

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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32. The nations destroying themselves.
33. Behold the dark, blinded and foolish God of the nations, how it fools them.
34. The nations losing their way, their wanderings in the midnight darkness of the age.
35. War is Hell and destruction let loose.
36. Who can and will teach the nations how to war no more?
37. The rejoicing of the Angels of our Father's presence by the beating of swords into ploughshares and the spears into pruning hooks.
38. The God of the nations giving its subjects their hearts desire.
39. Who is to teach the nations the Brotherhood of the Race?
40. Can a fallen priesthood teach of the Fatherhood of Angels and Men, and of His who guides all worlds, globes, suns, moons, stars, heavens, and heavenly heavens, and who in this earth school (and only but one of His many schools) grows His corn, fruits, grass and trees, and feeds His creatures, beast, bird and fish out of the hollow of His hand? For know, O ye sons of men, that our Father is not man or angel.

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NOTES BY THE WAY.

It has long been our conviction that some of the most striking and evidential examples of psychic experience never get into print. We have always maintained that the published records represent but a fraction of the cases. There are several reasons for this. To mention but one, there is the reticence of many persons who could tell strange stories. It is a reticence quite natural and worthy of respect—they regard their experiences as sacred, not lightly to be talked of, and only in rare moments of self-expression can they be induced to speak, and then only when they can be sure that their confidence will not be betrayed. They may be "drawn" on other subjects but not on this. We have heard remarkable experiences which we would dearly have liked to make public—but they were given under the seal of secrecy. It may be worth mentioning that a few of these communications related to Mr. Wilson's Psychic Telegraph. But amongst them were "ghost stories," cases of premonition, of interposition in troubled lives to smooth out difficulties, to preserve or protect from danger. The cases would have borne every investigation could we have published the names and other particulars. But as this was forbidden we have reluctantly had to allow them to go unrecorded.

* * * *

Knowing the inducements to silence in matters that involve self-revelation in psychic directions, we have felt grateful to those who have sacrificed their personal feelings by revealing passages in their own life-histories in order to strengthen the evidences for the reality of spirit agency. Even in these days, when the attitude towards the subject is sensibly changing, it requires no little courage to lift the veil of privacy, for there are always the "small and sickly eyes" that, "glare and gloat," the minds that doubt and mock, as well as the souls that, reading and hearing these passages of self-revelation, are fortified and find renewal of faith and courage. We have lived long enough to observe that the experienced and thoughtful Spiritualist is usually the least credulous of mankind. He has become seasoned, and is often more insistent upon rigid proofs of any statement than the "hard-headed" individual who, having become convinced of the reality of our claims, at once abandons all his old standards of evidence and is ready to swallow anything. The "practical, business man" may imagine that his particular qualities gained in the commercial world give him a sort of *cachet* in regard to investigations in the supernormal. But it is in this subject as in all other subjects, the only title to authority comes of a

long and wide experience of the particular matter on which an authoritative opinion is required.

* * * *

The theory of N. G. S. concerning the production of the Direct Voice (p. 277) is worthy of careful attention, as being the opinion of a thoughtful student of the recorded phenomena. It is always far easier to do a thing than to explain to the satisfaction of the student of scientific mind just how it is accomplished. M. Jourdain, in Molière's play, gasped when he learned that he had been speaking prose all his life without knowing it. The mere movement of an arm or an eyelid, an action we perform unconsciously, entails a complex process of nerve and muscle activity which most of us, if challenged on the point, would be utterly unable to explain. It is a curious fact in connection with psychical activities that the unseen actors are sometimes quite innocent of any knowledge of the processes by which they produce their effects. Advanced spirits have many times explained the elaborate processes by which they entrance and control their mediums. But there are casual and sporadic instances of inexperienced communicators performing the miracle by what appears to be an accident. Once they have become conscious of what they have unwittingly achieved, they are unable to repeat the phenomenon without instruction and practice. It is probable that those effects which are produced in the physical world by spirit agency are produced in varying ways, and that on the question of the ultimate causes the discarnate man is as much in the dark as his incarnate brother. Doubtless there are theorists on both sides of the veil.

* * * *

The doctrine of reincarnation is denied even by some Oriental writers, and in the "Hindu Spiritual Magazine" it has several times been repudiated by native contributors. Doubtless that presentation of it which marks the teaching of some Western schools of Occultism is the materialisation of a spiritual idea, just as was the Western interpretation of Nirvana as a state of extinction, a conception which was not in accord with the truth. A Siamese writer gives the following explanation of Reincarnation:—

It is a silent and, in the majority of cases, unrecognised "teacher," or "influence" of spirit, minds upon mortals, whereby the latter conceive and bring forth new-born ideas or manifest new characteristics which can be recognised as having belonged to another individual or a predecessor.

That accords with the teaching of many spirit communicators who have been asked how they—having no belief in or experience of reincarnation as a literal fact—explain the existence of the doctrine. When spiritual truths are made too literal they are apt to take ungainly forms. We have only to note some of the modern perversions of religious ideas to be convinced of the fact.

In the best of painting we are at one with Nature, but in the best of music we are at one with God.—COLIN McALPIN, in "Hermaia,"

THE PROPHETS AND THE WAR.

THE PROPHECY OF SAINT ODILE.

We receive the following from a correspondent in Paris. He is a French gentleman who has made some study of the literature of war-prophecy:—

I read an article by N. G. S. in *LIGHT* of August 12th, on "The Prophets and the War," and as the subject seems to be of wide interest, I beg to call your attention to the prophecy of Saint Odile, of which I have not noticed any mention in your paper. Odile, daughter of Aldairic, Duke of Alsatia, was born about 690 and died in 720, or thereabouts. According to history, she was born blind, was ill-treated by her father, and was brought up in a convent. She received her sight in a miraculous manner, lived a saintly life, and became founder and first abbess of the celebrated convent of Honnenburg, where she worked miracles. She was regularly beatified, her *fête* being celebrated on December 13th. It appears that she held a correspondence with her family, particularly with a favourite brother, and it is supposed that the remarkable prophecy she made formed a part of these letters. In speaking of the enemies of her country (Alsace) and their war-like nature she says that in the ages to come "twenty nations would be seen engaged in combat." Odile describes the long and bloody war, which she divides into three periods. The first is the victorious onslaught of the invaders—this part to last eighteen months. Then follows a second period of nine months' duration, when the enemy would be checked and his force diminished. The attackers would in their turn be attacked from all sides, and their country would be invaded everywhere. "Then they will cry for peace, in vain," but after this third short period their defeat will permit peace to reign again. For full details, see pamphlet lately published here by Geo. Stöffler, "Prophetie de Sainte Odile" (price 1fr.), which can be had through Librairie P. Leymarie, 42, Rue St. Jacques, Paris. The author says that the prediction was known in Germany, where the authorities forbade its publication, and also that his pamphlet was retarded by the *Paris* Censor "because it gave dates for the end of the war"—i.e., end of 1916.

It appears also that the well-known Italian priest, Dom Bosco, made a prediction, which was published in a *Paris* paper in June, 1901, and of which this is the substance:—

"In 1913-14, great European war. Germany will be completely torn to pieces, but before this, the Germans will penetrate into the heart of France, whence they will be forced back to the banks of the Rhine. An arrogant man will see his family tree cut to splinters and trampled upon by all the world. Great battles in August-September. Death of Pope at that time. Suffering in Belgium, which country with Poland will rise again, and they will obtain their rights."

It would be interesting to find out how and when Dom Bosco made this prediction, and at all events it is to be remarked that it was published thirteen years before the war commenced.

The author of the life of Mary Stuart, and other works, l'abbé J. A. Petit, has published some remarkable communications which he affirms he received, through an illiterate peasant woman, from Jeanne d'Arc. This was in 1913. The coming war was described, the invasion of the Germans to the heart of France, their final defeat after long and bloody conflicts. (For the details see "La Revue Spirite" for July, 1914, 42, Rue St. Jacques, Paris). The abbé, in a letter to me, gave, at my request, the minute conditions under which these communications were obtained, with the circumstances tending to establish the real identity of the invisible; and recently in another letter he tells me about a séance with the same medium, where three French officers were present. In answer to their questions, this is what the abbé says was given concerning Verdun: All would be well, and soon the defensive would be changed to an offensive. That a general attack would take place, and that at every point the Allies would be victorious, that this would commence in June, and that in July and in August very bloody battles would be fought; that the English, in particular, would have to repel some furious attacks. Towards September the Italians would march on to Vienna, then the enemy would talk of peace, but nothing would be concluded. However, there would be no winter campaign, properly speaking, and peace would be signed in 1917.

