

# Light:

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

"LIGHT! MORE LIGHT!"—Gotha.

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

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### NOTES BY THE WAY.

The sentinel elms and giant oaks of the woodland, are they completely unconscious of their surroundings? Is theirs a brooding placidity disturbed only by the whispering breeze, the pattering rain or the lightning stroke? Prof. J. Chunder Bose, in his fascinating investigations of the transmission of nervous impulse in plants, says:—

Plants exhibit many of the activities which we have been accustomed to associate only with animal life. In the one case as in the other, stimulus of any kind will induce a responsive thrill. There are rhythmic tissues in the plant, which, like those in the animal, go on throbbing ceaselessly. These spontaneous pulsations in the one case as in the other are affected by various drugs in an identical manner. And in both instances the tremor of excitation is transmitted with a definite speed along a conducting channel. Plants experience stimulation and depression, and death with them, as with animals, is accompanied by a contractile spasm. Drooping and withering are phenomena that occur long after death has taken place.

The wonderful autograph records secured by Prof. Bose show that the barrier which was supposed to separate the plant from the animal does not exist. They establish the similarity of the responsive action in plant and animal and emphasise the underlying unity of all forms of life. With these significant facts before us dare we suppose that the music of a vesper hymn carried along until arrested by outspread branch and hanging leaf elicits from the shadowy trees a response—vague and indistinct—but akin to that made by the soul itself?

\* \* \* \*

"Body and Spirit," by Dr. J. D. Quackenbos (Harper and Bros., 6s. net), is a book that cannot fail to add substantially to the reputation which the author has already achieved in his own department of psychic science. It contains much practical good sense, the teaching of experience infused and illuminated with the large utterances of philosophy and intuition. In his Introduction to the book Dr. Quackenbos remarks that "the age in which we live is characterised (notwithstanding the appalling worship of the purely material) by a phenomenal quickening of the spiritual consciousness and a corresponding development of spiritual faculty." He observes that we are "confronted with the victories of pure mind over matter and of spirit over flesh." By consequence we are compelled to take into account the supernormal operations of a psychic force resident in all personalities—a force which transcends the accepted laws of physics, which defies the ordinary methods of examination, "discriminates inscrutably among the persons through whom it will exhibit itself in supersensible activities and roquets alike with the scientist and the gudgeon." He states the situation thus precisely and concisely at the outset,

and thereby gives us the key to the book which successfully integrates a large body of facts and experiences in the light of principles which they confirm and by which they are in turn confirmed. Dr. Quackenbos deals, as he tells us, with the "gold of fact," but he remembers that facts are "but the laggards and camp followers of the great forces we cannot see."

\* \* \* \*

As we have indicated in the previous Note, Dr. Quackenbos's latest work is full of instructive ideas and conclusions. Thus, dealing with mesmerism and the subconscious self, he writes:—

There is no such thing as a subconscious criminal. No court would listen to such a plea: police records are barren of such cases. No proof exists that a crime has ever been committed through the instrumentality of suggestion, which is valueless as an agent of temptation in the honest and clean. Criminal acts, if suggested, will not be post-hypnotically committed by persons of balance and principle. A pickpocket may be instigated to ply his craft, or a courtesan to invent new methods of ensnaring her victims, but virtue is unassailable in any subliminal state.

We have only one suggestion here. We think Dr. Quackenbos should have said that no crime has ever been committed through the instrumentality of suggestion *alone*, because suggestion undoubtedly has its part, but only when there is something which it can call into action. On the question of "evil"—which we have so often discussed, finding ourselves sometimes confronted by those who contend that evil is something positive, mysterious and powerful—Dr. Quackenbos tells us that—

All nefarious propensity roots itself in defects of the physical brain. Advanced psychologists reckon with a bad cell as well as a bad soul.

So that there is something to be said for the philosophy which tells us that the soul on passing from earth leaves behind many or most of the conditions which tend to misdirection and vileness of living.

\* \* \* \*

It may strike some readers of Dr. Quackenbos's book as strange that we can write so cordially of the work of one who shows an undisguised hostility to the subject of Spiritualism. But we are ready to take that which commends itself as truth from friend and foe alike. It simply means that Dr. Quackenbos has limited himself to looking for (and finding) evidence of the soul and immortality in the incarnate human being. He quotes Wordsworth's Margaret who complains that it is falsely said "that there was ever intercourse between the living and the dead." He quotes Omar Khayyam, "No one returns to tell us of the road, which to discover we must travel too." We do not complain. By shutting out one portion of the truth Dr. Quackenbos is enabled more strongly to concentrate on the other, and to bring his ideas into a sharper relief. He admits that Sir Oliver Lodge and Professor Hyslop take an opposite view and "base their faith in a future existence on their absolute conviction that they converse with friends who have passed away." But he

tells us that "proof of immortality is not to be sought for in the vapourings of Spiritism." Yet who that has studied the subject intelligently ever claimed that psychic evidences demonstrate "immortality"? They can only prove human survival. Immortality is an infinitely deeper matter. Even limiting his view to the study of the soul incarnate Dr. Quackenbos finds that Psychical Science conclusively proves that spiritual existence is independent of a bodily organism and that "personality can and does survive the shock of death." The doctor is deluded if he thinks he can stop there. He writes as a Christian, and a study of the New Testament and its evidences of spirit communion is strongly to be commended to him.

### THE SHADOW AND THE REALITY.

#### A PSYCHIC EXPERIENCE.

Miss Lind-af-Hageby recently gave us an account of a psychic happening in the life of a friend of hers. It was so evidential and valuable as an instance of the good that may be wrought by spirit interposition that it seemed desirable to place it on record. We have seen the lady principally concerned, and her account is corroborated by those associated with her at the time of her ordeal. This lady, Miss V—, gave the following particulars:—

On Easter Saturday of the present year, after visiting a medium (who gave her nothing of any special importance) she was seized with an unaccountable depression. It grew daily in intensity until May 31st, when she was awakened at night by what appeared to be a black shadow, the blackness of which seemed to grow denser towards the centre. Two eyes were visible in the shadowy mass which otherwise had no human semblance. She was greatly alarmed, and in the morning not only found herself as depressed as ever, but had the additional affliction of feeling that the shadowy something was near her although she could not see it. On a recurrence of the nocturnal visitation she was greatly disturbed and confided her trouble to some of her friends. It was at first assumed to be some form of illness, possibly the result of overwork, but subsequently two of the ladies (one of them being Miss Lind-af-Hageby), having knowledge of Spiritualism, suggested that Miss V—'s malady might be of a psychic character, and a visit to a medium was suggested. The medium was Mrs. Starl, and here we may let Miss V— finish the story in her own words.

