

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,870.—Vol. XXXVI. [Registered as] SATURDAY, NOVEMBER 11, 1916. [a Newspaper.] PRICE TWOPENCE.
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Admission 1s; Members and Associates Free.
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Lecture on "The Islamic Phase."

THURSDAY, November 16th, at 7.30 p.m.—
Admission 1s; Members and Associates Free by Ticket.
Address at Suffolk-street ... **MR. J. H. VAN STONE.**
"Egyptian Religion: The Book of the Dead."

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Admission 1s; Members and Associates Free.
Talks with a Spirit Control ... **MRS. M. H. WALLIS.**

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For further particulars see page 362.

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tion to persons interested in Psychical or Spiritualistic Phenomena, by
means of lectures and meetings for inquiry and psychical research.

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of admission to the lectures held in the Salon of the Royal Society of
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John Henry Walter, the beloved husband of Mrs. E. M. Walter (Cosmos Society), entered into "Everlasting Life" November 1st.

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"LIGHT! MORE LIGHT!"—*Goethe.*

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

No. 1,870.—VOL. XXXVI. [Registered as] SATURDAY, NOVEMBER 11, 1916. [a Newspaper.] PRICE TWOPENCE.

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NOTES BY THE WAY.

Some of the old mystics and philosophers have left us sayings which cast a vivid light on some of our own problems, and at the same time give us an interesting glimpse into psychic experiences in ancient times, and the way in which they were interpreted. Thus we find Plato in the dialogue of Ion (Grote) putting an explanation of inspiration into the mouth of Socrates, thus:—

Ion, having said that he cannot explain the matter, continues: "I only know that when I talk about Homer my thoughts flow abundantly, and everyone tells me that my discourse is excellent. Quite the reverse when I talk of any other poet." Socrates says: "I can explain it. Your talent in expounding Homer is not an art, acquired by system and method, otherwise it would have been applicable to other poets besides. It is a special gift imparted to you by divine power and inspiration. The like is true of the poet whom you expound. His genius does not spring from art, system, or method, it is a special gift emanating from the inspiration of the Muses. A poet is a light, airy, holy person, who cannot compose verses at all, so long as his reason remains within him. The Muses take away his reason, substituting in place of it their own divine inspiration and special impulse, either towards epic, dithyramb, encomiastic hymns, &c., one or other of these. Each poet receives one of these special gifts, but is incompetent for any of the others: whereas, if their ability had been methodical or artistic, it would have displayed itself in all of them alike."

As we read Plato's Dialogue we are at once reminded of the peculiarities of certain forms of inspiration in our own day, and of much that has been written by modern writers on genius and inspiration. Only we do not refer the matter any longer to the gods or the Muses—the terms have changed, the truths remain. To make the point clearer we may give a passage which follows the excerpt in the previous Note. Socrates is still speaking:—

Like prophets, and deliverers of oracles, these poets have their reason taken away, and become servants of the gods. It is not *they* who, bereft of their reason, speak in such sublime strains: it is the god who speaks to us, and speaks through them. You may see this by Tynnichus of Chalkis, who composed his Pæan, the finest of all pæans, which is in every one's mouth, telling us himself that it was the invention of the Muses—but who never composed anything else worth hearing. It is through this worthless poet that the god has sung this most sublime hymn, for the express purpose of showing us that these fine compositions are not human performances at all, but divine, and that the poet is only an interpreter of the gods, possessed by one or other of them, as the case may be.

"Revelation on Revelation and These Latter Days," by Rachel J. Fox (Kegan Paul, 4s. 6d. net) is designed by its author to present the teachings of a guide or inspirer on

Scriptural prophecy and revelation with special reference to Joanna Southcott. It claims that as regards the prophecies in the Book of Revelation there has been already "an actual fulfilment of some of them on earth." In her preface the author writes:—

The fact that many are receiving intimations that these are the "latter days" of prophecy, and that many are being given rather similar teaching upon hitherto sealed Scriptures seems to me to suggest that some in the unseen world who have been taught in the school of the Spirit of Truth, are now being sent to impress minds on earth with whom they can enter into spiritual communion.