D.

JUST so far as the race surrenders the faith in immortality which has been its appanage from the beginning, it dwindles and withers—it feels that it can give no account of itself.—
REV. R. F. HORTON,

THE THEATRE OF THE SOUL.

A Russian author, M. Evreinof, who may be compared to our English Bernard Shaw in the character of his plays, has a startlingly vivid one-act play entitled, "The Theatre of the Soul," recently translated into English, which should be of interest to psychic students. (Henderson's, Charing Cross-road, 7d. net.)

We are all aware of the dreams which seem to take hours, but which, verified by our watches, have only occupied a few minutes, for in emotions time matters not. "We live in deeds, not years," and in this play the author brings a whole drama into the space of half a second.

Evreinof holds that the human soul manifests itself in that part of the physical breast which a man strikes when he wishes to emphasise his good faith, and depicts it as a large heart, with the beginning of the main artery showing, and a little system of nerves, pale in colour, and constantly agitated by vibration. The soul is represented as possessing three aspects—M 1, the Rational entity; M 2, the Emotional Self; and M 3, the Eternal Self. These three make up the entire personality, and constitute the great integral self.

The three entities bear a very close resemblance to each other, and all are dressed in black, but in different costumes. M 1 wears a frock coat, M 2 an artist's blouse and a red tie, M 3 a well-worn travelling dress. M 1 wears spectacles and has a quiet sober manner, his hair slightly grey and carefully brushed, M 2 is youthful, with lively gestures, a little exaggerated, hair untidy, and lips full and red. M 3 wears a black mask, and slumbers in the foreground, his bag under his arm, in the attitude of a traveller worn out by fatigue.

The scene opens with a quarrel proceeding between M 1 and M 2. M 1 reproaches M 2 for drinking brandy, which is overstraining the heart, and is decidedly against his judgment. He reproaches the emotional self—M 2—for his selfishness and libertinism, and calls him but a wreck of a man, who has never had a taste for anything noble or elevating. M 2 retorts that it is because of the dry-as-dust, pedantic, academic ways of the rational self—M 1—that he has taken to drink and evil living. As the quarrel proceeds the poor nerves are strung up to the highest pitch, which drives M 1 to frenzy, but pleases and excites M 2. M 1 gains the upper hand after a little by administering a sedative, and then they fall to discussing a woman by whom M 2 is immensely attracted, so much so that he purposes leaving his wife and children. He raves about her beauty and her divine form and voice, and a seductive image of her appears, summoned by his imagination. M 1 seeks to drive her away, and tries to show M 2 that she is not like that at all, that she has a painted face and false hair, and has no beauty either of form or voice, and as he speaks the first image of the woman fades and a second appears—an old hag, which M 2 in his turn denies as a false conception, and pushes away from him. M 1 then seeks, by summoning up a concept of the wife nursing a child and singing a lullaby, to win M 2 back to his allegiance, but M 2 declares this has no truth in it, but is vulgar, weak sentimentality; that there is no poetry in his wife—she is but the eternal housemaid. As he speaks, his concept of the wife appears, takes the place of the other, and shows a very ordinary and slovenly person who bitterly regrets that ever she married such a sot. He again summons his idea of the divine singer. The wife recognising her as the temptress, advances towards her in noble sorrow and in a menacing manner, imploring her to go away. She is supported in her appeal by Reason (M 1), but the singer mocks and laughs them to scorn, boasts of her beautiful limbs and form, and is loudly applauded by M 2. The wife and she close with one another, and struggle while the anguished heart palpitates noisily. The singer vanquishes the wife, who retreats weeping. M 1, losing control, boxes the singer's ears, and M 2 throws himself on M 1, strangles him, and leaves him dead. He then throws himself at the singer's feet, but she gaily refuses him, says it is all a joke, and that what she wants is money, not love. A vision of his wife nursing a child, looking sorrowfully at him, rises before him, and mad with despair he takes his life. M 3 here wakes up abruptly, and casts an uneasy glance round as a pistol shot is heard, and as the heart ceases

to beat and the lungs to respire, he trembles and stretches himself wearily. A porter carrying a lighted lantern enters, saying, "This is Everyone's Town. You have to get out here, sir. You change here." M3, assenting drowsily, puts on his hat, takes his bag and follows the porter; and so the play ends.

It is a curious but instructive little fantasy, a Russian variant of Stevenson's story of Dr. Jekyll and Mr. Hyde.

BOADICEA.

"DEATH AND SPIRITUAL PROGRESS": A REPLY.

By H. A. DALLAS.

The writer of the paper, "Death and Spiritual Progress," in *LIGHT* of August 19th (page 269), appeals to readers to seek for evidence on a great cosmic problem; but surely it is not possible to obtain *crucial evidence* on the point he raises—namely, whether it is possible that the future of some spirits may be irrevocably determined by their conduct in this life. Opinions on the Other Side may differ on this, as they do here; and even if obtained, they cannot be regarded as evidence. Assurance may be gained, but it must be based on our belief concerning the nature of God and man; the conclusions which we may draw from this belief cannot be called evidential, but they may suffice to establish conviction for those who hold these conclusions.

A friend raised this question in conversation lately, and said that "she believed that there are lost souls." I replied that there certainly are lost souls, we meet them on earth, but that I could not believe in the irrevocable loss of souls, because I could find no room for lost souls (finally lost souls) in the universe. If the universe is a manifestation of an all-pervading Spirit of Good—of God—how can a soul be ultimately lost? It is called lost whilst it is blind to its own relation to God, and uses its derived will-power in a manner alien to the will of the Eternal Source of its being; it is conceivable that such an experience may be educative, and however terrible the state may be, the misery involved may be worth while *because* of the "far more exceeding and eternal weight of glory" which will be achieved through this experience of spirits who choose amiss and learn by their mistaken choice. This, I say, is conceivable, but it is inconceivable that in a universe permeated and controlled by One Life—a Life who is Love and Wisdom and Righteousness—there can be any derived spirit for whom that Life is inaccessible, who is out of reach of Its influence, who remains for ever lost beyond hope of recovery.

This seems to me to be a contradiction in terms and unthinkable. I find, as I said, *no room* for such a being in a universe God-inhabited. Moreover, Christ taught that the Good Shepherd seeks the lost "until He finds." If words mean anything, this implies that He, who of all men has most fully manifested the Divine Love, was assured of its fidelity and persistence, and (as He is reported to have said by another evangelist) was "never despairing."

A God less loving and less purposeful than the God and Father of Jesus cannot be the universal object of faith and worship for mankind. We have been shown an ideal, and nothing less than this can satisfy us. We can no longer be happy in any Heaven, in any future state, whilst we believe that a single spirit with consciousness and will is finally lost beyond hope of recovery.

This splendid cosmic faith, this demand upon God, has been inspired in the race by the Spirit of God in Christ, and He is bound to fulfil the expectation He has awakened.

No stream can rise higher than its source, no derived spirit can conceive of an ideal greater or more noble than that which the will of God has eternally purposed.

These convictions appear to me to be logically involved in the one affirmation, "I believe in GOD."

"THE LIFE AND LETTERS OF HARRIET BENCHER STOWE" quotes a letter from the author of "Uncle Tom's Cabin" to George Eliot, in the course of which the writer says: "In regard to the subject of Spiritualism I am of the opinion . . . that it is just as absurd to deny the facts of Spiritualism now as it was in the middle ages to ascribe them to the devil."

THE DYNAMISTOGRAPH.

