

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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NOTES BY THE WAY.

The May issue of the "Journal of the American Society for Psychical Research" contains an article dealing with a case of abnormal memory. The case is one from the collection of Dr. Hodgson, and concerns Florizel Reuter, an infant phenomenon, who at the age of four and a-half years was able to answer correctly questions on an immense variety of subjects—geography, physiology, literature, poetry, history, chronology. A large number of the questions and answers are given as examples, showing that this infant was better instructed in general knowledge than many a university graduate. The boy knew his letters before he could speak, commenced to read at the age of two, and at four and a-half was not only a prodigy of learning but an accomplished musician. In commenting on the case, the writer of the article—Dr. Hyslop—remarks on the lack of evidence for the claims made for subconscious memory. Many students, he says, talk of the subconscious as if its memory were infinite, although in those cases of secondary personality in which the subconscious mind shows remarkable phenomena, the memory seems to have no more capacity than the normal mind. The case of young Reuter, however, Dr. Hyslop thinks, makes for caution in denying large powers of recall and recognition for the subconscious in any case. But, as he points out, all the child's amazing knowledge came in normal fashion. It was acquired by reading and the teaching he received, aided by powers of observation. There was "no superficial indication of a foreign [*i.e.*, abnormal] source."

* * * *

Dr. Hyslop's conclusion shows that he draws a division between extraordinary powers of the mind expressed along ordinary channels and the faculty of gathering knowledge along supernormal lines. Many cases of amazing memory or extreme precocity in learning are frequently attributed to psychic sources. But it is always well to insist upon evidence where such theories are offered. If a medium describes correctly some scene or incident of which he could demonstrably have gained no knowledge by normal means, the psychic explanation is justifiable. But in cases where a person shows an amazing capacity for retaining impressions received through the senses, the psychic explanation is not essential. The soul in the flesh sometimes shows something of its higher attributes—the capacity to concentrate in a few seconds experiences which in less favourable circumstances would take years to master. The knowledge exhibited is gathered from the external world, only it is acquired in swift flashes and retained in the mind in a

way that permits of its being always accessible on demand. Young Reuter knew the date of the great earthquake at Lisbon, where the first battle of the American Revolution was fought, and the names of Columbus's ships, because he had been *taught* the facts and remembered them. He did not, like psychically gifted persons, reveal the possession of knowledge that was not gained by normal means.

* * * *

The "Nautilus," as usual, contains many records of persons who were cured of all kinds of ailments and misfortunes by the influence of New Thought. It has even a remedy for the disabilities of old age, and in this respect it is in agreement with Dr. Quackenbos, the distinguished psychologist, who, approaching the subject from another and more scientific point of view, has recently told us that "there is no reason why men should retire at fifty-seven or fifty-eight and die of rust in the sixties." He claims that a man should be as intellectually active and as physically handsome at eighty as at thirty, and very much more capable. In its June issue the "Nautilus" tells of a cure of epilepsy and of a "nervous fear mania," and of the recovery of valuables stolen from a house by burglars, all by the magic influence of New Thought. What is New Thought? A definition is not easy, but we think that, like Christian Science and similar movements, it is a method (one of many) whereby the powers of the subconscious mind are brought into activity. That is another way of saying that it is a cultivation of the attitude of reliance on spiritual rather than on material agencies, for, as we have learned, it is through the subconscious mind that spiritual power, whether personal or impersonal, comes into action in the physical life. Almost always at the outset there is a conflict of forces and much mixing of influences from the two sides of life—that accounts for the nonsensical and illusory stuff which surrounds so much of our first experiments in automatic writing and other forms of psychic communication. But afterwards the stream runs more clearly, and we get the real products. It is to the influences from the unseen side of existence that we look mostly for the world-regeneration of the future. Reforms in the physical world are chiefly necessary to provide suitable channels for the springs of the newer life.

* * * *

We have heard much of the power of thought, especially in connection with psychic subjects. We shall doubtless hear more of it in the future as a form of energy in connection with the practical affairs of life. In "Man—God's Masterpiece," the author, Mr. Frank Crowell, writes:—

Thought is an actual force of definite potency, a subtle, high rate of vibration in ether (perhaps a higher rate of voltage of the same power as electricity), while a solid is a slow one, and every mind is a creative centre. Tesla publicly announced that he believed the time would come when the power of thought might produce the action of an engine to be operated, say, at Sandy Hook against a fleet in Southampton. Professor Lombroso noted that telepathy tended to show that thought is essentially a vibratory energy.

In a materialistic age it is doubtless natural that stones or pieces of iron appealing to the senses in a blunt and unmistakable way should be regarded as very real things and thoughts as very unreal ones. The idea, frequently expressed, that a ship or a locomotive must first exist as a thought before it could make its appearance as a material fact has often provoked amusement in the past amongst persons who would not be so ready to laugh to-day, now that thought has been photographed and Science has had to confess that matter is an exceedingly illusive and elusive thing. And Tesla and Lombroso knew what they were talking about when they expressed the opinions quoted above. Thought may yet drive an engine. But even that will only be a minor form of the activities of a power that moves the world.

THE BIBLE AND WITCHCRAFT.

Mr. Alfred Kitson writes:—

As regards Bishop Hutchinson's statement concerning certain phrases, supporting the vulgar notions of witchcraft, being received into the Bible to please King James I., and the said phrases being retained by the Revisers of 1881, I do not think that their being retained is evidence of their genuineness, as the revision in question was only partial and not thorough. In reference to your clerical correspondent's remark that "there may be some explanation which would verify the Bishop's assertion," I would suggest the Douay Bible. If we examine the passages in question in the Douay Bible, with the translation of which King James and the translators of the Authorised Version had nothing to do, we should have the evidence of a neutral witness concerning the matter in dispute. For the benefit of the general reader I give the passages from the two Bibles in parallel columns.

THE KING JAMES BIBLE.

"Thou shalt not suffer a witch to live."—Exodus xxii. 18.

"A man, also a woman, that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them."—Lev. xx. 27.

"There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."—Deut. xviii. 10, 11.

It will be noted that whereas King James' Bible refers to "witch" and "familiar spirits" (two of the vulgar terms complained of by Bishop Hutchinson), the Douay has "wizard" and "pythonical spirit," evidently referring to the prophetic spirit of the priestess in the temple of Apollo at Delphi, whose ancient name was Pytho, and is therefore likely to be in accord with the Hebrew text, and evidences the well-known Jewish priestly jealousy of all contemporary forms of worship: whereas cats, dogs, guinea pigs, rats, mice, &c., were all classed under the name of "familiar spirits" at the time King James' Bible was translated, which indicates a period of gross superstition.

We cannot see that there is any *essential* difference between the versions which Mr. Kitson sets in contradistinction. Nor does it appear that any words were actually interpolated by James I. But in view of the remarks of Mr. "McArthur" on the general question in *LIGHT* of the 1st and 8th inst. the point is of no particular importance.

WHEN Death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—GEORGE ELIOT.

THE DOUAY BIBLE.

"Wizards thou shalt not suffer to live."—Exodus xxii. 18.

"A man or a woman in whom there is a pythonical or divining spirit, dying let them die: they shall stone them: their blood be upon them."—Lev. xx. 27.

"Neither let there be found among you anyone that shall expiate his son, or his daughter, making them to pass through the fire: or that consulteth soothsayers, or observeth dreams and omens: neither let there be any wizard, nor charmer, nor anyone that consulteth pythonic spirits, or fortune-tellers, or that seeketh truth from the dead."—Deut. xviii. 10, 11.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

By "RACHEL."

(Continued from page 222.)

Another test may be of interest: Sunny's brothers were at their public school and I had not seen my boys for some weeks. Sunny passed over at Dearbridge (not the real name), where the school is, and his "garden," as he will now have his grave called, is there, in one of the most beautiful churchyards of England.