The moment I decided to go to a medium the sense of depression left me. Directly I visited the medium she went into trance, and her control, "Starlight," said: "There is a spirit here who wants to speak to you." She then described my brother Philip who was killed at Ypres. She gave the circumstances of his death, mentioning how he was hit by a piece of shell. Then he began to talk to me himself through the medium—very faintly at first. It seemed that it was he who was the black shadow, and it was his desire to speak to me that gave me the strange sense of depression. He gave me many consoling messages, called me by a pet name (the medium did not even know my real one), and talked with me on matters known only to him and me. When I left the medium I felt that everything was different—the whole world was different. The shadow and the depression had gone, and instead I had found peace of mind and lasting consolation, for I am still often conscious of my brother's presence.

Such is the story related by Miss V— and her friends. It is one example out of many of the reality and value of spirit intercourse. But it stands also as testimony to the simple, human and natural character of that which ignorance and morbid and superstitious imaginations may entirely misinterpret. Miss V— might have been led to believe that the black shadow was an "elemental" or some other monstrosity, but fortunately she was in the hands of wise counsellors, and the solution of the difficulty when it came was a simple and beautiful one. "Truth is always simple, but error is compound and generally incomprehensible."

COMPLETE comprehension is necessary for complete sympathy.—ANNIE BESANT,

## THE PROMOTION OF PSYCHIC SCIENCE

### A SCHEME FOR ORGANISED RESEARCH.

By GEO. W. MORRIS.

Much thought and discussion is at present in the air on the imperative need for better organised research. That there is room for such development, no progressive Spiritualist who has read our correspondence columns and listened to the varied and jumbled utterances flowing from our platforms will deny. The two meetings that have just been held in London to formulate a scheme to remedy this long-felt want are at one in their demand for a central bureau in which to carry on research work and so help our movement to a clearer comprehension of its mission. But when one turns to the numerous problems that want solving in every branch of Spiritualistic phenomena one is bewildered as to which should be tackled first, so that the movement can directly obtain the maximum number of benefits with a minimum amount of research work. It is the intention of the writer to suggest a scheme that will not only solve this difficulty but will also help to improve and utilise the machinery of our present organisation, poor as it is. These suggestions are in no way final, and no doubt could be improved upon by persons with a wider experience of psychic matters than himself.

#### THE SUGGESTED SCHEME.

A. The collection of evidence and data from our circles and séances giving a return of the soldiers, sailors, civilians, &c., who, having died or been killed during this war, have made themselves known through the instrumentality of our mediums.

B. The collection and tabulation of prophecies relating to affairs of the movement, both national and international, social and religious. (Note: As far as possible all script submitted should be verbatim to ensure accuracy. Shorthand notes would obviate this difficulty). All matter submitted should give details of the mediumship and will be signed by all the sitters, except in cases where the medium only is present (i.e., automatic writing), when only his or her signature would be needed.

This could be forwarded through the district unions to the central body, with comments on the mediums' qualifications, &c.

The central body could elect a sub-committee to form the bureau. This sub-committee, like the Psychical Research Society, would consist of individuals with recognised qualifications for research work. Their duty would be to deal with problems which the Psychical Research Society, owing to its peculiar constitution, could not attempt. These are as follows:—

1. Sift and tabulate the evidence obtained.
2. Keep a register and record of the mediums involved, with particulars of the type and their qualifications.
3. Give advice to societies and members as to the best methods of obtaining and recording such evidence.
4. Publish weekly, fortnightly, or monthly reports of all results obtained from A and B. That coming under the first category (A) would be published in a column similar to the "Lost Relative" column in the Sunday newspapers, with a suitable footnote asking Spiritualists in the localities to which the evidence applies to bring it before the notice of the sorrowing relatives and friends concerned. That falling into division B would be published as in A, but in a different column.
5. A half-yearly or annual report could be published, giving the results of their researches.

#### THE BENEFITS TO BE OBTAINED FROM THIS SCHEME.

Section A. Fallen Soldiers, &c.—The exceptional circumstances, and the manner in which such tests had been conveyed to the relatives and friends, would bring a greater number of anxious and eager inquirers flocking to our meetings than we now muster. We should not only reach persons who have never heard of Spiritualism before, but would strengthen the convictions of those who at times feel inclined to doubt, besides abolishing that element of sceptical bias which finds expression in such terms as "mind-reading," "telepathy" and "fraud." Clearer scientific evidence of "survival" would be established, inasmuch as it would disclose an overwhelming number of cases in which "unconscious mediumistic fraud" would be absent.

**Section B. Prophecy.**—This portion of the scheme deals with a phase that has been sadly neglected by our movement. There appear to be no works adequately dealing with the functions of prophecy, although numerous accounts of prophecies have been compiled and published. This could be remedied by the committee, who, with the material at hand, would be able to throw some light on the obscure laws which govern this class of phenomena, and incidentally probe the fundamental problems of freewill and determinism which puzzle all deep thinkers. There are also a great number of spirit communications bearing upon problems of the day, as well as upon religion: these being sporadic in character and useless in their present form, could be collected together, analysed, and compared. I suggest that more veridical and consecutive messages will be culled by this process than is now obtained by our present lax methods. The familiar "Jig-saw" puzzle is a good analogy: each piece, corresponding to a prophetic communication, by itself would be incomplete, but when placed in unison with the component parts would present an intelligible whole. Further, these messages being a direct revelation from the spirit world would be of such a character that our movement would be a mighty power for good in the world. Truly we should indeed be "led by the spirit," and have a definite message to give the world, guiding it through the vast mysteries of existence, shedding the rays of truth as we march through life into the Great Beyond. The "ministry of angels" would become a realised fact. The vision obtained would place in our hands the key to the trend of events, enabling us to shape our policy accordingly; helping us to a sympathetic comprehension of the wishes and aspirations of Democracy, thus avoiding the mistakes of religious bodies who, having got out of touch with the people, are at present wandering in the wilderness. Finally, we should benefit our organisations as follows: Rejuvenate and accelerate society membership; beneficially increase the circulation of our literature; improve the *status quo* of our mediums and ensure better protection from the persecution which they at present suffer both from inside and outside the movement; stimulate them to improve and develop their gifts with a definite end in view; provide new revelations for that type of person who has sufficiently proved for himself the truth of spirit return; and, lastly, the new truths gleaned would give us such a deep insight into the nature of things that the very clarity of our thinking would enable us to steer our bark through the chaotic seas of wrong thought that beset the world at this present moment. No longer should we have "blind leaders of the blind," for we shall then see through "the glass" clearly, not dimly. "Where there is no vision the people perish," and where there is no understanding of the vision the people perish likewise.