Under the title of "Instrumental Communication with the 'Spirit World,'" Mr. Hereward Carrington in the August "Occult Review" describes an ingenious contrivance called the "Dynamistograph," taking (as he acknowledges) most of his information from "The Mystery of Death," a work published in Dutch in 1911, by the inventors of the instrument, Dr. J. L. W. P. Matla and Dr. G. J. Zaalberg van Zelst, of The Hague. In *LIGHT* of April 6th, 1912, we quoted from issues of "Le Fraterniste" some particulars (which we do not find in Mr. Carrington's article) with regard both to the circumstances which led up to the invention and to the character of the messages received. The circumstances referred to take us as far back as 1893, from which year onward Messrs. J. J. Zaalberg van Zelst, senior, G. J. Zaalberg van Zelst, junior, and J. L. W. P. Matla engaged jointly in the close study of Spiritualism and its phenomena. They promised each other that the one to die first should do his utmost to give physical proofs of his survival after death. Mr. Zaalberg van Zelst, senior, passed over in July, 1903, and since then the two surviving investigators made every effort to solve the great problem. After weary months of waiting they at last came in touch with their late coadjutor—the friend of one of them and father of the other—and under his guidance and advice they constructed the above-named instrument, by means of which (so they affirmed) they received from him, without the aid of a medium, much valuable information about the future life, information hitherto unknown to science. And here we come to the unsatisfactory part of the business—viz., the very extraordinary character of some of these supposed revelations. The experimenters were informed, among other startling assertions, that the awakening of the spirit on the "other side" is far from being agreeable—that he finds himself surrounded by unknown beings who mostly have skeleton heads, and that the fright he sustains as a consequence renders him for the second time unconscious; that spirits see little of the habits of man, but they hear him think, sometimes a long distance off; that the body of a spirit is material and composed of a gaseous fluid; that if a spirit moves quickly his body elongates and assumes a cylindrical shape which quickly changes into a spiral one as the movement increases in swiftness.

Three months later—in *LIGHT* of July 13th, 1912—we printed the following report received by the International Bureau of Spiritualism from its Dutch delegate, Mr. H. N. de Fremery, and which had appeared in the Bureau's Official Bulletin for June:—

As to the Dynamistograph it cannot be denied that it is constructed very ingeniously. But it is so sensible to the least differences in temperature that the inventors have not yet succeeded in performing irreproachable experiments. They experimented with it before a committee of members of the Spiritualistic Society "Harmonia" at The Hague, in circumstances that were far from satisfactory. The results have been poor. Two physicians observed some backings [reverse motions], which seemed to take place on demand, but we are not sure that these phenomena are not caused by differences of temperature, and that the consequent results are not simple coincidences. In order to avoid all these causes of error, the machine should be perfectly isolated, but this would be very expensive, and as nobody is convinced of the reality of the facts, the inventors can hardly find the necessary money for the purpose.

OLD age would make youth prematurely wise: the wisdom of youth is seen in its refusal of this untimely growth.

MUSIC, like religion itself, transfers the centre of artistic gravity from the picturesque rites of ceremonial man to the inner voice of the Divine Spirit.—COLIN McALPIN in "Hermaia."

WAR AND THE "SUPERNATURAL."—An officer, who had seen much hard fighting at the front, tells me several authentic cases of premonitions and apparitions which have come under his notice. He attributes these "visions" to telepathy and the "intense" mental atmosphere of the battlefield. He gave me one particularly interesting case of a soldier who had been "seen" by a comrade, although at the time the two were miles apart. The vision was followed by the report of the death at the identical moment of the soldier thus strangely beheld.—"Evening News."

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THE ELUSIVE THINGS.

They will not come to watchers: Nature gives
To the unconscious only, things divine.

—ROBERT LEIGHTON.

It is highly probable that in some of the old tabus and folk superstitions which made it a dangerous thing to utter certain names there lurked a deep and true meaning. We read how the servant of Michael Scott, the wizard, knew certain magical words, but even after his master's death he dare not utter them—even for thinking them he had to do penance. The idea is found everywhere in the ancient rites and mysteries. It survives to-day in some countries where it is unlucky to utter certain words, those, as a rule, which have some sacred significance. They are passed over in reverent silence or some other word is substituted. The precise origin of the custom may not be easy to trace, but the feelings which prompted it are readily identifiable. They are the outcome of fear and reverence, blended with some perfectly true instinct that certain experiences which belong to certain states of the soul are so rare, delicate and elusive that the spell may be broken by a word.

We are accustomed to hear urgent, sometimes even clamorous, appeals for brotherhood, for love, for unity, for many beautiful and divine things. But although it is well that the lack of these blessings should be recognised, there comes upon the sensitive listener the idea that the loud petitionings have a distinctly disenchanting effect. It seems as though it would be better to be silent—certain canons of the spirit are being rudely broken—the sacred names are being uttered aloud, and the sanctities profaned. Even more gross seems the profanation when the possession of some shining grace or virtue is boastfully proclaimed. A community blazons "Brotherhood" on its banners, apparently unconscious that where the fraternal spirit exists in its greatest fulness its presence is rarely, if ever, mentioned, and it is never openly professed—that would break the charm.

It has been well said that the art of literature consists chiefly in a knowledge of the things to be left unsaid, but these reticences cover the whole realm of life on its spiritual and artistic side. There are no express prohibitions. Feeling is the only arbiter, and the deeper it resides in the soul the more inexorable and unspoken are its dictates. If a man is not conscious of the disenchanting word or the sacrilegious touch no amount of admonition will make him aware of it. He will know that certain words or acts are forbidden, and will refrain from fear of censure, but he will not know why they jar on finer sensibilities than his own.

That he can only learn along certain interior lines of spiritual evolution accompanied, it may be, with many chastening experiences.

By the eye of the philosopher, the source of all defects of taste and feeling is seen to be always the intrusive expression of the undeveloped ego. The mystics, putting the thought into their own vocabulary, traced the evil to precisely the same cause, and the Hebrew school held that the serpent which entered the garden of Paradise was Nacash, the *self*. Self-consciousness carried beyond its legitimate bounds encroaches on the sanctuaries, proclaims its own greatness and wisdom, disregards the rites and reticences, and after much boastful and arrogant talk meets in the end with humiliation and defeat.

Yet, after all, nothing is really profaned and polluted, however much this may seem to be the case. The divine things are divinely elusive. True beauty suffers nothing from besmirching fingers. The crystal may be shattered, but the essences which it contained are infinitely volatile—swifter than light and as intangible. Some rugged leader arises who will reduce all the splendours and divinities of the spirit to facts and figures, bring them all into shapes where they shall be within the grasp of the merest boor, but when all is done only some dry husks and shards remain—the spirit itself has mysteriously escaped in the process. And yet the work, futile as it seemed, leaves always some residuum of good. Certain spurious accretions which have become attached to the true things and have won a mistaken reverence are destroyed in the process. Nothing has been profaned, nothing violated, but the hand of the iconoclast has surprised some counterfeits and they are forthwith discarded.

By a frank recognition that all which is of true spiritual value is utterly beyond the touch of sacrilege we may save ourselves much fretful complaint of the profaners of sanctuaries. And where it is a question of conflicting souls the fact remains that the encroaching *self* of the raw egotist or the tyrant can gain no territory that is not surrendered by the weakness of those upon whose rights he infringes. Often the individual soul suffers undeservedly, as it would seem, but that is because it has not risen to the perception that it is part of a spiritual unity from which it cannot escape, and in all the experiences of which it must in some measure share, whether of pain or of peace. That perception comes with the unfolding of the self beyond the limits of the purely personal sphere. Beyond the narrow circle of the self lie the larger outlook and those great calms of soul—rare but intensely real—where the events of life are discerned in their truer proportions and the divine things no longer elude us because we have learned that we must no longer seek to clutch them for our own profit, and that where they rest we also may repose "serene and inaccessibly secure."

"LIGHT" "TRIAL" SUBSCRIPTION.

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

THE most glorious fact of our experience is not anything we have done or may hope to do, but a transient thought or vision, or dream which we have had. I would give all the wealth of the world and all the deeds of all the heroes for one true vision.—THOREAU.

SIR OLIVER LODGE GIVES A MESSAGE OF HOPE.

The "Weekly Dispatch" of the 27th ult. prints a timely "Message of Hope to the Bereaved" from Sir Oliver Lodge. Death he defines as "a natural process through which all living things must pass, a stage in the journey of existence."

An important station, truly; we do more, on arrival, than change to another line. Death is more like a port of departure, where we leave our land conveyance and launch out on a new medium. In that sense only can it be likened to a terminus. Death is a great adventure, it is in no sense a termination of existence.

To the inquiry how he knows so positively that Death is not the end but only a transition—that, as he asserts, "the whole personality persists: the memory, the character, the affections are all unchanged"—he replies that he has been guided to this knowledge, not by religion, not by faith, but by simple following of fact. Messages have been received across the gulf and the barrier is opaque no longer (it never was really so). To anyone who will really study the facts for a few strenuous years, doubt is no longer, in Sir Oliver's judgment, reasonably possible. He then makes this welcome and important announcement:—

It is not possible to convey any adequate idea of the evidence in an article, it needs at least a book; and a book I will write—indeed, am writing; but I have lately communicated three incidents of the most recent evidence to the Society for Psychical Research, whose business it is to criticise those things, and in a forthcoming issue of its Proceedings they will appear.