One morning, here in London, Sunny wrote that his brother Carrick had, *that morning*, during an interval in the studies, gone up to the churchyard, and had cried most bitterly beside the little brother's grave, and had written Sunny a short letter in pencil on a bit of paper, and had "pushed it down into the earth of the grave with a piece of stick." I fear this conversation may not be recorded either. I find that the records of some weeks were lost altogether somehow. But I have no time at present to examine the complete record to make sure. I remember that Sunny told us this in much distress, and begged me to go and see his brothers and to assure Carrick that Sunny was *not* lying in that grave at all.

So next day I went by train to Dearbridge, saw my boys, and told Carrick what Sunny had written us. He looked dumbfounded, could hardly believe it at first, but admitted yes, it was all true. One may realise how a sensitive boy, seeking (as we all do) to hide the grief consuming the heart, was startled beyond words to know that it had all been seen and recorded to me and Nellie in London, at the very hour it occurred, by the little "dead" brother himself. Carrick would never have told me this thing, for fear of "upsetting" me. I remember he gazed at me awe-struck, and said, "Well, I never! Yes, it must be Sunny. I was in the churchyard alone."

Another time Carrick, during the holidays, had been away from me at the seaside for some weeks, when Sunny wrote, very mournfully, that he had "something sad to tell me about Carrick." Alarmed, I asked what it was. I thought some harm had come to my precious boy. Oh no, he was quite safe, wrote Sunny, but he had been "very naughty." Wondering what was coming, I asked for details, reflecting, I remember, that if Carrick knew how closely he was apparently watched, he might not be too well pleased! Few of us would quite like the feeling, especially in careless thoughtless youth! Sunny seemed to be more anxious over the doings of impetuous Carrick than of his other dear brother, whose staid disposition was not so likely to lead him into mischief. So Sunny informed us that Carrick, having run through his pocket-money, had gone, a day or two previously, to a pawnshop (Sunny was much shocked) and had pawned his gold pencil-case for three shillings and sixpence, or some such sum, and his silver match-box for some equally trifling amount. Sunny had "tried to stop him," and to remind him "how upset mother would be," but he "would not listen." I was not very upset. I was too anxious to know if it were true. I wrote off to my boy and asked him, and I remember his reply, making Nellie and me laugh: "Really, this is a bit thick! He seems to know all I do, and tells you. It's very wonderful, of course, mother, and I understand all it means to you. You see, he's not dead at all. Now you ought to be quite happy. But I shall have to mind my P's and Q's. It's a bit awkward for a fellow—," or words to this effect. However, solace followed in the shape of more pocket-money, so Sunny's artless revelations held their consolations, even for the young culprit!

Another evening he wrote that his other brother Yoric (the darling boy I have now lost in the war) was "playing ball with Montague in his dormitory," which also proved to be true at that very hour.

He told us the winner of the Derby weeks before the race. I did not want this information for money-making purposes. Nor, when he told me, did I use it to that end. He has since told me three winners of famous races beforehand. On this occasion a friend, in the usual fashion, declared he "would believe if the Derby winner were given." To convince this

sceptic I asked Sunny if he could tell us the Derby winner that year? At first he asked how could he tell us such things? He was "only a little boy and never went to races." (Apparently a kind of astral counterpart of the Derby would take place, or else some of them could see it all clearly beforehand, and be there later themselves.) Finally, he said he would ask a once famous racing personage of rank, upon his side, of whom he sometimes wrote, and whom I had known. This person told him to tell me the winner of the Derby would be "Volodyovski." I passed on the information, but Nellie and I decided it was too great a jumble of consonants to mean a real name. Later, we saw it, to our delight, quoted in papers as a favourite, and that year Volodyovski won the Derby, weeks after Sunny had told us.

Readers may like to know Sunny's chief characteristics on this side, that they may, as the articles continue, judge for themselves whether the communications be true to the child from whom they purport to come.

He was intensely loving and tender of heart: he adored his parents and brothers; he loved and pitied all animals; he was very truthful, and had a high sense of honour in all things; his mind and heart were innately pure and refined; and with all his merry, joyous, mischievous sense of fun and humour, his piety was deep. I had been out one evening, and on my return found one of my servants crying in the kitchen. She told me, "It's Master Sunny: he will never live to grow up: he's too good." And then she related that she was seeing "the young gentlemen" to bed, and the two older ones were having a bolster fight with her, when Sunny, kneeling by his little bed in his long white nightgown ("looking a little Samuel," added Alice), looked up and implored, in a hushed voice, "Oh, Alice, keep quiet! I want to be holy." The game stopped, and Alice had been crying since. How my heart-strings tightened! Mothers will realise. He was so generous in sharing what he had with others that on the day of his funeral many poor children insisted on following the coffin, crying, and explained that on Monday mornings, when he got his sixpence a week pocket-money, he would change it into halfpence, and as he ran to school would give it all away to the little ones, who got to know that if they were on the road they would get their halfpenny. I had never known this till then. It was the same with all he possessed. He was often quaint and old-fashioned in his speech—in fits and starts—and this is a marked characteristic of the communications, as are all his other traits. In India, when only five years old, he would climb on my knee and say, "When are we going home again? I want to end my days in England."

Nevertheless, he was a creature of sunshine, joy, and laughter—as a rule—and this characteristic, mixed with his serious piety and tenderness, are mirrored clearly throughout the records, and would go far to convince all who knew him,

One day, being in one of his tender moods, he would, on the planchette, give us, as poetry, hymns and sacred songs, composed as he went along. (He was always fond of writing poetry.) Here is one; but we gathered that this one was not his own composition but often sung by himself and other children there:—

Mother, don't you hear the angels?
They are singing round my head,
They have borne me to the mansions
From my little earthly bed.

In contrast to this, on one October 25th I find him in a joyous mood of impromptu verse:—

Oh dear! oh dear! I wish you were here!
To join in all our fun,
With Miller, and me, and Towzer dear,
From morn till setting sun.
Aunt Eva often says to me,
"Oh, Sunny, when she comes,
Your mother darling, whom we love—"

Here came an agonised pause, no rhyme to "comes" being apparently to hand. Planchette half-raised in air, as if pondering. Then down it went with a bang, and he finished rapidly,

Will she eat all the plums?"

Some days there would be long arguments over rhymes to suit his fancy. I do not believe anyone could have stood behind us and doubted that a third personality, and that a child, was controlling the instrument. Occasionally, while the little board raced along, Nellie and I would indulge in brief conversation of our own. Nellie might say, for instance, "I hope my kettle isn't boiling over, or my soup burning," or some such mundane remark, and I would reply, and perhaps ask what sort of soup we were to have for supper that night, &c., when suddenly, most indignantly, the planchette would break off in some poetry or description to write "*Please*, mother [or Nellie], don't interrupt me," or else, slowly and mournfully, "Don't you *like* my poytry, shall I stop?" or, half playfully, "Oh, bother the soup!" Profuse apologies from mother and Nellie, however, soon cleared the air, and fearing he had pained me, he would write, "I want to kiss you. Put down your face." And the little board would raise itself on one end and tenderly (so like his sweet repentant ways!) stroke my cheek over and over again. I have a portrait of Sunny (at the age of seven) playing on a flute. Long golden ringlets fall round his fair, earnest, oval face. The large dark eyes are bent upon the flute. His brow is broad, intellectual and pure-looking. It was one of his truly "holy" moments! The expression is rapt! He might well have been taking his part in some, to us unseen, angelic choir.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 17TH, 1886.)