No doubt there is a great wave of inspiration abroad to-day, but the mere fact that any particular teachings are received from the unseen world gives them no special authority. Human minds are fallible on both sides of the way. We have in previous issues of LIGHT stated our conclusions regarding the "revelations" through Joanna Southcott and need not recur to the matter; but we fear that the "Prophecy of Johannes" (to which Mrs. Fox refers) is rather a weak reed on which to lean. Nevertheless, the book has a scriptural and psychological interest for the discriminating student of inspirational writings. Mrs. Fox writes with a full consciousness of the nature of the difficulties to be faced, and we can at least commend her zeal and sincerity if we cannot accept her conclusions.

We always turn over the pages of "The Nautilus" with interest. It numbers amongst its contributors some excellent writers, but its New Thought ideas occasionally become so far divorced from practical realities as to suffer severely by the separation. Thus, writing on "The Life Beyond," Mr. Edward B. Warman, M.A., denies that there are any physical evidences of a life beyond or that any human being has ever communicated with this world from beyond the tomb. And he tells us that:—

The Physical Research Society has exhausted every device to open the door of the astral realm, but as yet no message has reached anyone that has opened any mine of knowledge, revealed supernormal secrets, or described the activity on that plane interpreted in any terms of this life.

We should hardly have supposed that the findings of the "Physical" Research Society (of which we had not previously heard) would have any weight in a discussion of the question. And to suggest that he meant to write the Psychical Research Society would convict him of an ignorance unpardonable in one whose function is to instruct the public, and who consequently should know what he is talking about. Mr. Warman devotes some five columns to a subject of which he confessedly knows just nothing at all. The article confirms us in the view that the concentration on our main principles is infinitely more important than the discussion of subsidiary questions and speculative side-issues.

We hope to publish next week an article from the pen of Mr. H. B. Marriott Watson, the well-known novelist and journalist.

LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING NEXT, NOVEMBER 16th,

When AN ADDRESS will be given by

MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The last address in the year in the Salon will be as follows:—
Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, November 14th, Mrs. Clare O. Hadley at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, November 16th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 17th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 17th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

November 16th.—The Islamic Phase of Mediumship.

" 23rd.—The Chinese Phase.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

Nov. 17th.—Work in Connection with the Physical and Psychical Worlds.

" 24th.—Heaven, Hell and Other Conditions.

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

PRIVATE JAMES McEWAN, S/4,028, of the Medical Unit, Royal Marines, No. 1 Territorial Base Dépôt, R.A.M.C. Camp, B.E.F., France, would be glad to hear from any readers of LIGHT or persons interested in the subjects with which it deals, amongst those serving with the colours in France.

SPIRITUALISM AND RELIGION.

(FROM SIR OLIVER LODGE.)

To the Editor of LIGHT.

SIR,—I have read with interest Sir Arthur Conan Doyle's admirable and lucid article on the connection between present-day psychical experience and the teachings of Religion. It would be difficult to summarise the similarities and the differences better than he has done.

There appear to be two opposite schools of thought in this matter. One is approximately illustrated by the concluding part of Sir William Barrett's excellent little volume on "Psychical Research" in the Home University Library, where he says (1) that the evidence cannot afford proof of immortality; and (2) that psychic experience cannot take the place of religion. I wish incidentally to suggest—and I expect Sir Wm. Barrett will agree with me—that these statements, though true in the letter, are liable to be misinterpreted and misunderstood. The thing which he means cannot be demonstrated is the *infinite* aspect of immortality. Nothing infinite can be proved, nor yet disproved; that may be taken as axiomatic. But *survival* is a thing that can be scientifically established; and that is what most people mean by "immortality."

Again, "cannot take the place of" may be hastily thought to mean "has no bearing on"—which would be contrary to Sir William's intention; though probably he holds that religious faith *needs* no extraneous support of an external kind.

However that may be, the statements can be read as suggestive of one opinion concerning the religious significance of the investigation. An opposite view is presumably held by those who practically seek to substitute psychical experience for religion, to throw overboard the accumulated tradition of the race, and to discountenance every form of Christianity. If this cap does not fit anybody, no one need put it on; but if it does represent the policy of any of the Spiritualistic societies, then I, for one, wish to say that I am dead against that policy and consider that its upholders are seriously mistaken. I would even go so far as to call them self-opinionated and unwise.