Immediately below Sir Oliver's article appears an interview with Miss Estelle Stead in which she quotes several instances where parents of soldiers who have been killed on the battlefield have succeeded in communicating with their loved ones in the spirit world.

PSYCHIC SCIENCE IN FRANCE.

AN EXAMPLE OF TELEPATHY.

"Les Annales des Sciences Psychiques" gives an instance of telepathy, described in a letter written by M. P. Bachelot chief accountant of the Compagnie d'Electricité of Angers, to his friend M. Morin, then serving in the French army as a sergeant in the 71st Regiment of Territorial Infantry.

During a period of leave, M. Morin had given M. Bachelot an aluminium ring which he had had made especially for his friend. (These rings are made out of the metal from shell-fuses, and many of our Tommies, as well as the French soldiers, are experts in their manufacture.)

We quote from the letter in question:—

In the night of the 7th-8th of March I was awakened suddenly by an intense pain in the little finger, the one on which I wear your ring. It seemed as though it were being squeezed in a vice, and, half-asleep, I slipped off the ring, meaning to put it on the table close to my bed. (Actually I fell asleep again before doing this, and Cotte [his daughter] afterwards found it at the foot of the bed.)

Next morning, on going downstairs, I remembered that I had not my ring, and the sensations of the previous night, which I had completely forgotten, came back with the recollection. At the same time I became obsessed with the idea that some misfortune had happened to you. All day and the next day, Thursday, I was depressed by this feeling and sent round to Mme. Morin to ascertain if she had news of you, but she had only received a card, which did not give much news and was not of recent date.

You can imagine my feelings when I learnt next day that you had been wounded on the night of the 7th-8th of March.

The story is attested by M. Morin, and two natives of Angers, MM. Senciel and Grandin (both of whom give their addresses) and the incident, though slight in itself, is a useful addition to the mass of psychic evidences, especially as it appears to combine elements of telepathy and psychometry.

How far is love, even with many wrong opinions, to be preferred before truth itself without love!—WESLEY.

RACHEL COMFORTED: THE STORY OF A MOTHER AND CHILD.

By "RACHEL."

I continue to receive letters expressive of the great comfort these articles have been to a number of people, who, one and all, comment upon their apparent *real-ness*, if I may coin a word. These letters are my reward for what was originally an act of some self-sacrifice, but which has now become an additional comfort to myself. Even if I do not immediately reply to all I shall hope to do so eventually, and no one need apologise for writing to me. Sunny's delight at these tributes to his "book" (the pride of his heart!) can well be imagined. So, my dear unknown friends, please know that your letters give joy to that bright creature "Sunny"—and equal joy to his mother.

I think the *real-ness* of Sunny's communications lies chiefly in the absence of all the high-flown talk which is a feature of adult communications. These may be beautiful and helpful, but one must confess they are sometimes rather boring when the entity is a very ordinary soul, "not good enough for Heaven, not bad enough for hell"—which, as a military man newly arrived on the other side observed, seems to be the normal condition of most people who pass over. And is not that quite natural? Why should Mr. or Mrs. Somebody of Bloomsbury or Park Lane be any more in the position to preach to us on higher subjects from that side than they were on this one, until they have outgrown all that made them very ordinary people here? Their remarks are comforting, so far as they go. But they go such a little way! We on this side hunger, surely, for some common-sense description of the new surroundings, locality, climate and occupation, in which we may picture our vanished darlings day by day, doing this or that, meeting so-and-so, under such and such conditions, dwelling in a home that we would simply love to hear described, and amid all the little details which go to make up home life, no matter on what plane it is being led. A "plane" (as I understand it from Sunny) is *not* locality, but a *state of thought*. I cannot for a moment believe that any advancement, education or helpfulness could be arrived at, if all the good and advanced souls were isolated from the less good and advanced. Walk into a lecture-hall full of people on this side, or an hotel, restaurant, church, a train, or amongst the throngs of a Hyde Park Sunday, and are we not amongst souls of every plane of thought, from goodness and mediocrity to badness? Do we not know that we often must brush shoulders with God's own saints, helping humanity and perfectly happy in doing so, yet dwelling mentally on a plane far above other souls? May it not be much the same "there"? What a strange plan to carry off all the good and helpful ones to live in selfish glory with each other, and herd the rest of us somewhere else to make the best of things!

I have noticed always, and so will my readers, that in Sunny's artless confidences no especial desire to teach *anything* is manifest, though he of course unconsciously does so. It has been deemed that this feature alone points to the genuineness and value of the communications as coming from a child. It does not usually appeal to children to preach or teach. Yet one knows that, because of its very innocence of all such desire, and because of the clearness of the mirror of its young mind, it often happens truly that "a little child shall lead them" more surely than the finest sermon ever preached.

During the years when I was getting these communications there came occasionally to my house, at their own wish, to be present at the sittings, learned divines of various faiths, scientists, students, and people of all sorts, who all seemed impressed by the conviction that here at least was no fraud, no effort, no high-flown sermonising, but just the simple outpourings of a single-hearted child intent chiefly on one thing—to describe to his mother (and thereby comfort her) what that world is like wherein he now dwells and awaits her. It is very strange to me, and I think a great pity that we do not get more of this common-sense kind of talk from spirit-friends. When your relations have gone to the Antipodes, is not your one longing to hear

what it is *like* out there, especially when you know you will soon follow? It is no doubt comforting to be told that you will soon "get over the obstacles in your path," and that someone who is now "nasty" to you is going to become "nice." But picture such a letter from a loved son in Timbuctoo! Not a word about the kind of house he lives in, the sort of people round him, his occupations, the scenery, or the climate. Why are we to be given such cold stones, instead of bread, from "there"? And what, I wonder, is the meaning of it? The only explanation I can think of is that, finding themselves in surroundings quite familiar, because those surroundings belong to our true home (visited always in sleep), our friends, accustomed also to seeing us there, have no idea often that our return to the body has blotted out our memory of this experience, and that, therefore, we are, for the moment, ignorant of what we really know quite well. That there can be nothing new at "death" is shown by the fact that many spirits have not known they were "dead" for years. If, in sleep, we live "there" (as I am sure we do), there can be very little to show us that we have "died"—which simply means that we do not return to the body again. Years before I ever read a word upon this subject by occultists and others, Sunny explained all this to me, but I only got it by dint of much questioning and pressing, for at first he could not even realise, I think, *what* it was I was trying to "get at," and, in fact, I do not think he knew himself till he had been told by his teacher, "Love," and others. It all got cleared up to me very gradually, and then at last I understood. It was such joy to me to see it confirmed in books years later.

Here is "a story" that Sunny wrote for us in bits day by day, often with long conversations and questionings in between. We soon realised that it was the story of himself on passing over, and of his earliest impressions over there. He took the greatest delight in writing this story, and the planchette would race along in his excitement, and when he could see my tears dropping on to the paper, as they sometimes did, the little board would be lifted up to stroke my face and comfort me, and when at other times I laughed, and Nellie laughed, the little board would execute a little jig of joy. And now let me give Sunny's story exactly as he wrote it:—

Not many years ago, in a place not far out of London, God sent a little tiny baby to comfort a dear, kind lady, who was at that time very, very sad. This little baby grew up into a romping boy, and was always doing a lot of naughty things; but through it all his mother always loved him. But at that time she did not realise that God had only lent her this little babe, and by-and-by He was going to fetch it back to Him. Several years passed by [planchette paused, scratched out "*passed by*," and turned it to "*rolled on*"], several years rolled on, and this romping little boy turned into a public school-boy, aged twelve. And then one day God said to him, "Are you ready now to come with me to a beautiful place I have got ready for you?" This little boy said, "Oh, yes! But must I leave my mother, whom I love—oh, so much? and my darling brothers? I am afraid I shall not be happy if I have to leave them behind." Then this kind and gentle God, who loves all little children (and big ones, too), sent a kind lady to tell and explain to him God's way of drawing all His children back to Him; and she said, "Do you know, little boy, that it is part of God's plan to bring you to our Happy Land, so that you may be the means of teaching and guiding your own father and mother and brothers to find the way as well?" Then this little boy said, "Oh, yes, let me come—do, do let me come! But won't my mother miss me and be sad?" So this lady, whose name I will tell you later on, said, "Oh, yes, she will miss you and be very, very sad." Then this little boy looked up into her face and said, "Thank you very much, but I cannot leave my darling mother all alone to be so sad. Will you please take another little boy whose mother will not miss him so much?" But this lady said, "No, no, my little boy, God wants you. He has a work for you to do, and no one else can do it."