An inseparable part of psychography is not only *direct writing*, but also, if I may say so, *direct seeing*. Answers are given to questions written on slates without the knowledge of the medium; words are read in closed books, and so on. Such things, from the standpoint of Mrs. Sidgwick, are the result of sleight of hand. It is, for her argument, a pity that *sleight of seeing* is not equal to *sleight of hand*. The eye requires a certain amount of time to obtain an impression of external objects. A gentleman who was present at the meeting of the Psychical Research Society on the 5th inst. gave an excellent example of this fact. With the view of proving how much could be done by *sleight of hand* he related how a friend of his, an amateur conjurer, was very much interested in Bosco's performance of one sovereign disappearing and re-appearing in the same hand, which was apparently motionless, and he was desirous that he should teach him the illusion, to which Bosco answered that he (the amateur conjurer) would never be able to do this trick, because the movements necessary for its successful performance were done by him in one-seventh of a second—an amount of time, he said, in which the eye cannot catch the motion, and the hands appear to have been immovable. But this gentleman, adducing this fact against mediumship, failed to perceive that if Mr. Eglington is able to read a question written upon a slate, or open a book and find and read therein the required page, line, and word, with such promptitude that nobody remarks it, then, according to physiological law, he could not have seen what was there written or printed, because the eye, by such a quickness of movement, cannot catch the necessary impressions.

Before asserting the contrary, Mrs. Sidgwick must prove such a fact is physiologically possible.

—From "Mrs. Sidgwick and Psychography," by the
Hon. Alexander Aksakoff.

MEDIUMSHIP NATURAL.—To attack mediumship is to attack Nature. It is to confuse the abuse of a good thing with the thing itself. It is a vain attempt to alter fundamental facts in the human constitution. Men are by the very structure of their mental and spiritual being fitted to receive the influence of other minds, both in the body and out of the body; and from their very constitution fitted to impart some of their mental and spiritual life to others. Both consciously and unconsciously we give to, and receive from, other minds. . . . Sensitiveness to the action of other minds is the essential feature in mediumship, and it is certainly natural and spontaneous. DR. B. F. AUSTIN.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, JULY 15TH, 1916.

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ORGANISATION AND PROGRESS.

In the course of a private letter a correspondent, well known in the Spiritualist movement both as an able writer and eloquent speaker, says:—

The fact that there is so little demand for capable exponents seems to show that the movement as a whole does not want them—I will not say it does not *need* them. The formation of a college for the training of speakers would be useless unless such speakers were assured a livelihood after they had passed through their training. From my experience I should say that only a very small percentage of the societies are alive to the need for a suitable presentation of our subject. I should like to see such an Institute as that proposed by Mr. McKenzie brought into existence, but I dread a multiplicity of organisations. We are over-organised already.

On the question of platform clairvoyance our correspondent condemns the presentation of public phenomena "in the shape of the vague, indefinite descriptions of half-matured clairvoyants," and he continues:—

One has only to be in a meeting to notice that where a good speaker is present the tone is good, but when a clairvoyant is present to follow the speaker the tone immediately sinks to a lower level. The first need is for the cessation of public clairvoyance at Sunday meetings. The whole thing has been made too cheap. Only by the elimination from our services of such doubtful stuff as goes by the name of "clairvoyant descriptions" can we hope to attract and retain the thoughtful. "Cast not your pearls before swine." We have made the mistake of doing so. Phenomena have their place, but the public rostrum is not that place. Our meetings should be imbued with a feeling of real worship and not with the atmosphere of a music-hall.

There is a good deal to be said for the position as presented by the writer of the letter from which we have quoted. All the same, we feel that the real growth and strength of the movement lie in its influence in permeating the life and thought of the time through many agencies, some of them apparently in conflict with each other. Moreover, we cannot too strongly insist on the fact that there are great numbers of earnest and intelligent Spiritualists to whom societary activities mean little or nothing. Such things make no appeal to them; they represent another order of life and thought (there is "a sea below the sea," as a famous author expressed it). They are organised by ties more enduring than membership tickets and other external forms of association. They are united by their sympathies and affinities, and many of them are doing valuable mission work without any official obligations. If they feel they have no vocation in the organised presentation of the facts and philosophy of our subject that is their own affair. They belong to the "other sheep" which "are not of this fold."

There are such wide differences of outlook that it is difficult to generalise on the matter. We have met those who are keenly interested in Spiritualism, but who have no special craving to witness any phenomenal evidences. The records and testimony of others are sufficient for them, as confirmatory of their own interior convictions. Others, after having witnessed every phase of phenomena, remain unsatisfied. There is a deeper need than merely intellectual demonstrations. Many persons, on the other hand, find satisfaction in evidences which would not stand the test of intellectual analysis. Again, there are large numbers of earnest souls who wish not merely to propagate the truth but to gain converts.

It may well be that the things which seem to us such urgent and momentous matters may be really unimportant to those who survey the subject with "larger, other eyes than ours." The struggles of that "little convulsive self" in each of us, of which William James spoke, may result in much futile and wasteful expenditure of energy. If each would do the work most natural to him and for which he is best fitted, many of these vexed questions would settle themselves. Every movement that is in harmony with Universal Laws will spread and flourish in a thousand ways, even though to the superficial gaze it will present few external signs of the work which it is doing. Apathy and inertia will not hinder it. It will sweep them to one side and pass on with royal indifference, its progression being by ideas rather than organisation, codes and policies. The course of life to-day, indeed, is away from the old forms. The new world is being built up under the framework of the old, and in the sweeping away of all the systems and organisations about which we are so anxious will come the means of larger expression and a greater diffusion of benefits.

Corporate Spiritualism has done a great work, but it is not the whole work. Thought is free, and ideas express themselves through many channels quite independent of those which our efforts may have provided for them. Spiritualism at the core is something more vital and profound than the most scientific and exact demonstrations of its phenomena, the most scholarly or the most inspiring presentations of its philosophy. Its highest expression is best attained by outgrowing that phase of self-conscious effort which limits and checks the free play of the mighty energies behind it. Forms decay, but the life within them goes on; they last only while they subserve a need. Before that time arrives it is waste of breath to cry out upon them; after it has arrived it is mere futility to try and galvanise them into continued life. That will apply to all forms and shapes which the presentation of Spiritualism may take—platform phenomena, society propaganda, séances or what not. To us it is so vast a subject that it seems natural that its expression should take countless forms not deliberately designed for it, breaking from one matrix only to fill another and larger one. It demands the whole world for its habitation, although it may be content to harbour for a time in a cavern or a cottage. The world meantime is being prepared for it.

NOT TOLERATION.—The Rev. Joseph Fort Newton, in the course of his first sermon in the City Temple (reported in the "Christian Commonwealth"), declared the time for toleration to be past. "Think," he exclaimed, "of tolerating the Methodists, with their gospel of free grace and their pentecostal fire, or Channing, with his deep heart of piety! Think of tolerating Emerson, whose mind was as a city of God set upon a hill! How could one tolerate Mozoomdar or Tagore? No, what we want is not mere toleration, but insight, understanding, appreciation, fellowship, co-operation!"

DECEASE OF MRS. VERRALL.

We take the following from the "Times" of the 4th inst. :—

By the death at Cambridge on Sunday, at the age of 58, of Mrs. Verrall, the widow of Professor Verrall, the classical scholar, tutor of Trinity, and the first occupant of the King Edward VII. Chair of English, who died in 1912, Cambridge society loses a lady of much learning and many gifts. A classical scholar herself, she was well qualified to enter into her husband's interests and studies, and after his death she edited his lectures on Dryden, which were practically the sole fruits of his short tenure of the English chair. In another sphere Mrs. Verrall was even more widely known, for she was one of the small band of Cambridge Spiritualists and a medium whose activities, sometimes involving the use of Greek as an instrument of communication, have been put on record. If, as was said at the time, Professor Verrall's death left classical studies at Cambridge dull, that of Mrs. Verrall will leave a like void in her own field of research, and will come as an equal loss to her and her late husband's friends.

We have received the following tributes to the memory of Mrs. Verrall from Sir Oliver Lodge and Sir William Barrett:—

Mrs. Verrall, well known as a classical scholar and lecturer at Newnham College, was intimately known, I expect, to comparatively few people; but it is difficult to exaggerate the admiration felt for her by those who did know her well. The loss of a child, at an age when childhood winds rather peculiarly round a mother's heart, may have helped to soften and humanise her character—it certainly gave her sympathetic insight into the sorrows of others similarly bereaved. Her friendship with Mr. Myers, based on similarity of tastes, though limited in outward manifestation to rapid interchange of ideas—often conveyed by mere references to classical text the full significance of which sometimes required a little thought to disentangle—no doubt prepared the way for the automatic writing which she began to obtain soon after his death, and which soon took on a remarkably evidential tone.