**THE GLASGOW MEETINGS.**—A special report of the National Union meetings at Glasgow on the 1st and 2nd inst. will appear in our next issue.

**A PRESENTIMENT FULFILLED.**—Although official intimation of his death was received and a letter of sympathy came from the King and his commanding officer, the mother of Trooper Potter, of Dudley, had a presentiment that he was alive. She would not give her consent to a memorial service, and now a letter has been received from Potter himself, stating that he was captured by the Turks and is a prisoner. He is being capitally treated.

**"SPIRIT INTERCOURSE: ITS THEORY AND PRACTICE,"** by J. Hewat McKenzie (Simpkin, Marshall, 2s. 6d. net), is a book which will undoubtedly stir up controversy, if only by reason of its revolutionary character, for in it the author sets out to demolish all theoretical and speculative ideas concerning the conditions of the future life, and to substitute for them a conception as definite and concrete as our ideas of physical geography. The introduction of maps and diagrams into a study of eschatology is not quite new—Andrew Jackson Davis went some little way in this direction. But Mr. McKenzie has gone a great deal further, and his book introduces much of what lawyers know as "contentious matter." The book is well illustrated and clearly and vigorously written. We hope ere long to publish a further and fuller notice by a contributor noted for his critical acumen and his antipathy to purely idealistic views. Whether he will be quite satisfied with Mr. McKenzie's uncompromising realism remains to be seen.

## THE GATE OF LIFE.

BY CHARLES E. BENHAM.

Rather more than a year ago there passed away William Willett, the author and originator of the Daylight Saving Scheme. The latter years of his earth life were devoted to his ideal with an energy and intensity of purpose that seemed indefatigable, but in spite of all his efforts his appeal fell on deaf ears as far as our legislators were concerned, for though numerous public bodies passed resolutions in favour of his proposal, a Royal Commission reported unfavourably upon it, and the scientific world looked askance at it, as the orthodox votaries of science still do.

Mr. Willett passed away, and the very next year something like a miracle happened. Suddenly the scheme sprang into favour with the principal European nations. Our bitter enemy, Germany, adopted it without a moment's hesitation. Great Britain, in spite of its Royal Commission's anathemas, quickly followed suit. France reconsidered its repudiation of the scheme and also adopted it. Italy and other countries came under the spell, and there can be little doubt that the principle is bound to become practically universal in the countries to which it applies.

With the merits of the scheme we are not concerned. The point I would emphasise is the mysterious influence which, after its originator had passed over to the spirit world, suddenly swayed opinion in its favour and accomplished at a sweep what Willett, when on earth, so vainly laboured to achieve. If, as we believe, it is from the influence of the minds in the cause-world of spirit that ideas are spread and established on the earth-plane, have we not at least a plausible explanation of this remarkable incident in the theory that the inventor of daylight saving found himself in the spiritual world more potent to affect the minds of men here by influx than he was by his literature and lectures while in the flesh? Then, he strove to influence from without; afterwards, from within and with much more telling results.

May we pursue the possibilities of this suggestion by considering the more recent happening that has plunged the whole nation into such great sorrow—the tragic death of Lord Kitchener, by what seemed such a cruel fate? The air is full of lament for the "irreparable loss" that the nation has sustained, and there is no need to minimise the depth of that loss. But of its "irreparable" character we are, perhaps, not competent judges. We need not imagine that Lord Kitchener is less imbued now with whole-hearted patriotism than he has been throughout his whole career. His love for his country and his hatred against the aggressions of a ruthless foe are not likely to be obliterated by the incident of passing through the veil. On the other hand, his outlook may well be enlarged and his powers vastly extended. Time will, perhaps, show us what he is capable of effecting towards accomplishing the great purposes of his soul now that he is unhampered by earth limitations. His message to us at this moment would probably be one of acknowledgment that his work on earth was finished when the summons came, but that from beyond he is still working with new and greater scope and power towards the same end, and perhaps with clearer vision of the ways and means that will soonest tend to the emancipation of Europe from the horrors of war.

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(We heard much of this Miss Clarissa Mitchell from Sunny later. Apparently she and Uncle Eddie felt tenderly towards each other.)

MOTHER: "Did he laugh?"

SUNNY: "Oh, yes! he said, as I caught hold of his stirrup, 'Hullo, Sunny! got another feather in your cap?' You see, mother, I am always asking them all such a lot of questions. They tell me each one is another feather in my cap. Uncle Eddie says 'bonnet.' Bonnet, indeed! as if I were a girl."

MOTHER: "Perhaps he means a bee in your bonnet? Is it possible that people are as incredulous with you, as with us, over all this?"

SUNNY: "Some of them are. But, then, you see, they don't know."

The conversation stopped, and I now opened the letter again and read out to Nellie the copy of the entry in the Register. It was of the death, in 1892, at the age of twenty-seven, of William Seton Oakshott Fraser, and everything Sunny had told us was verified. I was sorry he had not been able to tell us all Mr. Fraser's three names. "*Something about shooting apples*," of course, alluded to Oakshott. But it was all wonderful enough to overjoy me and Nellie, who had never known or heard of this personality before. Mr. Fraser, after that, became to us a very real person, and is one of Sunny's greatest adult friends there. He is often alluded to in the conversations. He told Sunny (when I offered to find the lady to whom he had been engaged to be married) to please ask me not to do so because "she had forgotten him." I therefore took no steps to acquaint Mr. Fraser's family of these incidents. The chances were that they would, not knowing me, put it down to fraud, and I did not care to risk it. I hope my doing so now will not vex them. I am hoping, if they ever hear of it, that it may only comfort them. Mr. Fraser's private family affairs (on this side) are not again alluded to by himself or Sunny, but his part in the life "there" is often introduced. (I may add that neither "Fraser" nor "Seton" are the real names, though they begin with the same initials.)

(To be continued.)

### A GENERATION AGO.

(FROM "LIGHT" OF JULY 10TH, 1886.)

