock. Sunday next, 7 p.m., Mrs. E. Neville. Thursday, 15th, Mr. G. Prior. 18th, Mr. H. Carpenter. 25th, Madam Beaumont.—D. C.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Inspirational address by the president. Sunday next, 11 a.m., service and circle; 7 p.m., Mrs. Julie Scholey. Service on Wednesdays at 8. All gifts of flowers sent to Soldiers' Hospital Ward.

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

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Interesting address by Mr. Prior. Sunday next, 3 p.m., Lyceum; 11.15 a.m. and 7 p.m., Mrs. Harvey, of Southampton, address and clairvoyance. 18th, Mr. and Mrs. W. F. Smith. All circles as usual.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning good circle; evening, Mr. G. Symons gave an address. Sunday next, hall closed owing to B.S.L.U. Conference. Circles: No meeting on Monday; Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mr. Wright, clairvoyance.—N. B.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, questions of general interest were answered by a spirit control; evening, address and clairvoyance by Mrs. Brownjohn. Friday, 9th, at 8, public meeting for inquirers. Sunday, at 11.15, open circle; 7, Mr. H. Wright, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).—Inspirational address by Miss Violet Burton. Sunday next, 6.30, Mr. Ernest Beard. Wednesday, 3 to 5, healing through Mr. T. H. Lonsdale; 7.30, open circle, Mrs. Mary Brownjohn.—R. A. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, interesting paper by Miss Siegenthaler and discussion; evening, eloquent address by Mrs. A. Boddington, and well-recognised clairvoyance. Sunday next, 11 a.m., open circle; 6.30 p.m., short address by Mr. A. Bailey, clairvoyance by Mrs. George.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, address by Mr. Dougall; evening, address and clear descriptions by Mrs. Brookman. Sunday next, meeting at 11.15 a.m.; at 7 p.m., Mrs. A. de Beaupaire, address and descriptions. Monday, Mrs. F. Green. Tuesday, Mrs. Brichard. Thursday, Mrs. Brookman (members only).—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—On Saturday, Sunday and Monday, Mrs. Annie Bentley gave addresses and clairvoyant descriptions and messages. On the 1st inst. Mrs. Webster gave an address and descriptions. Sunday next, no meetings. 15th, 8.15, Mrs. Mary Gordon. 18th, 11.30, Mr. Lionel White; 7, Mrs. Alice Jamrach.—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning and evening, Mrs. Mary Davies, answers to written questions and an address and descriptions. Solo with violin obligato, Miss Beryl Selman and Rev. David Stewart: anthem by choir. 31st ult., Mrs. A. Jamrach gave an address and descriptions. Sunday next, no meetings, owing to the visit of the B.S.L.U., Holborn Hall. Wednesday, Mrs. M. Clempson. 18th, Mrs. Harvey, of Southampton; 3, Lyceum Anniversary.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Mrs. Miles Ord gave an address and clairvoyant descriptions.

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

PAIGTON.—MASONIC HALL, COURTLAND-ROAD.—Mrs. Mary Stair conducted a circle in the afternoon and gave an address in the evening.

SOUTHPORT.—HAWKSHEAD HALL.—Mrs. S. Hope gave clairvoyant descriptions, and Mr. Beardsworth (the president) spoke on a communique he had received from the Peace Society.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Evening, address by Mr. Parry; clairvoyance by Mr. Watkins. Other usual meetings.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Kenshole; address by Mr. Johns, clairvoyance by Mr. Dennis, solo by Mrs. Pearce.—E. E.

(Continued on page iii.)

THE PROPHECIES OF JOANNA SOUTHCOTT.

On Sunday afternoon, the 4th inst., at Steinway Hall, Mrs. G. H. Fox, of Falmouth (author of "Rays of the Dawn" and other works), delivered an interesting address on Joanna Southcott, dealing especially with the famous box of prophecies sealed up by the prophetess in 1804.