These communications she was able to regard critically, and was accustomed to analyse and dissect out their full meaning in a masterly manner. It was no raw material which she provided for a critic; she combined the functions of producer and interpreter in a way which is unusual if not unique. Few persons of her learning possess such well-marked psychic faculties, and fewer still are so open about them and allow the results to be freely studied and utilised by others. To her, all investigators in this still obscure region of knowledge should be grateful; and the example she has set of open candour, even concerning communication from her late husband, will, it may be hoped, be more largely followed in the future.

OLIVER LODGE.

I join with all who knew the late Mrs. Verrall in profound sorrow at her passing from our midst. Her loss, both to higher education and psychical research, is a very grievous one. The brief and admirable letter which Mrs. Henry Sidgwick sent to the "Times" is a striking testimony of Mrs. Verrall's worth from one whose opinion is of the highest value, and who knew Mrs. Verrall intimately. Happily, I hear that the dread disease which resulted in her death did not cause her great suffering, and unconsciousness supervened towards the end. It may be that, like other active spirits in the growing band of psychical researchers who have passed into the unseen, Mrs. Verrall may be able to continue, as she would desire, her work for psychical research, and perhaps be able to help forward that work even more fruitfully than she did on earth. We are certain that her spirit still lives, and will make its presence known to her friends through some channel of communication, if such an avenue be open to her. For the present we mourn her departure, and extend heartfelt sympathy to her family and intimate friends.

W. F. BARRETT.

The following, which appeared in the "Times" of the 6th inst., is the letter from Mrs. Sidgwick referred to by Sir W. F. Barrett:—

SIR,—May I, as a friend of the late Mrs. Verrall, write a few words supplementing what you say in the obituary notice which appeared in your columns to-day and which I think

hardly does justice to her many-sided activities? It is quite true that in connection with the Society for Psychical Research (which is not rightly described as a small band of Cambridge Spiritualists, nor indeed as Spiritualists at all) her work both as an investigator and as herself an automatist is scientifically important and of lasting value. And it is true that this is the work in which she was most interested in recent years. But as a lecturer in classics at Newnham College she has left behind her many generations of grateful pupils, most of whom probably never heard of her interest in psychical research. Her practical ability was also a marked characteristic. She was for many years a valued member of the governing body of Newnham College, and last year, as secretary of the Cambridge University Belgian Hospitality Committee, she carried through a difficult piece of work in a manner warmly appreciated by her fellow-workers and by the Belgian students concerned.

I am, yours faithfully,

ELEANOR MILDRED SIDGWICK.

Newnham College, Cambridge.

July 4th, 1916.

AUTOMATIC WRITING: A SUBCONSCIOUS PHENOMENON.

A case has come under my personal observation during this last week which I think is worthy of notice. The incident arose in connection with some lectures on mental training which I am giving in a suburban district.

A lady who is taking the course is much lacking in memory control and concentration: in order to develop this latter she took a musical text-book upon harmony and proceeded to study a page. Upon trying to write out the subject-matter she found herself unable to recall a word, but while sitting there with the pencil in her hand she was astonished to find her hand commence writing out the page, *verbatim*, and entirely apart from her conscious control. The writing was, as is often the case with automatic script, all joined together and devoid of punctuation marks, but perfectly legible.

She was frightened and perturbed at the occurrence, and referred the matter to myself. Of course, I promptly advised the suppression of any such spontaneous happenings, and advocated strict self-control, the avoidance of all day-dream states, and a strong development of conscious control and will-power.

The case, however, is interesting as showing the perfect memory of the subconscious in action and a marked dissociation of the conscious and subconscious minds occurring spontaneously. This has distinct dangers and might result in the building up of a secondary personality, or a degree of subconscious control leading to insanity. It demonstrates also how essential it is that a wider knowledge of subconscious phenomena should be disseminated, in order that such spontaneous occurrences should be adequately and suitably treated.

H. ERNEST HUNT.

"A JOURNALIST'S PROPHETIC DREAM."

Mr. W. Kensett Styles writes:—

I was greatly interested in the story under this title published in *Light* of the 1st inst., more especially as I had previously heard the story and personally knew Edgar Lee, the narrator, having acted as his general *factotum* for some two years, 1895-96. He was, as you indicate, a distinguished journalist, associated as editor or contributor at one time or another with some well-known papers, and a man of outstanding ability. His experiences in connection with various phases of psychic phenomena were so remarkable that they were allowed to appear in several journals in the 'eighties—the natural prejudices of the conductors of such papers being overcome by the circumstance of the narrator of the stories being a fellow-journalist whose abilities as a man of affairs were well-known. As one who served an apprenticeship to journalism I have before observed this feature of life on the Press. The training is so favourable to the acquisition of critical judgment concerning men and things that the word of an experienced scribe always carries special weight amongst his colleagues.

SHOULD you get where you believe yourself to be a chosen instrument in the hands of Providence, to do some extraordinary work, then look to your health of body and mind, for there is no philosophy in the conviction.—A. J. DAVIS.

NATIONAL UNION CONFERENCE AT GLASGOW.

ADDRESSES BY MISS SCATCHERD AND DR. GAVIN CLARK.

The Spiritualists' National Union held its fourteenth annual general meeting in the Central Hall, Glasgow, on the 1st and 2nd inst., the President, Mr Ernest W. Oaten, of Sheffield, in the chair.

There were eighty-six members present. The Union met in Glasgow at the invitation of the local association, whose president, Mr. Peter Galloway, welcomed the visitors in a few cordial words, to which Mr. Oaten responded.

The most notable events of the gathering were the two addresses—one by Miss Scatcherd, of London, and the other by Dr. G. B. Clark, formerly M.P. for Caithness-shire, known in Parliament as "the Crofters' member," and the first secretary of the Glasgow Association formed more than fifty years ago.

The annual report showed that in January of this year the number of members was: Societies, 142; Unions, eighteen; Ordinary members, 184, and Honorary members, four—a gain of two societies and one union over last year.

MR. ERNEST A. KEELING, in submitting the auditors' report, said that it was not within the province of the auditors to express an opinion as to whether the increases in the accounts were justifiable or not, but they felt it incumbent upon them to say that unless some means were adopted either to increase the income materially or to decrease the expenditure the Union could not remain very long in a solvent condition. The activities of the Union should necessarily increase with its growth, and it therefore appeared to the auditors that the income was no longer sufficient to carry on the work. For this there was only one remedy if the efforts of past years were not to be wasted, and the Union thus either to stagnate or perish, and that remedy was more funds. Whatever the Executive might have failed to do in the past, it must be patent to every business member that they could not have much scope for initiative or opportunity for putting into operation any scheme of propaganda or other work unless the members who elected them were prepared to provide them with the means wherewith to do so. The auditors believed that if it were possible for the movement to raise the sum of one thousand pounds for motor ambulances, it should also be possible to raise at least a similar amount for the purpose of spreading the light of their truths in every city, town, village and hamlet in the British Isles. The hearts of their fellow-countrymen grieved and mourned for a myriad of arisen ones, and it was their work to see that they were delivered from the thralldom of agony in which they were immersed. Were they prepared to fulfil their mission while the opportunity was here, or did they prefer to lament for ever that they had let it pass?

MR. R. A. OWEN, convener of the Organisation Committee, said that about thirty applicants had been supplied with particulars of the Study Groups, and these included lists of books recommended for study. The compilation of books suitable for group study, he said, was receiving serious consideration.

A recommendation that the Exponents Committee immediately engage neutral halls in important centres, advertise thoroughly, secure capable exponents and demonstrators, and then make a strong appeal to raise £500 for propaganda, was approved, and the Propaganda Committee was instructed to act immediately. During the year 278 grants had been given out of the Fund of Benevolence, amounting to £192.