Sunny's story, which I will continue in my next article, will, when read in the complete book, be found to be mixed up with many interruptions such as one would get with a child. If I cried, he would not continue, but be intent upon cheering me in his own sweet way. Sometimes he would say, "Not my story to-day. Let's have a nice chat." Therefore this little narrative took weeks to get. But may the joy, mixed with many a tear, that it brought me, find a place to-day in the

hearts of other Rachels, some of whom, perhaps, have believed their darlings were really lost to them!

Mothers—for you, as well as for me, was my little son returned to me. I hear your voices everywhere to-day, "refusing to be comforted." But pause now in your tears. There is light fast coming everywhere. You may not entirely cease to weep. This Rachel sometimes weeps, but only because her children are out of her sight. Not because she any longer believes them "lost" to her. That cruel delusion has vanished for ever.

THE CHANGING OUTLOOK.

Evidences of the progress of the spiritual idea are to be seen in many directions. It is not merely that the religious world has been permeated with newer inspirations and its outlook enlarged. The influences of the unseen realm have worked wondrously in the general social life, producing a new and more hopeful attitude towards death and a certain almost wistful expectancy that in this shadowy something known as the "occult" is to be found the key to many mysteries. One continually meets people who only need an encouraging word to unburden themselves of much in the way of confession and inquiry in the direction of psychic problems and perplexities. Those who study the printed word have no lack of instruction in these matters. The difficulty is rather to discriminate between the teachings of error and the strong, sane utterances of reason and experience. But even the errors mean something, and, being tested and found wanting, lead eventually to the truth.

And this brings up the prickly problem of the many inquirers in the psychic field who are moved only by frivolous and selfish motives and whose stock questions may be typically summarised as "When shall I marry?" "How will my law-suit go?" "Should I buy mining or rubber shares?" People ought not to seek counsel of the invisible world on such sordid subjects. True, but it is very human, and such things are nearest to the hearts of some investigators. Self-interest is the first letter of the psychic alphabet to them and they must begin somewhere. They did not do these things in the old days of the movement. True, again; but in the old days the subject was not so widespread, nor did its resources bulk so largely in the popular estimation. The populace is coming in now with its undisciplined imagination and crude appetites. It is coming in, and there is the difference between the past and the present. And in this direction such evils as exist will work their own cure. Nature is ready, here as elsewhere, to curb the unruly appetite with a dose of indigestion, to chasten the unregulated imagination with some wholesome disillusionising. The frivolous inquirer, the self-seeker, is fooled, or his desires are gratified in a way that carries a painful lesson on the vanity of pursuing the perishable.

It is natural enough to complain of the disrepute into which such persons bring our movement. But even here there is compensation. The very fact that intelligent outsiders condemn the subject for these reasons proves that they have a very just and healthy estimate of what it should stand for. Let it be our part to prove to them that they are in the main right in their censure, and are only wrong in their failure to temper their judgment with discrimination. Not one of them, however severe his morality, would condemn the telegraph wire because it has become one of the instruments of gambling, and because torrents of vicious twaddle are disseminated by its use. Even could we imagine our wires and cables monopolised by evil agencies we should not lose faith in the electric telegraph. It would always retain the possibilities of better use.

Even on the external side, then, our movement has grown exceedingly in activity and importance. The congregation has increased in numbers, and if it is not all we might desire in the direction of intelligence and refinement, it is there to be catered for. And there is a steadily increasing number of thoughtful and progressive minds which, in a general survey, the superficial observer is apt to overlook because of their quietude. It is their presence amongst us that helps to make the outlook hopeful and gives an assurance of progress. And, as we have said, even the presence of profitmongers does not discourage us. The altar may be used as a gaming-table, but it remains an altar.

THE CHURCH'S ATTITUDE TO SPIRITUALISM.

DR. DEARMER'S CHALLENGE.

It is refreshing to read in a Church newspaper such an outspoken utterance on our side as that of Dr. Percy Dearmer in "The Challenge" for August 11th. He could not have chosen for this deliverance a more appropriately named medium, for the article, which is entitled "The Two Worlds," is itself a challenge to his fellow-Churchmen of the most emphatic and unequivocal kind. He does not hesitate to remind them that "to many thinking people who are not hostile to her, the Church is on her trial," and that "a continued failure to understand and inspire science and art and social and international problems will wind up her history." Interest in the condition of the departed has during the last fifty years been growing into a science. To the cry of the many Churchmen who meet this inevitable movement by denouncing all attempts at communication with the next world as "dangerous," and even as "diabolical," Dr. Dearmer responds that "There is a danger, indeed, but the danger lies in the denunciation."

The danger to-day for the Church is that she may oppose to psychical science the same unreasoning blend of enmity and fear with which, so disastrously for herself, she met physical science in the time of Darwin. . . . Psychical research is likely to be for the twentieth century what physical research was for the nineteenth—the power that will revolutionise our view of life. Its foundations have been already solidly laid by many years of patient and exacting scientific work. We are not at the end of that work: only at the beginning; but enough has been already done to convince almost all those who have investigated most closely and critically of the survival of human personality after death as a fact scientifically ascertained. Just when physical science seemed to have landed Europe in agnosticism and despair, the psychic investigators began to find light—light about the central postulate of religion, the faith without which Christianity is vain, the greatest and boldest hope of Western civilisation.

"Is it nothing to the Church," asks Dr. Dearmer, "that this faith—upon which not only life itself in any tolerable form, but ultimately the existence of God Himself, must rest—should at this time be receiving steadily growing scientific proof?"

To great numbers of Church people it is worse than nothing: any form of communion that is actually with the saints departed is an evil and a wicked thing to be divulged in confession and repented of. They are not merely sceptical; they are as angry as the materialistic scientist, with whom they find themselves in ill-consorted alliance. . . . One wonders for the cause of this prejudice. Perhaps it is partly because all the evidence that accumulates is dead against those strange, horrible and unchristian ideas which were once well-nigh universal, and are still in the blood of most of us—the Romish doctrine concerning purgatory, the Calvinist doctrine concerning hell, and the popular doctrine of corruption pending a more or less vaguely hoped for resurrection at the end of the world—perhaps millions of years hence. The Roman authorities have no alternative; they do not disbelieve in the conversation of saints, but they see in Spiritualism a rival power, more dangerous than freemasonry, because it crumbles down the elaborately constructed theories of purgatory and indulgences. It is not possible for them to throw over the whole system of mediæval accretions; so they are compelled to make a wall round it, and to declare Spiritualism a sin. But they will pay a heavy price for the obscurantism before this century is over; and in the meantime it is madness for other Christians who have already thrown over those accretions to follow their example.

Dr. Dearmer proceeds to explain, for the benefit of those ignorant of such matters, something of the rationale of mediumship and the different forms of spirit communication. After a reference to the immense amount of evidence available, including that obtained by great scientific investigators like Myers, Barrett and Lodge, he concludes:—

It is certainly the duty of any religious teacher to study such works as these, and to acquire some knowledge of the science of psychic research. For all who have not done this, a quiet humility is the only reasonable attitude of mind. To denounce Spiritualism without having studied the evidence is an act of folly which one would think incredible were it not common and unabashed. In the interests of religion it is our duty to press upon all the duty of humble and God-fearing inquiry,

and to support those who give of their best in order to try the spirits.

We have already many earnest students of our subject among members of the Anglican Communion, and such an article as the above cannot fail to awaken further interest in the minds of Churchmen of the more independent and thoughtful type.

THE ROLLING-BACK OF THE CLOUDS.

To explain the book of life one would require the scrolls of eternity. War throws light on some of its stray pages as they flutter for a second on the wings of time and then disappear, but not before it has flung its cressets of light upon the black pall of doubt. Everyone now talks of psychic phenomena. In a paltry generation of superficial thinking the subject was one for jest, but there is far more in it than jesters are likely to discover. Mocking laughter never discovered anything except the vacuous fool. The appearances of spiritual beings give but scant opportunity for examination, but serious investigation has now taken the place of cheap sneering. After all, religion is founded upon a philosophy of apparitions. The vision of angels at Mons is no new thing. Catholicism is founded on such visions, and no religion worthy of the name is without its story of angels. New aspects of matter have laid many materialistic theories in the dust, the mysterious potencies of matter which the latest science is revealing, the energy of electrons, and radium are giving us a new science of super-sensual physics and with it new vistas of thought.