Many friends will learn with sincere regret of the death of Dr. Keningale Cook, one time a very ardent Spiritualist, and as the writer of these lines knows, a firm believer to the last. Dr. Cook died, after a long and very painful illness, on the 24th of last month, at his little property, Arnewood Rise, on the borders of the New Forest. . . . He had but just passed his fortieth year, and his last work was to see through the press his two volumes entitled "The Fathers of Jesus," containing the series of essays on ancient religious and philosophical systems, and their bearing on Christianity, on which he had been engaged for ten years or more. . . . He married Mabel, only child of the late Mortimer Collins, and the fine and delicate mediumship of his wife was of the utmost service to him in the early days of his study of Spiritualism, and subsequently when he was at work upon the essays just mentioned. . . . About ten years ago he became proprietor and editor of the old "Dublin University Magazine," changed its title to the "University Magazine," and opened its pages freely to contributions on all occult subjects. Many of the essays to be found in "The Fathers of Jesus" were first published here; Ruskin, Professor Huxley, and Mr. William Rossetti, Professor Blackie, Mr. F. R. Conder, Mr. Richard Garnett and Mr. Julian Hawthorne lent occasional assistance; and Miss Mabel Collins, besides one or two clever novels, wrote some very original short stories wherein Spiritualism, or facts based on it, were prominent motives.

AWAY from the beaten tracks there are still by-paths where the hyacinths grow in the springtime, and it is the same in the walks of the mind—A. E. WAITE.

## AN EPISODE IN THE LIFE OF ANDREW JACKSON DAVIS.

In "The Quest for Dean Bridgman Conner," the book which forms the subject of the leader in the present issue, the author, Mr. Anthony J. Philpott, tells the following curious and hitherto unpublished story of Andrew Jackson Davis. But as that great seer had no belief in reincarnation we are confident that his reported assent to the remark of Professor Lutoslowsky, "You are Swedenborg," is due to some misapprehension. Either Mr. Philpott, although he is an able journalist, has misreported that part of the conversation, or Dr. Davis misunderstood the remark of the Professor:—

I had a curious personal experience with Dr. Andrew Jackson Davis three years before he died, which, though irrelevant in a sense, is yet of interest to psychical research as an example of what might be termed "prevision."

Professor Lutoslowsky, of the University of Cracow, was at that time delivering a course of lectures on "Poland" at the Lowell Institute, and he was the guest of Professor William James in Cambridge. In point of fact, Professor Lutoslowsky was one of the most distinguished psychologists of Europe, but was a good deal of a mystic. He was a Pole and a Roman Catholic, and one of the predictions he made in his course of lectures at the time was that inside of ten years there would be a great war among the nations of Europe out of which Poland would emerge once more as an independent nation.

At either the first or second of the lectures I met Professor James, and he invited me to his home to meet Professor Lutoslowsky with the object of writing a newspaper interview to help stimulate a larger public interest in the lectures. Incidentally he told me what a remarkable man Professor Lutoslowsky was as a scholar and a linguist. I called at Professor James's house the next day, and in the course of our talk the three of us somehow drifted into a discussion of psychical research, and I asked Professor Lutoslowsky if he had ever heard of Dr. Andrew Jackson Davis. He didn't catch the name at first and he asked me to repeat it. Then he thought for a moment and said:—

"Yes, I have read his books. He was the first man to give literary expression to modern Spiritualism. He was a wonderful man, but he died a good many years ago."

When I assured him that Dr. Davis was alive at the time, both he and Professor James were astonished, for the latter had also read some of the works of Dr. Andrew Jackson Davis, and thought him dead. Then Professor Lutoslowsky said: "I must see him; I would rather meet him than any man in America."

So I made an appointment with Dr. Davis, and two days later I took Professor Lutoslowsky to the little office in the rear of the drug store on Warren-avenue, and introduced him to the man he would rather meet "than any man in America."

They looked at each other for a moment as they clasped hands and then Professor Lutoslowsky said: "Why, you are Swedenborg!"

"Yes, I am," said Dr. Davis in a most off-hand way, as he turned to place a bottle on one of the shelves. Professor Lutoslowsky was speechless for some moments, and I stood there looking at them both, to see if they were joking. But no, they were both very serious and silent. Then Professor Lutoslowsky said:—

"How long are you going to remain with us?"

"Let me see," said Dr. Davis, as he looked thoughtfully about the little room. "I have chores enough to do that will take me about three years. About three more years and then I'll be ready to go." And he went on arranging his bottles again very calmly.

"Chores? chores?" said Professor Lutoslowsky with a puzzled look on his face, "what do you mean by chores?" It was evidently a new word to him.

Dr. Davis explained that he meant work—work that would take him about three years to finish.

"Oh, now I understand," said Professor Lutoslowsky. "Then you are going to leave us in three years?"

The venerable Dr. Davis—he was then about eighty years of age—nodded his head.

The whole thing made a rather curious impression on me at the moment, and I wondered if Professor Lutoslowsky really believed that Dr. Davis was a reincarnation of Swedenborg, and whether Dr. Davis believed it himself. But they were both very serious and I said nothing. They talked on a variety of subjects for about ten minutes, and finally during a pause I said I wanted to ask them both a question. They both nodded their heads and I said:—

“You are both men who have thought a good deal about life, you have been brought up and developed in widely different ways and almost on opposite ends of the world—I want to know what you both think of the question of immortality.”

“It is the surest thing you know,” said Professor Lutoslowsky promptly, and Dr. Davis said: “I wish I was as sure of everything in this world as I am of life in the hereafter.”

One was a Roman Catholic, one a Spiritualist—both agreed.

Now comes the “prevision.” Dr. Davis died three years later, though not on the exact day.

### THE BIBLE AND WITCHCRAFT.

With regard to the opinion attributed to Bishop Hutchinson, to which we alluded in last week's Notes by the Way, that certain passages in the Old Testament relating to witchcraft were inserted into the Authorised Version at the instance of James I., Mr. “Angus McArthur” writes us as follows:—

The degraded and pedantic poltroon who murdered Raleigh would have been quite capable of foisting verses into the text of the Scriptures. But he does not seem to have done so, for the verses are in the carefully revised Hebrew text of Kittel, 1909. It is, however, quite another question whether the word *mekashsheph* is properly rendered by “witch.” The meaning of this word is extremely obscure, not to say impossible of determination. The late W. Robertson Smith, a scholar of the highest eminence, connected it with an Arabic verb *Kasafa*, “to cut.” Its primary significance in Hebrew is “cutting oneself,” as a sign of repentance for wickedness. Smith says that even to-day it is a common Arabian custom for a person guilty of wrong to cut himself in the presence of the injured party as a sign of repentance. (Compare I. Kings xviii. 28, where the priests of Baal “cut themselves with knives and lancets, till the blood gushed out upon them”: this is not the same word in Hebrew, though there is a plain allusion to the custom.) Other authorities (e.g., Professor T. W. Davies in the “Encyclopædia Biblica”) connect *mekashsheph* with another significance of the same Arabic word, “to obscure” (as of the sun in eclipse) and thence “to be gloomy,” and finally “to be a humble suppliant,” addressing the Deity in a low mumbling tone. There is nothing sinister in this sense. Indeed, we may possibly discern in it some allusion to a person under control, through whom a supernormal intelligence is speaking. At any rate, the rendering “witch” is quite gratuitous, taking that term in its ordinary sense of a woman who has sold herself to the devil.