In regard to the transfer of the Britten Memorial Fund, MR. MORSE explained that the trustees had no power to hand over money unaccompanied by property. The trustees, he said, had no property, they had only money. He moved that the Hull resolution be rescinded, and MR. BLAKE seconded. This was agreed to.

MR. MORSE reported that the new hymn-book was out, and that orders would be filled as rapidly as possible.

THE PRESIDENT said that in the meantime nothing could be done in regard to a tune-book, the cost of which would be something like £600.

THE PRESIDENT, after luncheon, delivered an address to the meeting. He remarked that the war had given them, as Spiritualists, opportunities which they never had before and which might not recur for many years. He emphasised the need of establishing a centre for the training of psychics and for the presentation of phenomena under the cleanest, sanest and most scientific methods. He considered it was humiliating that Spiritualists should have to go to the records of the Psychical Research Society for evidence—they should be in a position to tabulate their own evidence.

The question of drafting a form of appeal for conscientious objectors to military service was considered, and ultimately it was agreed to write Mr. Asquith calling upon him to give full force to the law as announced by him.

The election for office for the ensuing year resulted as follows: President: Mr. Ernest W. Oaten (re-elected); Vice-President: Mr. J. J. Morse, Manchester (re-elected); Treasurer: Mr. T. H. Wright, Sowerby Bridge (re-elected); Secretary: Mr. Hanson G. Hey, Halifax (re-elected); Council: Messrs. George Owen, Ernest Keeling, W. Todd, J. Berry, and C. J. Williams; Auditors: Messrs. H. Batten and Jones; Trustees: Messrs. R. Fenton, W. A. Herring, H. T. Batten, and Councillors J. Venables, J.P., and J. T. Ward.

A resolution to formulate a scheme to make use of all the building funds of affiliated societies now lying idle, for the purpose of loans to affiliated societies for building purposes, was adopted.

On Sunday the morning meeting was devoted to the reading of a paper by MISS FELICIA R. SCATCHERD, who took for her subject "Spiritualism, the Basic Fact in Religion, Science and Philosophy." How, Miss Scatcherd asked, could Spiritualism be said to be the basic fact of religion, science, and philosophy? They would note that she did not say religions, sciences and philosophies, for one could conceive of a religion based on the duality of mind and matter to the exclusion of any spiritual principle either in Nature or man, and a science so limited that its votaries recognised no form of spiritual or psychical truth. All religions and systems of the past, all traditions and nascent sciences must have been based upon the facts of what Gerald Massey termed the Common Experience. Only in that way could they account for the similarity of the substance-matter at the back of all great religions and philosophies of the world. Two factors had contributed to their development. There were those who had had experience—the mystics, prophets, and seers, mediums and sensitives—and those who studied this experience at second hand, as it were, and formulated it into systems and creeds. With the Reformation, Protestantism threw off much error, many truths, and abandoned nearly all the finer and subtler aspects of spiritual teaching. It clung to the bald text of the Bible and developed the critical faculty at the expense of much vital truth. Orthodoxy knew little of the truths of Spiritualism, but it was nevertheless becoming more and more permeated with its teaching. If she (Miss Scatcherd) were preaching a sermon on Spiritualism and had to choose a text, that text would be "Now is the accepted time, now is the day of salvation." Never in the history of the modern world had there been such an opportunity for the propagation of that faith in the interests of which they were there that day. (Applause.) The moment was unique in the mental and spiritual development of humanity. For many centuries mankind had tried religion without science, and landed itself in the morasses of bigotry and superstition. Then the pendulum swung in the opposite direction. Disgust induced reaction, and Science, eliminating all that religion had stood for, threw away the kernel with the husk and left nothing but a bare mechanical universe peopled with automata—beings whose intelligence was the resultant of a chance combination of dead elements, whose emotions of love and sympathy, of awe and reverence, differed in degree but not in kind from chemical affinities—the mere attractions and repulsions of physical matter. It was needless, said Miss Scatcherd, to point out to the countrymen of Thomas Carlyle—for they had all read "Sartor Resartus"—that to the scientists of the mid-Victorian era the universe had become a

soulless mechanism having no place in it for a spiritual realm. Small wonder that man craved for belief even if it were only in a real live Devil. (Laughter.) Into this world of science devoid of soul, of religion divorced from reason, an old truth re-appeared—a truth re-discovered by little children—the possibility of the living receiving communications from the so-called dead. Then religion, science, and philosophy united in bearing witness to the fact that man is a spiritual being here and now, living in a spiritual universe of which the physical universe is but the material vesture or garment. That was the glorious truth for which Spiritualism stood. Spiritualism was positive, constructive, progressive. It provided solid grounds for an optimistic outlook in the worst circumstances, in circumstances so dire that the mind could not have foreshadowed their horror. Who amongst them could have imagined, much less have realised, the catastrophic series of disasters, destruction, and death which daily and hourly threatened to overwhelm the very strongholds of civilisation—yea, of humanity itself? Spiritualism fitted a key to more locked doors than did any other faith or “ism.” Why? Because its bases lay deeper, and its conclusions were further reaching than those of any schools of thought. They would observe that she did not say *the* key, but a key, for many keys fitted the one lock. Yet she did insist that there were locks to which no key could be fitted but the one which Spiritualism furnished. Spiritualism was equal to all occasions. John Morley said of Science: “Science, when she has accomplished all her triumphs, will still have to go back when the time comes to assist in building up a new creed by which men can live.” The time had come for Science to assist in the building up of a new creed by which men could live: the time had come for Science to assist in the building up of a faith that should make life worth living. Huxley’s advice was now being followed: “Sit down before a fact as a little child; be prepared to give up preconceived notions; follow humbly wherever Nature leads, or you shall learn nothing.” Spiritualism alone could pierce the obscuring crust of Materialism, fostered as it has been by the desire of material domination and power. Some looked upon Spiritualism as a failure because it did not possess fine churches, large congregations, and wealthy adherents. They grieved that it had no Halls of Learning. That was a short-sighted lament. All of truth in Science, of faith in Religion, of wisdom and consolation in Philosophy, would vanish into thin air but for the substantial and eternal foundations provided by a true and progressive Spiritualism, rooted as were those foundations in the very ground and nature of Being. (Applause.)

On the report of the Committee for the Revision of the Articles of Association a lengthy discussion took place. In the result it was remitted back to the Committee.

It was decided, on the motion of MR. KEELING, seconded by MR. BLAKE, that the Executive Committee be instructed to open a fund for the purpose of securing the amendment of the Witchcraft and Vagrant Acts and the adequate protection of recognised mediums, with the creation of all necessary machinery.

In the evening the large hall was crowded, and an overflow meeting had to be held. Mr. Oaten presided, and was supported by many well-known workers, including Mr. Peter Galloway and Mr. McIntyre, president and vice-president of the Glasgow Association. An excellent musical programme was provided under the direction of Mr. H. Kitson. Addresses were delivered by the President, Mr. J. J. Morse, Mr. E. A. Keeling (Liverpool), Dr. Clark, Miss Scatcherd, Mrs. M. A. Stair (Keighley) and Mr. P. Galloway.

DR. CLARK, in the course of his remarks, said that, unlike the great religions, Spiritualism was not a faith but a science—the science of the soul—and like every other science it was based upon knowledge. He (Dr. Clark) was a Spiritualist, in the same sense that he was a geologist and botanist. The old faiths were dying—he had watched them dying for a number of years. The tendency of Spiritualism was the improvement of character—it told men that there was no death, and when one knew and realised that, the character was developed on the

right lines. Spiritualism would give them a better humanity and a higher civilisation.