It is no longer necessary to apologise for the work of psychic research—that is, among intelligent people. Light is gaining on the darkness. "I felt another hand assisting me to steer," said to me a sailor man, who vainly tried to explain how he kept his boat from what appeared certain destruction. He would scorn to be called a religious man. "There is nothing of the ranter in me, you know, sir," and he used uncomplimentary words which I omit. "But there, sir, it was no skill of mine. All I saw was death and destruction for me and my mates, yet I knew we should pull through all right. There was another that shipped as passenger in the darkness." . . .

Apparitions, telepathy and clairvoyance are not explanations, but names for facts demanding separate explanations. In regard to such the "ecclesiastical damn" and the "scientific damn" have been freely used. If men have been hypnotised by ghost stories, they certainly have been deluded by stories of unnatural science. To deny activities of life natural and supernatural is rather silly, considering no man has solved the life-principle. The atoms forming the material of the brain may be proved ultimately to be identical with those that compose a jelly-fish or a jar of margarine, and brain appears to be the organ of mind, but it is mind that grasps things, places things, and thinks. Life is concerned with *thought* as well as atoms. It receives thoughts from all sides; sometimes it claims to detect the thought giver—and that is to have a fuller vision. Men think quickly on the field of battle. They are not constrained by a narrow education and a narrower conventionalism to limit their thoughts to what others think in their own circle.

—From "War and the Weird," by ALEXANDER FORBES PHILLIPS.

THE laws of Nature are as the habits of God.—COLIN MCALPIN, in "Hermaia."

THE REAL NEEDS.—Any hindrances which we may experience in our life are not in our limitations, but in our attitude of mind towards them. . . . We should look on all outside things as opportunities on which we may prove our strength; as ladders up which we may climb to higher heights of conquest; as doors ever ready to open at the magic touch of optimism. It is more courage we need to climb, and not a smoother pathway; it is more hope and cheerfulness we need, and not more sunshine; it is more thoroughness in our present work and task that we need, and not greater opportunities; and it is more gratitude in our hearts that we need, and not so much grumbling and complaining.—"One Life, One Law, One Love," by MRS. JAMES ALLEN.

THE CLOTHING OF THE SPIRIT.

The Rev. G. A. Sexton (St. Helier) writes:—

The article on "The Clothing of the Spirit" in your issue of August 19th is an interesting speculation, but if we wish to make our knowledge definite upon any subject we can best do so by taking the statements of those who have evidence to give on the matter. It is safe to say that no life is more full of intercourse with, and visions into, the spirit realm than Swedenborg's, nor does any other give stronger evidence of the reality of the claims made; therefore his words on the clothing of spirits and angels should be interesting.

He says in "Heaven and Hell—from Things Heard and Seen": "Since angels are men, and live together in society, like men on earth they have garments, &c. . . . but with this difference, that they have all things in greater perfection, because they are in a more perfect state. . . . Their garments correspond to their intelligence. . . . The garments of some glow as with a flame, and those of others shine as with light, because flame corresponds to good, and light to truth from good. The garments of some are bright and white without luminosity, and those of others are of various colours. . . . The angels of the inmost heaven are not clothed, because they are in innocence, and nudity corresponds to innocence.

"Since angels are clothed with garments in heaven, they have also appeared clothed with garments when seen in the world.

" . . . That the garments of the angels do not merely appear to be garments, but really are garments, is evident from this, that they not only see them, but also feel them, and also that they have many garments, which they take off and put on, and that when they are not in use they preserve them, and when they have use for them, put them on again. That they are clothed in a variety of garments I have seen a thousand times. I enquired whence they obtained the garments, and they said it was from the Lord, and that they received them as gifts, and that they are sometimes clothed without knowing how."

This is only a brief extract, but in other works Swedenborg describes more details of the heavenly garments, and how the "gifts" are given, often by an angel from a higher state, coming as a messenger and saying that the works and thoughts of certain spirits had been commendable and that the garment presented corresponded to the soul advancement thereby achieved.

A GENERATION AGO.

(FROM "LIGHT" OF SEPTEMBER 4TH, 1886.)

Crookes proved that this power [animal magnetism] is capable of being transferred. In common with his comrades Wallace, Huggins, De Morgan and Varley, he made the trial of the alteration of weight of inorganic substances, in the presence of the medium Home, by an apparatus he had himself invented, and which was beyond the comprehension of the medium. He found objects change in weight from 25lbs. to 100lbs. By the light touch of his hands Home obtained a greater increase of weight than Crookes could by the whole weight of his body, that is 140lbs. He called this force, operating at a distance and without absolute contact, "psychic force." This force is connected in an incomprehensible manner with the human organism, and is innate in everyone, being specially strong in mediums, although even in these it has its ebb and flow periods and sometimes is altogether absent.

—From an article by C. DU PREL.

THE TWO SIDES OF TRUTH.—That God is and God is not, the conscious comes from the unconscious, the cause of all causes is causeless, man is both temporal and eternal, the child is as old as the parent, nothing is something, and the human will is free within limits, are all easily reconcilable contradictions when they are seen in the light of Truth as a dual-unity.

PSYCHIC PHOTOGRAPHY.—**LANTERN LECTURE.**—Mr. R. A. Bush (Morden, Surrey), writes: "Mr. Hope, the medium of the Crewe circle which sat for spirit photographs, has kindly offered to give a lantern lecture at the Wimbledon Spiritualist Mission, on Wednesday, November 22nd. He is willing to give his lecture at any other London society on, say, Tuesday, November 21st, or Thursday, 23rd. If any society is desirous of accepting that offer and willing to share out of pocket expenses, will the secretary please communicate with me."

SIDELIGHTS.

The Rev. A. R. K. Wells, formerly vicar of Kimpton, Herts., has been appointed to the vicarage of St. Matthew's, Brixton, in succession to the Rev. A. J. Waldron.

It is proposed to raise a fund to endow St. John's Institute and to place memorial tablets in the churches of St. John, Westminster, and St. Mary, Southampton, as memorials to the late Archdeacon Wilberforce.

Professor Charles Richet, of the French Academy of Science, whose name is well known in connection with the investigation of psychical phenomena, is the president of a newly-founded French League for the Restoration of Poland.

Mr. A. G. Hales, the well-known novelist and war correspondent, has kindly furnished us with an account of a remarkable experiment in psychic photography. We hope to publish it in an early issue together with a reproduction of the photograph.

Since writing the note concerning Mr. David Wilson and his psychic telegraph which appeared last week (p. 280), we have received a letter from him announcing his intention when conditions are more favourable of resuming his experiments.

Miss Grierson, who is one of the latest and youngest recruits to the ranks of professional mediumship, is the possessor of a psychic gift of individual quality. The daughter of a professional man, and formerly a talented singer, she discovered a gift of clairvoyance in early youth, and astonished her school-fellows by her uncanny powers. She has been fairly impelled to the exercise of her psychic gifts, the nature of which she did not understand until she came into (apparently accidental) contact with Spiritualism. In that way she found herself and her work, and we wish her every success in what is always a trying and often a thankless sphere of work.

"Quex Senior," in the "Evening News," tells the following story of a dream that came true: "It was before the war, the scene the dining-room of an old château in France. The young daughter of the house told a dream of the night before. 'I dreamt that this house was full of English soldiers and that I was going to marry one of them.' A year later the officers of an English cavalry regiment were billeted in the château, and as one of them entered the house mademoiselle said, 'There is the man of my dream.' A few months later there was a happy sequel, and a junior officer of one of our best-known regiments has contracted an alliance with an historic house of France. In plain English, they were married a month ago."

THE LEVER THAT WILL LIFT SOCIETY.