If we turn to the Septuagint, believers in literal obedience to the words of Scripture will find themselves up against a “large order.” For in the first passage under discussion (Exodus xxii. 18, “Thou shalt not suffer a witch to live”), the rendering of the Septuagint is that *φάρμακός* (*pharmakous*) are not to survive—Thou shalt not suffer *φάρμακός* to live. The word *φάρμακός* is the plural of *φάρμακός*, a vendor of drugs and poisons—in other words, a pharmaceut-ical chemist. If these harmless and necessary persons are not to live, whence are we to get our prescriptions, our pills, and our ointments? To such absurdities are we conducted by fastening to mediæval superstitions and prejudices in an age when we ought to know better.

CONTRADICTIONS.—Amongst the several causes of contradictions in spirit communications, A. J. Davis refers to the, *contradiction* in the mental condition of a medium—viz., a simultaneous passivity to both spheres of existence, which causes the medium to receive thoughts and influences from both worlds at the same moment, and for the removal of these sources of error he recommends that indispensable substratum of spirit culture and interior experience which is essential to the formation of a correct discriminating judgment as to the precise source from which the medium's impressions emanate,

### THE RAIN OF HEAVEN.

#### A PARABLE.

He sat there, heart and brain throbbing with a sense of profound satisfaction. His spells had been successful: the Great God Pan had bowed to his command. As he sat he knew that he had power over the rain that falls; knew that it would fall here, not fall there, as he himself commanded. The reign of chance was over; he himself was law-giver.

And as he sat he gloated over his own greatness, he gloated over the glorious future he was to initiate for humanity. From henceforth the rain should fall as all mankind wanted it, so that, with its mate, sunshine, it should bring full contentment and prosperity to every existing man, woman and child, rich or poor, clever or stupid, beautiful or ugly.

In his pride he published to the whole world his mighty power, and the world, ever mad for a new thing, believed in his power, and all its eyes were fixed on him in confident hope. The tyranny of chance was overthrown: now the intellect of man ruled, full contentment and prosperity would bless all.

#### II.

The Great God Pan sat before him, an inscrutable smile on the god's face.

“I await your command,” said the Great God Pan.

Then he looked up at the god, and, as he looked up, his expression was of a man sunk in misery, lost to all hope.

“Listen,” said he.

And, as he spoke, from all sides came a roar of entreating voices—voices of his neighbours known to him, voices of men and women unknown, coming through far distant space, from far distant human beings. The farmer who had cut his grass prayed for fine weather, his neighbour, whose grass still stood, prayed for rain: here they cried for a deluge, there for long, rainless days: men from the cities, the towns, the villages, the mountains and valleys, the deserts and oases all cried in entreaty to him who held in his hand rain and sunshine. But there was mad confusion, mad contradiction in the threatening demands. Impotent to exercise his mighty power, his expression, as he looked up at the Great God Pan, was of a man sunk in misery, lost to all hope.

“Great God Pan!” he cried, “take away my power! While it is mine there is no hope, no love, no human labour for me: I am an outcast from all humanity. Intellect cannot rule chance. Take away my power!”

But, still with the inscrutable smile on his face, the Great God Pan made answer:—

“Chance is the unknown, ruling both you and me. I can grant power under your spell. Once granted I have no power to revoke power.”

Then the man bowed his head in sorrow and shame and went out. He went out in terror of all human-kind, and, remote in the desert, he knelt down and prayed. But not to the Great God Pan.

GERALD TULLY.

### THE SOUL: ITS NATURE AND POWERS.

Miss E. Stephenson, of St. Clements, Oxford, writes:—

I am delighted to read the article on “The Soul: Its Nature and Powers” in *LIGHT* (p. 213). This is real spiritual teaching, and it is a kind of teaching which is more and more needed every day to help people to pierce the cloud of materialism which envelops the human race.

To me it is an unfailing source of strength to reflect that our troubles and pains are food needed by the soul to wean her from materialism and separateness back to the Christ within and unity, and to know that when we endure evils which are apparently undeserved we are but repaying to the universe that which we have taken from it in former lives when the soul grew by grasping instead of by giving.

Many more of such articles are needed by the public: such work shows that the bedrock has been reached from which well up the springs of spiritual life.

ONE noble impulse is worth a thousand forethoughts,—  
ELIZABETH GIBSON.

## IN VISIONS OF THE NIGHT.

Though to the outsider quite non-evidential, the diary of dream experiences which appeared in a recent number of "The Progressive Thinker" from the pen of a lady contributor, Bessie M. Gorslene, is fascinating reading by reason of the naturalness and vividness of the narrative. Moreover, these dreams present a difference from the ordinary visions of the night in that they did not come unsought. The record of how they came must not be overlooked, for, even though the writer's recipe should not bring to other sufferers from bereavement a like experience, they may yet find it worth following. The lady begins by recalling the death in March, 1907, of a dearly loved sister and the intense mental suffering that followed.

Two weeks passed, but to me it was a lifetime. Suddenly it occurred to me that my sister knew of my grief, if those beyond the veil were cognisant beings, who loved their friends and were aware of their needs. Mental laws as well as physical laws do not change. Both sacred and secular history contain numerous instances of spirit visitation. . . Angels visited Abraham's tent and communed with him. Why could not my sister return to me and I be aware of her presence ? . .

I began to put into practice the mental science that I understood. The psychic knowledge that I possessed—which was slight—I called into use. I thought I would prove for myself if religion and science were not one. To make communication possible it was first necessary to possess a mental picture of cheer and hope. To conquer my grief by heroic effort, and to picture her as she must be if she retained her own individuality was the first requisite for soul intercourse. One intense thought possessed me, and this made it easier to get results.

The first night that I fell asleep holding the mental mirage of her as I should like to see her, proved that the communication had been established and that we were able to receive each other's thoughts.

We stood in the midst of a field as green as emerald. The sun was elongated and threw golden beams over us. It seemed strange to me that I should be dressed like my sister. Our dresses were made in Greek fashion, and were apparently of lace. In my vision we painted beautiful pictures, that since remind me of what Kipling says in "L'Envoi,"

Then each for the joy of the working  
And each in a separate star,  
Shall paint the thing as he sees it  
For the God of things as they are.