MR. PETER GALLOWAY told the story of Dr. Clark’s connection with the local association, of his graduation from the Glasgow and Edinburgh universities, and of his successful efforts in ameliorating the lot of the Highland and Hebridean crofters. Dr. Clark was Consul-General for the South African Republic, and was also mainly instrumental in the passing of the Crofters’ Act of 1886, which put an end for all time to evictions in the old, harsh fashion. This was the first occasion for many years on which Dr. Clark had addressed a Spiritualist audience. He is well over seventy years of age, but looks hale.

THE DIRECT VOICE AND ITS SURPRISES.

W. A. W. sends us the following notes embodying a curious experience in connection with the Direct Voice:—

Brought up in the orthodox evangelical faith, I had been, as I believe many at the present time are, influenced by the loss in this war of a life dear to me, to investigate the *bona fides* of psychic teaching, which, in times past, I had only thought of as a discredited combination of credulity, crankiness and chicanery called “Spiritualism.”

Approaching the subject in this spirit of distrust and suspicion, with hardly even a “trembling hope,” it was, perhaps, little wonder that for some time I found no evidence that could in the slightest degree be considered convincing, regarding the continuance of the personality after so-called death. Then, like the sudden ray of a searchlight in the black distance, came a statement by Mr. Vango, the medium, on a subject which closely concerned my family, and of which he could have had no ordinary means of information. This was quickly followed by other remarkable clairvoyant testimonies, until I felt as I fancy Nathaniel must have felt, when the Master said, “When thou wast under the fig tree I saw thee,” or the Samaritan woman when she exclaimed, “He told me all things that ever I did.”

Belief that after all there “must be something in it” began to take the place of suspicion and mistrust, but still I lacked the element of clear assurance. Once or twice I suspected clairvoyants, with whom I had interviews, of trying to put in what they thought I wanted to know.

I joined the London Spiritualist Alliance and Julia’s Bureau, and devoted every spare moment to reading all the works on the subject which the time at my disposal permitted—among others two books by Admiral Moore, “Glimpses of the Next State” and “The Voices.” In perusing these, I was greatly impressed by the character of an Indian spirit named “Greyfeather,” and reading some extracts concerning him aloud to my wife, I remarked what a lovable character he was, and how I should like to be able to go to America and attend a séance with some of the great American mediums, so as to be able to speak with “Greyfeather.” This was in October or November, 1915, and the sequel, which occurred in the following April, 1916, is one of my most convincing experiences. I had heard, in the meantime, of Mrs. Roberts Johnson, of Hartlepool, and, procuring her address, I made strong efforts, apparently against great difficulties, to obtain a sitting at one of her séances. At length, without any fixed appointment, which I seemed unable to obtain, I found where this lady was, one Sunday evening, and obtained permission to be present at a sitting that evening. I mention these details to show that I was not expected and prepared for, and yet to me the trumpet came first, and my christian name was distinctly called.

I asked who was speaking, and received the reply, in the same voice, “William W—.” I said without thinking, “Oh, my brother William!” “No,” came the loud, clear voice of David Duguid, “this isna yere brither, it’s an auld mon, mair like yere grandfather.” “Well,” I admitted, “my grandfather W— was called William.” “Aye, an there’s four William W—’s near akin to ye, three on this side and one on yours.” I was rather inclined to dispute this as incorrect, but I found afterwards that it was quite accurate. I have on the other side a grandfather, an uncle and a brother, and on this side a cousin (now a prisoner in Berlin) all of the same name.

There was much more that was interesting at that sitting, and at two others that I was favoured to have with Mrs. Johnson, but space forbids reference to all. I must content myself with a brief mention of a sitting at my own house, no one being present except the medium, my wife, my son, and myself. After a few moments Mr. Duguid spoke, and said the conditions were satisfactory. Mrs. Johnson said Mr. W. T. Stead

was present, which Mr. Duguid confirmed: but Mr. Stead did not speak, he greeted us instead with a stroke of the trumpet. Mr. Duguid announced to my wife that her father was present, and in answer to an inquiry gave correctly and clearly the christian and surname of my wife's father, uncle and grandmother, all of whom, he said, were present. The correct rendering of their names and surnames was remarkable. How did he know? Certainly Mrs. Johnson had no means of knowing. The most wonderful event of the sitting, however, was towards the end. Mrs. Johnson exclaimed, "Oh, I see a very powerful Indian present. Do you know an Indian, Mr. W—?" I was on the point of replying in the negative when the trumpet touched me, and a clear voice said, "Me come; me here, 'Greyfeather.'" If I had been alone I should have thought I was dreaming, or that it was imagination, but the voice was clearly heard by all in the room, and it repeated its greeting, as I seemed so taken by surprise. "Who is 'Greyfeather,' Mr. W—?" inquired Mrs. Johnson. "Did you know him?"

In reply I explained how I came to be interested in the Indian, and fortunately my wife and my son remembered well the remark I had made when reading Admiral Moore's book five months before. Now I am puzzled. How did "Greyfeather" know I had expressed a wish to speak with him? How did he know that moment and that place when the wish could be gratified? Why did he come to gratify it? If he could and did know and do these things, why could not, and did not, my boy, my father, my brother, sister or mother speak with me? I thanked "Greyfeather," and I thank Admiral Moore for introducing him to me. He said nothing more, he did not come to converse, or give me information: perhaps his only object was to strengthen my faith. I still hope to be allowed the privilege somewhere, somehow, of conversing even in this life with this good and enlightened spirit, but I am convinced that whether my boy, or any other relatives whose outward presence I have lost, can communicate with me here or not, he and they still live, and will greet me on the other side, and that "Greyfeather" will be with them.

W. A. W.

SIDELIGHTS.

The "Two Worlds," which shows marked progress in literary quality and the general interest of its contents, has at last had to conform to the pressure of the times by reducing the number of its pages. LIGHT had to adopt this measure of economy long before, the increase in the cost of its production being greatly in advance of that of our contemporary—the Midlands and the North Country have apparently suffered far less in this direction than the Metropolis, which has been a storm centre of economic troubles.

"Vivisection: A Heartless Science" (John Lane, 5s. net) is, as its title suggests, an indictment of the practice of vivisection. The author, the Hon. Stephen Coleridge, expresses his convictions with clearness and force. He defines vivisection as "the infliction of real and serious suffering on a vertebrate living animal, that suffering being inflicted upon it for a scientific purpose and not for its own ultimate individual benefit," and he asserts emphatically that during the nineteen years he has been connected with the anti-vivisection movement he has never met with any sound justification for the practice. The book is carefully indexed and the full text of the author's proposed Cruelty to Animals Bill is given in an appendix.

To call attention nowadays to any book or pamphlet it would seem to be necessary to introduce into the title some allusion to the war. So we find Mr. F. L. Rawson calling his latest book "How to Protect Our Soldiers" (Crystal Press, 91, Regent-street, 1s. net), though so far as special reference to soldiers and their particular needs and perils is concerned, it might equally well be entitled "The Secret of Mutual Protection." That secret, according to Mr. Rawson, lies in prayer, but it must be prayer of the right kind. In his view, supplicatory prayer may, without irreverence, be said to be teaching God His business. "The true method of prayer, which Jesus taught and demonstrated, is scientific right thinking, conscious communion with God, with absolute good." Right thinking includes the recognition of three facts: matter is not a solid indestructible thing; heaven is not a future state which we reach by death; the human mind is not a thing by which we think and create thoughts, the only mind is God. Mr. Rawson again assures us that the perfect world (heaven) is a world of four dimensions, of which we see only three, seeing it all wrongly, and that the fourth dimension is infinity, which absorbs the other three.

In the "Two Worlds" of the 7th inst. Mr. J. Arthur Hill, writing of "Spiritualism and Psychical Research," sets out his attitude towards the two subjects, finding some difficulty in accepting the Spiritualistic position entirely, one reason being the tendency of Spiritualists "to accept as the utterances of a discarnate spirit anything that is said by a trance control." There has unfortunately been some tendency in this direction, but it does not apply to experienced and thoughtful Spiritualists, who are keenly critical in these matters. Mr. Hill is inclined to attach to the term Spiritualist a meaning beyond the mere knowledge of survival and communication—a kind of sectarianism. We are, however, personally acquainted with many people whose Spiritualism is a part, and not the whole, of their general philosophy of life, but it is a sufficiently vast subject to absorb the main interests of many whose work lies chiefly within its limits.