In commencing her address Mrs. Fox referred to the appearance of foolishness which the subject might wear for some, but reminded her hearers that sometimes the weak and foolish things of this world were chosen to confound the wise. She then entered on a consideration of the published prophecies of Joanna Southcott of national interest, many of which had been singularly fulfilled. During the lifetime of this strange woman she had predicted many things in the lives of those about her, and the verification of these forecasts had awakened interest in her mission. There was, indeed, much evidence of the reality of her inspiration. Her writings connected in a curious way with Biblical prophecies, and if we took the Bible literally (as did Joanna and the spiritual agency by which she was inspired), her writings fitted into the framework of Scriptural revelation in a striking way. They presented some curious parallels with Ezekiel, and would well repay study, although some might be repelled by the old-fashioned diction of her time. There were treasures to be unearthed amid much that was of little value or importance. Joanna correctly foretold many of the events of the present war, to which her prophecies appeared to have a definite reference. As regards the sealed box which was to be opened on the demand of twenty-four of the bishops at a time of great national peril (which had clearly arrived), Mrs. Fox announced that the Primate had indicated his willingness that the box should be opened, although he did not attach much importance to it, and some of the bishops had also concurred. They still, however, needed a mandate from the full number, and it was necessary to stir up interest in the matter. Mrs. Fox stated that she herself had received communications in automatic writing, and it was by this means that, in a very curious way, her attention had been called to the subject of Joanna Southcott, of whom previously she had known little. She had since devoted a great deal of attention to the life and work of the prophetess and had become convinced of the reality of her powers and her mission. The object of the meeting was to create the necessary amount of public interest to procure the opening of the box, the contents of which might be of great importance to the national welfare. It might also be of value to the student of Psychical Research.

SPIRITUALISTS' NATIONAL UNION.

Mr. Hanson G. Hey, 30, Glen-terrace, Clover Hill, Halifax, Secretary of the Spiritualists' National Union, Ltd., sends us the following list of the nominations for officers and councillors to be elected at the forthcoming annual general meeting to be held at Glasgow, on the afternoon of July 1st: For president, Mr. E. W. Oaten, Worrall (near Sheffield); for vice-president, Mr. J. J. Morse, Manchester; for secretary, Mr. Hanson G. Hey, Halifax; for treasurer, Mr. T. H. Wright, Sowerby Bridge.

For the Council: Mr. J. Atkinson, Hull; Mr. H. T. Batten, Bolton; Mrs. A. E. Bentley, Manchester; Mr. G. F. Berry, Nottingham; Mr. Samuel Clay, Shildon; Mrs. Ellen Green, Manchester; Mr. W. Gush, Huddersfield; Mr. J. Henley, Manchester; Mrs. Mary Hunt, Barnsley; Mr. F. Hepworth, Bury; Mr. J. Knight, Bolton; Mr. E. A. Keeling, Liverpool; Mr. James Lawrence, Newcastle-on-Tyne; Mr. J. J. Morse, Manchester; Mr. G. E. Owen, Pontypridd; Mr. John Owen, Barrow-in-Furness; Mr. James P. Skelton, Belfast; Mr. W. Dowell Todd, Sunderland; Mr. W. H. Tozer, West Bromwich; Mr. C. J. Williams, London.

We understand that Dr. Felkin, well-known amongst students of occultism, is about to proceed to New Zealand to take up an important appointment.

LETHEREN.—E. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Annie Brittain gave an address and clairvoyant descriptions.—W. P. C.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, address by Mr. Pulman, clairvoyance by Nurse Ramsay and Mrs. Preece; evening, address and solo by Mrs. Sparkes, descriptions by Miss B. Fletcher.—P.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Mr. A. G. Newton gave addresses and answered questions. 1st inst., address and clairvoyant descriptions by Mr. Frank T. Blake.—F. T. B.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mrs. Alice de Beaupaire gave two trance addresses, followed by clairvoyance. 30th ult., members' developing class. 31st, Miss Ramsey and Mrs. Gutteridge gave valuable help in a large public circle.—J. McF.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Jamrach. 29th ult., ladies' meeting, address and psychometry by Mrs. Greenwood. 31st, address and clairvoyance by Mr. Wright.—E. M.

TOTTENHAM.—684, HIGH-ROAD.—Annual Conference with the Union of London Spiritualists. Afternoon, Mrs. Mary Gordon opened a discussion upon the best method of conducting services. Evening, addresses by Messrs. G. T. Gwinn and R. Boddington, followed by clairvoyant descriptions by Mrs. Gordon.—D. H.

LIVERPOOL SPIRITUALIST INSTITUTE, No 1.—The annual general meeting was held on the 31st ult. in the Clarion Café, the president, Mrs. Darby, in the chair. The secretary's report indicated that the change in headquarters at an increased rental had been an unqualified success, and an increased membership, with equivalent activity, had been registered. A salient feature was the fact that the Institute's members had figured very prominently as lecturers and essayists during the season. The election of officers resulted as follows: President, Mrs. Darby; vice-president, Miss Garner; treasurer, Mrs. Davies; hon. secretary, Mr. R. A. Owen; assistant-secretary, Miss Marmion; executive committee, Mrs. Mayo, and Messrs. Young, Burnett, Appleton and Thomson. Hearty votes of thanks were accorded to the lecturers and essayists, also to LIGHT and the "Two Worlds" for printing reports of meetings. Following the business, a successful musical evening was held, items being rendered by Mr. and Mrs. Raymond and recitals by Madame Hunter and Mr. Young, to whom our thanks were duly expressed.—R. A. O.

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