Afterwards we wove chaplets of fragrant roses and placed them around each other. On awakening and recalling the sense of exquisite happiness which I had experienced, I felt as one who overcomes and is ready to inherit all.

This dream was followed by others equally comforting and satisfying. On the next night the narrator seemed to be back in the old home of the family and was passing through a doorway when she felt an arm round her, and, looking up, saw that it was Stella (her sister). A few months later, prostrated by illness while studying at the Summer School at Ohio University, she dreamt that Stella came to her bedside, bathed her head, gave her medicine and watched over her all night. Next morning, though still weak, she was better. In this dream her sister appeared in a faded dress exactly resembling one she had worn shortly before her transition, but in other dreams her slender form was more attractively appparelled, sometimes in a robe of soft silk in which no sign of seam or fastening was visible, sometimes in a material of very rich texture, which resembled snow glistening in the sunshine. A pure spiritual look had characterised her in earth-life, but in these visions she seemed a goddess. On two occasions when the sleeper had suffered from special depression she saw, standing with Stella by her bedside, her father, who had passed over many years before, when the two sisters were children. During a whole month she took, in her dreams, a regular camping trip with her sister through the most beautiful scenery. She describes it as "idealised reality." Usually dream journeys are attended by accidents and difficulties, but this was marked by nothing but happiness and pleasurable excitement. That in all these experiences she really saw her sister's spirit the narrator has not the slightest doubt, and she trusts that her excursions into "the realm of reality" may afford a glimpse of hope to those who read them,

## SIDELIGHTS.

Our old Californian correspondent and contributor, Mr. A. K. Venning, writes us that he was delighted to read "Rachel Comforted" in *LIGHT* of May 20th, for it was just such communications from a dear friend, which he used to receive some twenty years ago, that made him a Spiritualist.

Our interviewer, in giving Mrs. Mary Gordon's view with regard to the education of mediums (see page 210) did not make her position quite clear. To the statement that "she thought the pendulum was now too much inclined to swing the other way," she desires to add the explanatory words, "to the exclusion of direct spirit co-operation, which would land us back in the old erroneous rut of the years gone by." Also that the nonsense which she has heard well-educated people talk was "nonsense showing their lack of knowledge of mystical things."

A story is going round concerning a man whose name is well known by reason of his unconventional habits and his original ideas on religion, which brought him into conflict with the Church. During his life he occupied a room in an hotel in a South Coast town. Illness compelled him to leave for a time during which he requested that his room should be kept vacant. However, the room was let to another person, who found it impossible to sleep in it by reason of disturbances which could not be accounted for by any ordinary explanation. Moreover, an inmate of the place asserts that he met the former tenant on the stairs about this time. A few hours later a telegram was received to the effect that the gentleman in question had died as the result of an operation. Names and other particulars have been furnished to us, but unfortunately these cannot be published. But we learn that strict investigation has been made and the story confirmed.

In the "Star" of the 29th ult. appears an interview with Mr. McAllan, the president of the Psycho-Therapeutic Society, who gave a representative of the journal some particulars of the cures he had effected by the agency of hypnotism. Amongst these was the cure by suggestion of a small boy addicted to theft. The boy, who had stolen his schoolmaster's watch, had been repeatedly caned for such offences; but after three treatments by suggestion the stealing stopped. "How much better," said Mr. McAllan, "was this treatment than birching or detention in a reformatory. He was a potential criminal whom brutal punishment would not have altered, but he gave way to hypnotic suggestion." Another case was that of a school-boy who could not do his arithmetic lessons. After suggestion for about ten minutes his mental powers developed, and after a few days he was at the head of his class. A youthful musical prodigy, who suffered with such acute nervousness that he was unable to articulate properly, was also cured by Mr. McAllan on hypnotic lines.

The "Occult Review" for July contains an interesting article by Reginald B. Span on "Popular Superstitions," and an account of some remarkable astrological predictions made by the late John Varley, known in the artistic world of his time as "the father of water-colour painting." The editor, in his discursive monthly notes, deals with the perplexing problem of "The Sexes Hereafter," "Bats as Death Omens," and "The Water Diviner at Suvla Bay." He also devotes a paragraph to certain numerical coincidences (described in "Le Gaulois" of May 28th) in connection with the birth dates and duration of the reigns of the Austrian and German Emperors. Unfortunately the computation will apply to anyone, precisely the same results being obtained by putting down the year of birth, year of any important event, the age, and then the length of time from that event to the present time. The result is always 3,832, or just double 1916. Thus let us take at random the years of an imaginary King:—

Rupert I., King of Ruritania, born	...	...	1847
Ascended the throne	...	...	1868
Present age	...	...	69
Length of reign	...	...	48
			3,832

3,832 is therefore the number arrived at by applying this method of numeration to the Kaiser and the Emperor of Austria, and is supposed to have some occult reference to the end of the war. This is, of course, pure nonsense.

THE secret is in the still pool as much as in the running brook. It is in the deep sea, even as in the pearls of the sea; and it is in the heart of man, even as there is love in the heart.—A. E. WAITE.

## 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 (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.—56, Talbot-road, Richmond-road, Bayswater, W. Buses Nos. 7, 31, 46, 28). Nearest Station, Westbourne Park (Met.).

**Donald Brailey.** 11 to 6. 'Phone: Park 3117. Séances: Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"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: 339 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 Home War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—'Phone: Park 6098, 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.

**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.)

**Note Change of Address.—Mrs. S. Fielder** (Trance and Normal). Daily, 11 to 7. 'Phone: Paddington 5175. Séances: Tuesday and Thursday, at 8, 1s. Private interviews from 2a. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford and Cambridge Terraces).

**Wm. Fitch-Ruffle (Psychic), 79, Alderney-** street, Belgravia, S.W. 'Bus 2; Victoria 4d. 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 79a, 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.; Thursdays, 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.—62, Edgware-road (near Marble Arch), W.

**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.

**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.).

**Donald Gregson (Practical Psychologist).** Lec- turer 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 Davidson, 61, Edgware-road, W.** Sittings daily, 2 till 4.30 (Saturdays by appointment only); fee 1s. 6d. Spiritual healing by appointment. First treatment free; course of six, £1 1s.; given at patients' own home if desired. Meeting for discussion of psychic matters, Wednesday evening, 7.30; silver collection.

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### SOCIETY WORK ON SUNDAY, JULY 2nd, &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. Vout Peters gave a number of clairvoyant descriptions and messages, with remarkable success, to a crowded audience. Mr. Leigh Hunt presided. 26th ult., very successful clairvoyant delineations by Mrs. Clara Irwin. Mr. G. Craze presided. For Sunday next, see front page.—D. N.