As the ideas through which we see and interpret life are the product of our own mental effort, so the relationships upon which our spiritual life depends can only be created by and through service. That man will live in the most spiritually potent world who has served best, has established the largest number of vital relationships. Here, then, we have the condition of a sounder social and commercial life. What we want is an idealism that will lift men above the suicidal materialism that has taken such complete possession of modern society, an idealism that accords with the fundamental laws of being, and is the promise of life to all men. By creating mutual trust between classes now diametrically opposed to each other, a true conception of the meaning and value of service would unify, as nothing else could, the present antagonistic forces of capital and labour, and thus check the growth of class feeling, which is becoming one of the most ominous signs of the times. The principle of service, of co-operation, must be made to permeate our modern civilisation. The spiritual possibilities of life are limitless. Could we but put aside for a moment the materialistic conceptions which at present bind us, and look ahead, we should soon discover in the virgin fields of possible experience lovelier paths of life than we have ever known. Let us take heed in time, for we are at the parting of the ways, and the road we are now travelling is startlingly short!

WILFRED WELLOCK in "Bibby's Annual."

The Personal Investigation of Spiritualism.

To assist those who desire to obtain evidence of continued personal existence after physical death, and of the possibility of communion with departed friends, and who are unable to join a society existing for this purpose, the following advertisements of mediums and psychics may be of service.

While adopting every reasonable precaution to ascertain the bona-fides of advertisers, the proprietors of LIGHT do not hold themselves in any way responsible, either for the qualifications of such advertisers or for the results obtained by investigators. They deprecate any attempt on the part of inquirers to obtain advice on financial and business matters, and hold that no statement made by a psychic should be accepted, unless the inquirer is fully satisfied of its reasonableness. "M. A. (Oxon.)" says: "Try the results you get by the light of reason. Maintain a level head and a clear judgment. Do not believe everything you are told. . . . do not enter into a very solemn investigation in a spirit of idle curiosity or frivolity."

Apart from the special subject of spirit return, there are other branches of psychic research—viz., clairvoyance, psychometry, clairaudience, &c., worthy of investigation by advanced students. It is essential, however, that these should be studied in a strictly scientific and impersonal spirit, anything in the nature of "fortune-telling" being not only unreliable but illegal.

Mr. J. J. Vango (Trance), Magnetic Healer
and Masseuse. Daily from 10 to 5, or by appointment. Séances for Investigators: Mondays, 8, 1s.; Wednesdays (select), at 8, 2s.; Thursdays, at 3, 2s. 6d.; Sundays, 11 a.m. and 7 p.m., 1s. Saturdays by appointment.—58, 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.

Mrs. 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). Out of town until middle of September.

Mrs. Annetta Banbury. Interviews by appointment.—49, Brondesbury-villas, High-road, Kilburn. Telephone: 2329 Willesden.

Mrs. Lamb Fernie.—Studio, 12, Bedford-gardens, Kensington (off Church-street).—Phone: Park 5098, or letters to 40, Bedford-gardens, W. Out of town from August 14th to September 9th.

Mrs. Mary Davies, Lecturer, and Authoress of
"My Psychic Recollections," 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, & 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.

Note Change of Address.—Mrs. S. Fielder (Trance and Normal). Daily, 11 to 7. Phone: Paddington 273. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s.; Wednesday, at 3, 2s. 6d. (select séance). Private interviews from 6.45.—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. to street. Public Séances: Tuesdays and Thursdays, 1s., at 3 and 8 p.m. Consultations daily, hours, 10 to 10; fees from 2s. 6d. Home circles, &c., attended at sittings fees. Booking dates for circle and platform engagements.

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

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

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. 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.

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).

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., Trance or Normal. Healer. Hours: 11 to 6; Saturdays, by appointment only. Séances: Sundays, 7 p.m.; Thursdays, 8 p.m. prompt.

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.

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.

Mrs. Florence Sutton. Private sittings, daily. Tuesdays and Saturdays by appointment only. Short readings 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Elsevere St. John. Consultations daily, 11 to 8, at 98, Bishop's-road, Bayswater, W. (opposite Whiteleys). Short readings from 1s. 6d.

Miss Joan Bryce. Spiritual Healing and Consultations. Write or call for appointments. Circles: (select) Tuesday and Thursday, at 3 o'clock prompt; Thursday evening, 7.30 (voluntary offerings at circles). Address Sunday evening, at 7, in "Little Chapel."—New address: The "Studio," 29, Monmouth-road (off Westbourne-grove, W.); buses to Arthur's Stores pass end of road.

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).

Mrs. N. Bloodworth (Psychic). Daily, 2 to 8; fee 1s. 6d. and 2s. 6d., or by appointment. Circle, Friday, 8 p.m., 1s. Readings by post. Courses of instruction in Psychic Development given.—5, Eccles-road, Lavender Hill, S.W.

Madame Mayes. Public séance on Monday and Wednesday, at 8. Developing circle on Thursday, at 8. By appointment at other times.—43, Louisville-road, Balham High-road, S.W.

Marion Wilson (late of 89, Regent-street) receives clients daily, by appointment only, at "Melbury," Criffel Avenue, Streatham Hill, S.W. (off Sterahold Avenue).

Mrs. McAlister. Private consultations daily (except Wednesdays). Hours, 2 to 9. (Ladies only.) Fee from 2s. 6d.—429, Edgware-road (Maida Vale end).

Donald Gregson ("Mental Scientist"), 147,
Edgware-road, Hyde Park, W. Sound, logical, practical advice on Health, Character, Capabilities, &c. Also by correspondence. Fee from 2s. 6d. Treatment for all Functional and Nervous Disorders. Hours, 11 to 8.

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See next page.

Healers.

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

Mrs. Rose Stanesby, Spiritual Healer and Teacher (for many years a worker with Mr. George Spriggs). Hours from 11 to 4.30 daily (Saturday excepted). Private or class lessons in Healing. Moderate fee. 93, Regent-street, W.

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, who attends at 93, Regent-street, W., and 78, Wellesley-road, Croydon, carefully studies nervous disorders, and has been highly successful in curing all phases of Neurasthenia, Alcoholism, Insomnia, Functional Derangements, &c. Many striking testimonials.

A mother writes: "Miss G. has benefited very much by your treatments. The last absent one for peace was very helpful."

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SOCIETY WORK ON SUNDAY, AUG. 27th, &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. H. Ernest Hunt's address, entitled "Misconceptions of Spiritualism," was one of great merit and usefulness. Mr. W. T. Cooper presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 18B, Pembroke Place, Bayswater, W.—Addresses by Mr. J. J. Morse. Morning subject, "The Story of the Nazarene"; evening, "Give out Love." For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Beautiful addresses by Mrs. Fairclough Smith, on "God created man in His own image" and "There is no Death." Sunday next, Mrs. Fairclough Smith conducts morning service to help raise our fallen heroes; evening, inspirational address.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Helpful address by Mr. G. Tayler Gwinn. Sunday next, 11 a.m., service and circle; 7 p.m., the President. On Wednesdays, at 8, address and clairvoyance. Services of intercession for sailors and soldiers every Sunday.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mr. H. Wright, address and clairvoyance. Sunday next, 3 p.m. Lyceum; 7, Mrs. M. Gordon, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5 BROADWAY).—Address and good clairvoyance by Mrs. Mar. Gordon. Sunday next, 6.30, Mrs. Mary Davies. Wednesday, 3 to 5, healing; 7.30, open circle, Mrs. T. Brown.—R. B.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Afternoon Lyceum; evening, fine address and wonderful clairvoyance by Mr. Horace Leaf, every description recognised. Sunday next, at 7, Mr. G. R. Symons. Thursday, at 8, discussion. Sunday, 10th, Mr. and Mrs. Hayward. 24th, Harvest Festival.—A. G. I.

RICHMOND.—(**SMALLER CENTRAL HALL**), PARKSHOT.—Good address by Mr. W. F. Smith, and clairvoyance by Mrs. Smith. Sunday next, at 7 p.m., recitations from the Lyceum Manus and an address by Miss L. Maskell. Wednesday, 6th inst. public circle.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET (close to Clock Tower).—Morning, helpful public circle; evening, address by Mr. R. Gurd. Sunday next, 3 p.m.; Lyceum at 11 a.m. and 7 p.m., Mrs. A. de Beaurepaire, addresses and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH STREET.**—Addresses and clairvoyance by Mrs. Alice Jamrach. Sunday next, 11.15 and 7, Mrs. Cannock; 3, Lyceum. Tuesday, 3 and 8, circles for clairvoyance. Thursday, 8, public meeting, address and clairvoyance.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, uplifting address and well-recognised clairvoyant descriptions by Mr. A. Moncur; evening, interesting address and clairvoyance by Mrs. Miles Ord. Sunday next, 11 a.m., Mr. and Mrs. Ball; 6.30 p.m., Mrs. Annie Boddington, address and clairvoyance.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.**—Mrs. Baxter gave addresses, answered several questions, and gave clairvoyant descriptions. Sunday next, at 11 and 6.30, services; also Wednesday, 7.30. Monday, at 3, Ladies' Guild. Tuesday, at 7.45, developing.—J. S. B.