Mr. Hill, again, complains (and justly) of the loose and casual methods that characterise many Spiritualistic books. That is a complaint that has been often uttered by thoughtful students of the subject, but the fault is not confined to Spiritualism. We have in mind books on finance, on art, on science—even on brewing!—that having been written by incompetent enthusiasts have made the experts on such subjects fairly howl with indignation and disgust. There is no cure short of a council or synod to examine and either reject or place its *Nihil obstat* on a volume designed for public education. We live in democratic times and must sift the sense from the nonsense ourselves. We quite agree with Mr. Hill's remarks on books purporting to describe "conditions on the other side" without adducing any evidence of the truth of their statements. Some of them, as he observes, contain "sensational statements about horrible vampire-like beings." We recognise the description, and our conclusion is that "subliminal romances" are not confined to Mrs. Piper's mediumship.

For the benefit of some inquirers who are still a little puzzled by the curious results obtained in connection with the "mystic" number 3,832, referred to in "Sidelights" last week (p. 224), we may explain further. If one takes any two years in any century and adds to each the number of years necessary to bring them up to 1916, the result must always be twice 1916, thus:—

1899
17
1904
12
3,832

That is all there is to it. The real facts of occultism will stand every test: the bogus facts are always killed by critical examination.

THE SALUTATION OF THE DAWN.

Listen to the Exhortation of the Dawn!

Look to this Day! For it is Life, the very Life of Life. In its brief course lie all the verities and realities of your existence: the bliss of growth, the glory of action, the splendour of beauty.

For Yesterday is but a Dream, and To-morrow is only a Vision. But To-day, well lived, makes every Yesterday a Dream of Happiness, and every To-morrow a vision of Hope. Look well, therefore, to this Day!

Such is the Salutation of the Dawn.

—From the Sanscrit.

EDMUND GURNEY—A CORRECTION.—The following letter, signed by the Editor of LIGHT, appears in "To-day" of the 15th inst.: "In justice to the memory of a distinguished man will you kindly permit me to correct a statement in your notice of Edward Carpenter's autobiography, 'My Days and Dreams'? You write: 'His descriptions of Anna Kingsford and Edmund Gurney's attitudes in the days of the Hermetic Society are delicious.' By 'Edmund Gurney' you clearly mean Edward Maitland, who was associated with Anna Kingsford in the career of the Hermetic Society. He was admittedly an unbalanced enthusiast, and quite naturally 'foolish and intolerable' to so sane an observer as Carpenter. Gurney was a man of utterly different stamp, correctly described by Myers as analytical and logical and certainly quite incapable of the emotional excesses of Maitland."

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

Ronald Brailey. 11 to 6. 'Phone: Park 3117. Séances; Wednesdays, 3 p.m.; Tuesdays and Thursdays, 7.30 p.m.; fee 2s.; Fridays, 7 p.m., fee 1s.; Sundays, 7 p.m.—"Fair-lawn," 24, St. Mark's-road, Lancaster-road, W. (Met. Rly.), Notting Hill, Ladbroke Grove. No. 7 'Bus for St. Mark's-road.

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

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

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

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2229 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 5096, 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, Dumfries, 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. Out of town from July 15th to 21st inclusive.

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 113. Séances: Tuesday and Thursday, at 8, 1s. Private interviews on 2s. 6d.—171, Edgware-road, Hyde Park, W. (3 doors from Oxford to Cambridge Terraces).

Wm. Fitch-Ruffle (Psychic), 79, Alderney- street, Belgravia, S.W. 'Bus 2; Victoria Rd. 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 79n, King's-road, Brighton.

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

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

Clare O. Hadley. Daily, 11 to 6 (Saturdays excepted). Séances: Mondays and Thursdays, at 8, 1s.; 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). 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 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.

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

Mrs. Clara Irwin (Trance). Consultations daily, 11 to 6. Developing circle at 7.30 Tuesday (write for particulars). Séance: Sunday, at 7. Testimonials from all parts.—15, Sandmere-road, Clapham (near Clapham-road Tube Station). *On parle Français.*

Lionel White. Daily, 11 to 6. Séances: Tuesday, at 8; Thursday, at 3 (select), 2s.; Saturday, 8, Sunday, 3, 1s. Tuition in Psychic Development. Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

Miss B. Ponocella. Private sittings by appointment. Fee from 2s. 6d. Also Magnetic Healer. Circles: Monday and Wednesday, at 3 p.m., 1s.; Fridays, at 8 p.m., 1s.—32, Mostyn-road, Brixton, London, S.W.

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

Mrs. Marcia Rae, 3, Adam-street, Portman- square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; speciality nervous disorders; Lecturer. For vacant dates apply above address.

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

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.

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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Tuition in Psychic Development. Private or Class may be arranged for.

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SOCIETY WORK ON SUNDAY, JULY 9th, &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.—Mrs. Cannock gave successful clairvoyant descriptions to a numerous audience. Mr. W. T. Cooper presided. On the 3rd inst. Mr. A. V. Peters gave well-recognised clairvoyant descriptions. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. Ernest Board spoke in the morning on "What Must I Do to be Saved?" and Mr. Prior in the evening on "Scattering Thought Seeds." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave a trance address in the morning on "Spiritual Power," and in the evening spoke on "Our Travels During Sleep." Sunday next, 11.15 a.m., Mrs. Fairclough Smith, trance address; 7 p.m., Mr. Harry Fielder, inspirational address, "Clouds of Heaven."

RICHMOND.—(SMALLER CENTRAL HALL), PARKSHOT.—Address and clairvoyance by Mrs. Brownjohn. Sunday next, at 7 p.m., Mrs. Neville. Wednesday, at 7.30, Mrs. Graddon Kent.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mrs. Webster address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7 p.m., Mr. Horace Leaf, address and clairvoyance.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Afternoon Lyceum; evening, well-recognised clairvoyance by Mrs. Pullman. Sunday next, at 7, Mrs. Greenwood. Thursday, at 8, Mrs. Mary Davies. 23rd, Mrs. M. Gordon.—A. G. D.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).—Trance address by Mrs. E. Neville. Sunday next, 6.30, Mrs. Cannock. Wednesday, 3 to 5, healing through Mr. Lonsdale; 7.30, open circle, Mrs. S. Podmore.—R. A. B.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Miss Dalgrea, address by Mr. G. Taylor Gwinn. Sunday next, Mr. W. E. Hodgetts, meeting in small hall.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mr. H. Leaf on "Influence of Spirit Intercourse in Rome." Sunday next, 11 a.m., service and circle; 7 p.m., Mr. George Prior. Services of intercession for sailors and soldiers every Sunday.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Mr. P. Scholey gave excellent addresses. Sunday next, at 11 and 7, Mr. A. Punter, addresses and clairvoyance. Friday, 8, meeting for inquirers.—H. E.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. King gave most interesting addresses. Record audiences. Sunday next, 11.15 and 7, Mrs. Harvey; 3 p.m., Lyceum. Tuesday, 3 and 8, circles for clairvoyance. Thursday, 8, public meeting.—M. E. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, address and well-recognised clairvoyance by Mrs. Hadley; evening, excellent address and clairvoyance by Mrs. Mary Gordon. Sunday next, 11 a.m., Mrs. Maunder, address and clairvoyance; 6.30 p.m., Mr. G. T. Brown.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning and evening, addresses and clairvoyance by Mr. A. V. Peters. 6th, address and clairvoyance by Mrs. Podmore. Sunday next anniversary services. 20th, 8.15, Mr. Clifford Coote. 23rd, 7 p.m., Mrs. Webster. 27th, 8.15, Mr. Hanson Hey.—T. G. B.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Sarfas gave an address, followed by descriptions and messages. Sunday next, 3, Lyceum; 7, Mrs. Miles Ord, address and clairvoyance. 23rd, Mr. Horace Leaf. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning usual circle; evening, address and demonstrations of healing by Mr. Miles. 8th, good clairvoyance by Mr. Ruffie. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. and Mrs. Lund. Circles: Monday, 3, ladies'; Tuesday, 8, developing. Wednesday, 8, healing; Friday, 8, Mrs. N. Bloodworth.—N. B.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougall presided; evening, Mme. Beaumont gave an address and well-recognised descriptions, and Miss Reynolds sang solo. Sunday next, 7 p.m., Mrs. Orlowski, address and descriptions. Circles: Monday, 8 p.m., Miss Gibson; Tuesday, 7.15, Mrs. Brichard; Thursday, 7.45, Mrs. Brookman (members only).