**LONDON SPIRITUAL MISSION:** 13b, Pembroke Place, Bayswater, W.—Mr. H. E. Hunt spoke in the morning on "The Unknown Guest," and Mrs. Jamrach in the evening on "The Conquest of Fear." For Sunday next, see front page.

**CHURCH OF HIGHER MYSTICISM:** 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith in the morning conducted a service for our fallen heroes, and in the evening delivered a very impressive inspirational address. Sunday next, 11.15 a.m., trance address on "Spiritual Power"; 7 p.m., inspirational address on "Our Travels During Sleep."

**RICHMOND.**—(SMALLER CENTRAL HALL), PARKSHOT.—Mr. W. Millard spoke on "Some Reminiscences and Experiences." Sunday next, Mrs. Brownjohn. Wednesday, 12th, open circle.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, flower service. Sunday next, 3 p.m., Lyceum; 7, Mrs. Webster, address and clairvoyance.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Address by the president on "The Power of Silence." 29th ult., Mr. George Prior. Sunday next, 11 a.m., service and circle; 7 p.m., Mr. H. Leaf.

**FOREST GATE, E.**—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Mr. Geo. Tayler Gwinn. Address by Alderman D. J. Davis on "Prayer." Sunday next, Miss A. V. Earle (meeting in Room 13).—F. S.

**STRATFORD.**—**IDMISTON-ROAD, FOREST LANE.**—Afternoon, Lyceum; evening, uplifting address by Mr. E. W. Beard. Sunday next, at 7, Mrs. Pulham, an evening of clairvoyance. 16th, Mrs. Greenwood. 23rd, Mrs. M. Gordon.—A. G. D.

**BRIGHTON SPIRITUAL MISSION.**—1, UPPER NORTH-STREET (close to Clock Tower).—Excellent addresses were given by Mrs. A. de Beaurepaire, followed by clairvoyant descriptions. Sunday next, at 11 a.m. and 7 p.m., Mr. P. Scholey, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

**BRIGHTON.**—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Mrs. Curry gave addresses and satisfactory clairvoyant descriptions. Sunday next, 11.15 and 7, Mr. Robert King. Tuesday, at 3 and 8, circles. Thursday, at 8 p.m., public meeting.

**WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5, BROADWAY).**—Exceptionally inspired service conducted by Mr. Frank Pearce. Sunday next, 6.30, Mrs. Neville. Wednesday, 3 to 5, healing through Mr. Lonsdale; 7.30, open circle, Mr. F. Jones.—R. A. B.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, open circle; evening, excellent address by Mr. H. E. Hunt on "Life's Judgment Book." Sunday next, 11 a.m., Mrs. C. O. Hadley, address and clairvoyance; 6.30 p.m., Mrs. Mary Gordon, address and clairvoyance.

**BATTERSEA.**—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle; evening, address and clairvoyance by Mrs. Clare O. Hadley. 30th ult., good psychometry by Mr. Fitch-Ruttle. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. Miles. Circles: Monday, 3, ladies', Mrs. Sutton; Tuesday, 8, developing; Wednesday, 8, healing; Thursday, 8, Mr. Clifford Coote.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning circle, questions answered by a spirit control; evening, address and clairvoyance by Mrs. Florence Sutton. Friday, 7th, at 8, public meeting for inquirers. Sunday next, anniversary: 11.15, Mrs. Clempson; 5, tea; 7, Mr. G. T. Symons; 8.30, members' meeting.—F. C. E. D.

**HACKNEY.**—240A, AMHURST-ROAD, N.—Morning, Mrs. Brookman gave descriptions; evening, Mrs. Edith Marriott gave an address and vivid descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 7 p.m., Mrs. Beaumont. Circles: Monday, 8 p.m., Mrs. F. Green; Tuesday, 7.15, Mrs. Brichard; Thursday, 7.45, Mrs. Brookman, members only.

**PECKHAM.**—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mrs. Still conducted the meeting; evening, address and clairvoyance by Mrs. M. E. Orlowski. 29th, address and clairvoyance by Mrs. Clempson. Sunday next, 11.30 and 7, Mr. A. Vout Peters; 3, naming of a child by Mrs. Gordon. 13th, 8.15, Mr. Lewis Wallis. 16th, anniversary services.—T. G. B.

**BRITON.**—143A, STOCKWELL PARK-ROAD, S.W.—Mr. H. Boddington delivered a stirring address on "What is the Use?" Sunday next, 3 p.m., Lyceum Flower Service; 7, Mr. Sarfas, address and clairvoyance. 13th, 8.15 p.m., Mrs. Jamrach, clairvoyance. 16th, Mrs. Miles Ord. Other circles as usual.—H. W. N.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, Mrs. Cannock answered questions and gave successful clairvoyant descriptions. 26th ult., ladies' meeting, address and psychometry by Mrs. Tilby. 28th, address and clairvoyance by Mrs. Edith Marriott. Sunday next, 3 p.m., Lyceum; 7 p.m., address by Mr. Watson, clairvoyance by Mrs. Edith Marriott. 10th, 3 p.m., ladies' meeting; address and clairvoyance. 12th, 8 p.m., Mrs. Ord, address and clairvoyance.—E. M.

**HOLLOWAY.**—**GROVEDALE HALL, GROVEDALE-ROAD.**—Morning, an experience meeting, solo by Miss Maud Taylor; afternoon, Lyceum, open session; evening, address, "A Practical Religion," and descriptions by Mrs. Annis Brittain; anthem by choir. 28th ult., Mrs. S. Podmore gave descriptions. Sunday next, 11.15, Mr. F. A. Hawes; 3, Lyceum; 7, Mr. H. Ernest Hunt. Wednesday, 8.15, Mr. Geo. Prior. 16th, 11.15 and 7, Mrs. Crowder, of Sheffield. Friday, 28th, 8.15, special visit to Mr. Hanson G. Hey.—J. F.

(Continued on page iii.)