BRITON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Harvey gave an address on "Liberty" and many excellent descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Jamrach, address and clairvoyance. 10th, Mr. Lionel White. Circles: Monday, 7.30, ladies'; Tuesday, 8 p.m., members'; Thursday, 8.15, public.—H. W. N.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Services conducted by the President, Mrs. Clempson, who gave controlled addresses and clairvoyant descriptions. Friday, September 1st, at 8 p.m., public circle for inquirers. Sunday next, at 11.15, open circle; questions answered by a spirit control; at 7, Mrs. Maunder.

HACKNEY.—240A, AMHURST-ROAD, N.—Morning, Mr. Dougal presided; evening, Mr. G. R. Symons gave a powerful address on "A Quickened World." Sunday next, 11.15 a.m., Mr. Dougal; 7 p.m., Mr. R. Boddington. Monday, 8 p.m., Mrs. Brookman. Tuesday, 7.15, Mrs. Brichard, healing Thursday, 7.45, Mrs. Brichard (members only).—N. R.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning usual circle; evening, good address and clairvoyance by Mr. Marriott. 25th ult., good clairvoyance by Mr. Fitch-Ruth. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mr. Morris. Circles: Monday, 3 p.m., ladies'; Mrs. Brownjohn. Tuesday, 8, developing; Wednesday, 8, healing; Thursday, clairvoyance.—N. B.

PECKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning meeting conducted by members; evening, Mrs. Beaumont Sigall spoke on "Peace," followed by clairvoyant descriptions. 24th, address and clairvoyance by Mrs. Alice Jamrach. Sunday next, 11.30, Mrs. Still; 7, Mr. and Mrs. Connor. Thursday, 7th inst., 8.15, Rev. W. J. Piggott. Sunday, 10th, at Miss Violet Burton.—T. G. B.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; evening, Mrs. Clare O. Hadley, address and clairvoyance.—D. H.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address by Mr. Prior, solos by Miss Parker.—M. W. E.

SOUTHPORT.—**HAWKSHED HALL.**—Miss L. E. Becker gave addresses and clairvoyant descriptions.—E. B.

PAIGNTON.—**MASONIC HALL, COURTLAND-ROAD.**—Interesting address by Miss Mills, F.T.S., followed by clairvoyance.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mr. L. I. Gilbertson gave an eloquent address.—A. K. M.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss Shead; address by Miss Violet Burton.—F. S.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, AUGUST 27th, &c.

(Continued from page vi., Supplement.)

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses morning and evening by Mr. Frank Pearce, of Portsmouth.—J. H.

FULHAM.—12, LATTICE-STREET.—Address by Mr. Lund, clairvoyance by Mrs. Lund. Mr. Daniels addressed the Liberty Group.—V. M. S.

EXETER.—MARLBOROUGH HALL.—Services conducted by Mrs. Letheren and Mr. Elvin Frankish. 25th, the dedication of Irene Alma Sanders. Ceremony by Mr. Elvin Frankish.—F.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Inspirational address by Mr. E. Rugg-Williams; clairvoyant descriptions and messages through Mrs. Thistleton.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGCUMBE-STREET.—Meeting conducted by Mr. Martyr; Mr. Johns gave the address; clairvoyance by Mrs. Joachim Dennis; soloist, Mrs. Peace.

READING.—SPIRITUAL MISSION, 18, BLAGRAVE-STREET.—Mr. P. R. Street gave addresses on "Practical Religion" and "The Laws of Mediumship."—T. W. L.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; afternoon, Lyceum; evening, address, "Supple Simplicity," by Mr. R. Boddington.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, public circle conducted by Mr. Pullman, clairvoyance by Mrs. Preece; evening, address by Mr. Pullman, clairvoyance by Mrs. Gutteridge.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, address and clairvoyance by Mrs. Maunder. 21st, ladies' meeting; address and clairvoyance by Mrs. Hayward. 23rd, address and clairvoyance by Mrs. Podmore. 24th, mutual instruction class.—E. M.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Splendid inspirational addresses and clear clairvoyant descriptions by Mrs. Boddington, who also gave psychic readings on the 26th and 28th. On the 23rd a large audience assembled to hear the testimony of a local curate to Spiritualism.—J. G. McF.

THE NEW IDEAL OF THE WORLD: A MESSAGE.

Humanity is now in the heavenly crucible, heated sevenfold. They who emerge triumphant from the fiery ordeal will don the white robes of victory and unerringly read their "title clear to mansions in the skies." Perhaps we may say without fear of contradiction that a radical evil (probably unsuspected) is the incentive to the present great war. I remember some years ago lighting on this phrase in "Blackwood's Magazine," "The tragic meanness of England's money-making life," and the phrase has haunted me ever since. Is it not sufficient to show us what our life conducted on such lines means, every man getting, grasping, and over-reaching? This sowing to the flesh is bound to culminate in a harvest of corruption and ruin, and is not this practice of continual getting a relic of barbarism, utterly opposed to all that can bring humanity into touch with the Divine Being Who is Infinite Love? It is a staggering fact that in this so-called enlightened age men are busy trading on their fellow creatures' calamities, bartering their soul-wealth for the "meat that perisheth."

Heroism must be grafted into life; that which is exceptional in war, and highly honoured, should be of everyday occurrence. A thing given up for the right becomes an "unconscious constant." We ask for a complete reversal of the present order of things, and the acceptance of a new basis. The law of love must work in our midst, sanctifying and elevating. When we cease to regard money as wealth, realising that the true riches are those of the spirit, willingly partaking of the bread of Heaven and of the water that springeth up unto everlasting life, then comes our redemption, for "Blessed are they that hunger and thirst after righteousness, for they shall be filled." When the force—which is now the lever of national labour—becomes the main-spring of spiritual endeavour, mankind will take to heart the salutary lesson that true glory does not consist in strewing the battlefield with corpses and enlarging one's earthly borders, but in strenuous self-conquest, seeking first the kingdom of God, not for the "things added," but because enamoured of the fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith—jewels of intrinsic worth for ever scintillating in the diadem of God.

E. P. PRENTICE.

"IT CAN'T BE DONE."

The following lines, by Clark McAdams, appear under the above title in the "St. Louis Post Dispatch." They are not poetry, but excellent verse with a quality that all energetic natures will appreciate.

How did the world get started, son?
Why, someone said, "It can't be done."
That settled it. The troglodyte
Came out of darkness into light.
"It can't be done," somebody said,
And lo! the green fields gave us bread.
With that taunt ringing in his ears
Has man gone upward through the years.
You should have seen the mill wheels run
When someone said, "It can't be done!"
"It can't be done!" they said before
A sail put out to sea from shore.
Since earth's remote and dismal dawn
Those magic words have spurred us on.
It drove Columbus where the sun
Went redly down, "It can't be done!"
"It can't be done!" the weakling said,
And lo! the Wright flew overhead.
"It can't be done!" was what they cried
When Fulton offered them a ride.
They said it, and Marconi sent
His messages through firmament.
That is the way it happened, son,
Praise God for this "It can't be done!"

ERRATUM.—In our last week's issue (p. 279) we inadvertently referred to "The Harbinger of Light" as a New Zealand instead of an Australian paper.

A MEDIUM'S MESSAGE TO MEDIUMS.—Mr. Lionel White, of Kennington Park-road, S.E., himself a medium, sends us a warning note concerning the danger incurred by those who take up a phase of mediumship without first gleaning a little information from some reliable source as to the pitfalls that may await them—with the result that, for lack of a little common sense, their career as mediums is blighted. Some persons, he points out, give themselves up to the control of what they regard as "higher spirits," expecting that these spirits will, without any effort on their own part, develop them into good mediums—channels for the most lofty communications. He reminds these latter that as the bodily organism is the avenue through which alone spiritual power can manifest, they must, if they would cultivate the spiritual element, live in strict harmony with Nature's laws. By deep breathing, regular exercise, frequent bathing in cold water, and abstinence from food or drink that is not absolutely pure and wholesome, they must seek to render the body a temple of holiness, but to this end they must rise above the present conventional mode of life into a purer and more natural one. Only thus can they expect the higher powers to manifest through them.

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