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Our anniversary. Morning, circle conducted by the president members' tea in afternoon; evening speaker, Mr. G. F. Symons, clairvoyance by Mrs. Symons. Half-yearly member meeting followed, when good progress was reported; twenty-two new members, and satisfactory balance in hand. Friday 14th, at 8, short address and clairvoyance, Mrs. Clempson. Sunday, at 11.15, open circle; 7, Mrs. Podmore. 23rd, Mr. Harvey.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. F. A. Hawes gave a controlled address on "What is Man?" Solo with violin obligato by Miss Beryl Selman and Mr. D. F. Stewart; 3, Lyceum; 7, address by Mr. H. Ernest Hunt on "The Unknown Guest," anthem by choir. Wednesday, Mrs. C. Irwin gave descriptions. Saturday, 15th, 8 p.m., Mr. Crowder (of Sheffield); Sunday 11.15 and 7, also Wednesday, Mrs. Crowder. 23rd, Mr. G. R. Symons. 28th, 8.15, visit to Mr. Hanson G. Hey.—J. F.

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

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Morning and evening, addresses and descriptions by Mrs. M. H. Wallis.

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

KINGSTON-ON-THAMES.—BISHOP'S HALL, THAMES-STREET.—Excellent address by Mr. Kirby.—M. W.

FULHAM.—12, LETTICE-STREET.—Mrs. Jamrach gave an address and clairvoyant descriptions. Mr. Connor addresses the Liberty Group.—V. M. S.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, JULY 9th, &c.

(Continued from page vi., Supplement.)

SOUTHPORT.—**HAWKSHEAD HALL.**—Address and clairvoyance by Mrs. Fox.—E. B.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mrs. Mary Davies gave excellent address and fully-recognised descriptions.—W. P. C.

GOODMAYES AVENUE (opposite G.E.R. Station).—Inspirational address by Miss Violet Burton. 4th, address by Mr. G. Prior. 8th, a most enjoyable trip to Lambourne End.

EXETER.—**MARLBOROUGH HALL.**—Services conducted by Mrs. Letheren and Sergt. W. E. Lloyd, Royal Defence Corps; clairvoyance by Mrs. Letheren.—E. F.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning, service conducted by Mr. Eddy; evening, Mrs. Bewick, of Cardiff, control address and clairvoyance. Other usual meetings.—W. G.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Mr. A. G. Newton spoke in the morning, and Mr. McFarlane, of Portsmouth, conducted the evening service. 29th ult., Mrs. Lane Crook.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLACOMBE.**—Inspirational address by Mr. E. Rugg-Williams, followed by clairvoyant descriptions and messages through Mrs. Thistleton.—R. T.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, address by Mr. Watson, clairvoyance by Mrs. Edith Marriott. 3rd, ladies' meeting, address and clairvoyance by Mrs. Lund. 5th, address and clairvoyance by Mrs. Maunder.—E. M.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGUMBE-STREET.**—Flower Service; address by Mrs. Dennis. Special service by the choir; duet by Mesdames Dennis and Pearce; clairvoyance by Mrs. Short. The proceeds will be given to the fund for British Prisoners of War. Crowded meeting.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Mr. Frank Pearce delivered forceful addresses and Miss Beaty Fletcher gave well-recognised clairvoyant descriptions. 5th, a successful whist drive, organised by Mrs. Yeardye in aid of the electric light installation fund, was held, the prize winners being Mrs. Galipeau, Miss Fletcher, Mrs. McFarlane, and Mrs. Wilson.—J. McF.

THE SYMBOLISM OF THE PYRAMID.

It is surely strange to find our modern, up-to-date spiritual conception of the world and cosmos, as being the outward manifestation of the spirit—or God—within, expressed nearly three hundred years ago. George Sandys, on visiting Egypt in 1627, wrote as follows of the Pyramids: "By such a shape, that of a Pyramis, the ancient did expresse the originall of all things, and that form-lesse forme taking substance. For as a Pyramis beginning at a point and the principall height by little and little debateth into all parts; so Nature, proceeding from one undevideable fountaine (even God the sovereign essence), receiveth diversitie of forms; effused into several kinds and multitudes of figures; uniting all in the supreme head, from whence all excellencies issue." (Quoted in "Life and Work at the Great Pyramid," by C. Piazzi Smyth.)

Perhaps it is still stranger the way in which modern science, with its materialism and infidelity, ignores the meaning and symbolism of the Great Pyramid of Gizeh. Anyone reading Smyth's books on the subject must acknowledge the force of his contentions based on provable facts.

A. K. V.

DR. J. FORT NEWTON, who is preaching in the City Temple, Holborn Viaduct, every Sunday in July (services 11 a.m. and 7 p.m.), will take for his subject next Sunday evening (July 16th), "President Lincoln and War."

PSYCHIC PICTURES BY CINEMATOGRAPH.—Mr. Alexander Gilchrist, J.P., informs us that prior to the meeting of the Spiritualists' National Union at Glasgow, application was made to the naval authorities through the Chief Constable at Rothesay—who readily supported the request—for permission to take photographs in the locality with the view of obtaining psychic pictures. Mr. Gilchrist, with Mr. Abel Wilkinson (ex-president of the S.N.U.), who is a cinematograph operator—both gentlemen are connected with the picture-house business—made all necessary arrangements, the idea being that, at the excursion to Rothesay on the Monday after the Conference, they would test the powers of about a dozen of the best mediums of the company and see what results could be obtained. The needed permission was, however, refused. Mr. Gilchrist inquires whether any similar experiment has been attempted before, and with what success.

A DRAMA OF REDEMPTION.

The scene of the dramatic poem "The Dawn of Sacrifice," by Taurus (Elkin Matthews, 2s. 6d.), is laid in ancient Britain, and the first act opens with sunrise on the tops of the downs, and Mernock, the young bard, kneeling in worship, to be joined a moment later by his betrothed, the daughter of the hierophant of the mysteries. A beautiful description follows of the awakening of Nature to hymn in many voices the praise of Belenus, the Creating Spirit, of whom fire and light are but the symbols. The culminating note in the chorus is that "the end of life is song and sacrifice." The girl, Neav, has had strange dreams. She tells Mernock that the astrologers and prophets have foretold the destruction of the race. At full moon the priests are to make sacrifice. The night arrives and the sacred bull is slain, but the offering avails not to lift the burden of guilt and failure from the consciences of the assembled multitude. Neav resolves to give herself, that through her sacrifice the hearts of the people may, drawn by a living bond, be lifted again to Belenus. In a fine passage she comforts her lover with the assurance that though her outward presence be removed, she will be with him still, and that, united in the Deity, they will find in their joint happy work the true fruition of their love. Neav lays herself on the altar, but the sacrificial knife is not needed. The sacred fire descends and takes her. The people break forth into exultant song: their burden is lifted. She has attained and is clasped to the heart of God; in her they too have attained and become one in Him. Like Nature's chorus their chant closes on the note that "the end of life is song and sacrifice."

We hope to publish in next issue a review of Mr. J. Hewat McKenzie's "Spirit Intercourse," written by "N. G. S."

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