## SUCCESSFUL HOLIDAY CAMP.

A most interesting and successful fortnight at the holiday camp, Bournemouth, came to an end on Midsummer Day. Twenty-two persons, each and all intent on the study of Natural Science, general psychology and things psychic, constituted an outdoor School, or—following its original derivation—an Academy. Lectures were given by Dr. W. J. Vanstone on the geology and botany of the district, also on Pond Life, Insects, Visual Optics, Phrenology, Assyrian Antiquities and Druidism. Other lectures and addresses were given by various members of the Camp, and many delightful excursions were made in the neighbourhood, the whole organisation working most smoothly. It is felt that such a school, not as a fortnight's experiment but as an existing progressive Institution, combining the scientific, the psychological and the psychic, is urgently needed at the present time; that is, if the wider knowledge now given is to extend its power and influence. It is difficult to apportion an exact meed of praise and appreciation to those to whom the success of the Camp is due. The inception came to one or two who attended Dr. Vanstone's lectures at the London Spiritualist Alliance, but the successful organisation, the inspiration of the movement, is due to Miss Johns. She (with her brother, to whom the existing Camp belongs) and Dr. Vanstone arranged the whole movement. May they live to organise something even greater, even more successful, more widely known and more far-reaching in its influence. X.

## NEW PUBLICATIONS RECEIVED.

"European and Other Race Origins." By HERBERT BRUCE HANNAY. Cloth, 21s. net. London: Sampson Low, Marston & Co.

"The Bible's Prose Epic of Eve and her Sons: The 'J' Stories in Genesis." By ERIC S. ROBERTSON. Cloth, 6s. net. Williams & Norgate, 14, Henrietta-street, W.C.

## ANSWERS TO CORRESPONDENTS.

G. E. H. (BRIGHTON).—No sensible person doubts the courage of the Irish rebels, but it is possible to be very brave and very foolish—foolhardy, in fact.

INDIAN PLAYS.—On Tuesday afternoon, the 27th ult., in the garden of Sir George Reid at Melbury-road, Kensington, the Union of the East and West (The Indian Art and Dramatic Society) presented two Indian plays in English, "Malini," by Sir Rabindra Nath Tagore, and "Savitri," from a legend of the great Hindu epic "Mahabharata," adapted by Mr. K. N. Das Gupta, who also produced "Malini." In the first mentioned play, the name part was enacted by Miss Margaret G. Mitchell, and the Queen by Miss Dorothy Powell, and in the second the part of Savitri was taken by Miss Elaine Inescort, Shella (Queen of Madra) by Miss Magy Macdonald Martin, and Satyavan by Mr. William Stuck. Other parts in the two plays were divided between the Misses Dorothy Stafford, Dorothy Woodroffe and Winifred Angel Maude, and Messrs. Kedar Nath, Sydney T. Pease, K. N. Das Gupta, Philip Dass, Peshoton S. G. Dubash, Albert Evremond, John Nepar and Charles Doran.

A LADY correspondent (Irene E. Toye-Warner), unaware of our rule against the publication of original verse, sends us for insertion in our columns four poems which are considerably above the standard of much that we receive. We like best one entitled "My Heaven"—perhaps because of its frank unconventionality—and may so far relax our practice as to quote two verses. The poetess prefers daisies and grassy meadows to golden streets and "the glory of the crystal sea." She thinks we should soon grow homesick for the spots of quiet beauty now hallowed for us by sweet associations:—

My heaven is our own dear earth renewed,  
The same old mountains and the same old streams,  
Ourselves the same, with greater powers endued,  
And faculties transcending our best dreams!

My heaven is to gain my heart's desire,  
And know it never shall be lost again.  
That love will never alter, change, or tire,  
But through the never-ending ages reign.

## SOCIETY WORK ON SUNDAY, JULY 2nd, &amp;c.

(Continued from page vi., Supplement.)

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; evening, very interesting address by Mr. Ernest Meads.—D. H.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Horace Leaf gave addresses and descriptions, morning and evening.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses and clairvoyance by Mrs. Beardsworth. Mrs. Taylor assisted.—E. B.

EXETER.—MARKET HALL, FORE-STREET.—Addresses by Mr. W. H. Watkins, president of the Plymouth Co-operative Society.

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Interesting address and convincing clairvoyance by Mrs. Fielder.

PAIGNTON.—MASONIC HALL, COURTEAND-ROAD.—Address by the president, Councillor H. P. Rabbich; Mr. Marshall presided.

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

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.—Good trance address and clairvoyance by Mrs. Thistleton; good attendance.—R. T.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address and clairvoyance by Mrs. Maunder; service for clairvoyance in the afternoon.—J. W. M.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, progressive Lyceum; evening, address by Mr. G. Prior.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Podmore gave an address and fully-recognised clairvoyant descriptions.—W. P. C.

FULHAM.—12, LETTICE-STREET.—Mrs. Neville gave an address and clairvoyant descriptions, and also addressed the Liberty Group. Solos by Mrs. Godley.—V. M. S.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, service conducted by Mrs. Farr, clairvoyance by several of the members; evening, clairvoyance by Mrs. Farr.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Martyr; address by Mr. Neal; clairvoyance by Mr. Dennis; solo by Mr. Brock; collection of £2 was sent to the blind soldiers and sailors fund.—E. E.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Miss Mary Mills, of Torquay, delivered two eloquent addresses and gave convincing clairvoyant descriptions. She gave an address and descriptions on the 3rd. Miss Beaty Fletcher and Mrs. Gutteridge conducted a circle on the 28th ult., and Miss Mary Mills on the 30th.—J. McF.

AMERICAN ENTERPRISE AND THE SHAKESPEARE-BACON PUZZLE.—The Shakespeare-Bacon controversy is now settled once and for all! We learn from the Philadelphia (U.S.A.) "Ledger" that both these great Elizabethans have recently "revisited these glimpses of the moon" and spoken through the trance mediumship of the Rev. Dr. Alan W. Connett, head of the Third Spiritualist Society of Philadelphia, though how the doctor's visitors established their identity we are not informed. It need not, of course, surprise us that instead of the English of the sixteenth century they talked up-to-date Americanese. As Dr. Connett explained, souls progress in the spirit world. Shakespeare's progress was made evident by the gentlemanly manner in which he, so to speak, bowed himself in: "Good morning, dear sir; I am William Shakespeare." His voice as it passed through the lips of Dr. Connett was mild and pleasing, and the manner in which he established his claim to the production of his works was modest, "with none of the theatrical quirks of the dramatist"—in fact just what was to be expected of the "gentle Shakespeare." Bacon, we regret to observe, does not appear to have progressed to the same extent. He "appeared to be a little peeved at being routed out of his cosy literary nook in Sphere No. 6 of the spirit world." His words "were spoken snappily" and "set you thinking of a grumpy old man with the gout." Still it is gratifying to find his lordship clearly and emphatically repudiating any responsibility for the works of Shakespeare, and paying a well-deserved tribute to the genius of their author. He expressed the hope that this statement would "end for all time the ridiculous discussion which is going on in the world between thinking people." Thinking people will please take notice!

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