Psychical experience may strengthen the substratum of religion and may bring back to it those who would otherwise have become sceptics, or who had already been sceptics; but to treat psychical experience as if it were itself a religion is to my mind a mistake.

Without necessarily agreeing with every word—for there are one or two phrases which I would have expressed differently—I hope that Sir Conan Doyle's careful and lucid statement of the inter-relation between psychical experience and religion will do much good.

Yours faithfully,

Mariemont,
Edgbaston.

OLIVER LODGE.

November 4th, 1916.

A' GENERATION AGO.

(FROM "LIGHT" OF NOVEMBER 13TH, 1886.)

It is announced that Captain Volpi, a distinguished scientist, of Paria, Italy has commenced a series of lectures in that country upon Spiritualism.

M. Tissot, the artist who painted the "Apparition Mediumnique," has left Paris for India. We believe it is his intention to thoroughly examine the question of Theosophy.

M. Paul Gibier, an eminent French doctor, has in the Press a volume containing his experiences with Mr. Slade. "La Lumière" says the work will make a profound sensation.

THE USE AND BEAUTY OF SPIRITUALISM.

ADDRESS BY MR. PERCY R. STREET.

(Continued from page 355).

Some people said Spiritualism was not useful, but did it never occur to them that on the facts of modern Spiritualism hinged the whole philosophy of life, not only hereafter but here and now? The only method by which man could advance was by the unfoldment of his psychical and spiritual nature through the experiences that must come to him from his contact as a spiritual being with the spiritual world. People sometimes appeared to think that the object of Spiritualism was to found a new religion. But Spiritualists did not want a new religion, but only a proper understanding and realisation of the true principles of Religion itself. They were not out to teach anything new—their truth was as old as the hills. Primeval man knew it in his dim way—his crude ideas of religion found a place for a life after death. It was as though the Spirit of Life had whispered the truth to him—that his dead passed into another and a better world.

Some might ask what had brought the Spiritualist to his positive attitude of mind on the subject of human survival. The answer was that he had witnessed phenomena, and it might be that, being often something of a positivist, the Spiritualist leaned to the idea that faith could only be based on knowledge. At any rate, he pointed to phenomena continually occurring all around us. There was not a person, however materialistic, who could not tell of something that did not come into the circle of everyday experiences, and these phenomena it was found only occurred in certain conditions and in the presence of people known as psychics. These manifestations were seldom without intelligence. They revealed the presence of an intelligent operator behind—always someone who was firmly convinced that he had lived on earth before, had survived physical death, and lived now in a region beyond the grave. The communicator stuck to his story in a most obstinate way. Theories had been invented to account for him—the subconscious mind, the subliminal mind, the dream consciousness—but he always adhered resolutely to his story, and very often gave proofs of what he said. Opponents of the subject, discussing phenomena, had asked, "How do you know these things occur?" Well, there was a difficulty. We could never be quite sure of our existence. (Even the men who raised these objections could not be absolutely certain of themselves!) Still we could always say that we had a very strong presumption of our existence and of the reality of the things around us. Some philosopher had said "Life, after all, is but a dream." That meant that sometime we should awaken, but into what? A poet said the awakening was into "a higher dream." It was a difficult question, but the ghost was at least as real as ourselves. They might take the testimony of any twelve men (not necessarily a British jury), and many times that number of men had in company observed and testified to the production of psychic manifestations. Let those who doubted the testimony search the medical records, records of lunacy and mental derangement, for a case in which twelve persons coming casually together had been all liable to hallucinations. In point of fact, so stringent were the demands of some of those who dealt with the evidence for these phenomena, that if as much proof were required to hang a murderer in the courts many of these felons would go unchanged—it would never be possible to pile up as much evidence as would be needed. The world seemed to think that Spiritualists were ready to swallow anything without examination. Quite the opposite was the case. Spiritualists were very hard to convince. They would sit in circles and cast doubts on things which would convince the sceptics as easily as possible. But Spiritualists had witnessed the phenomena, studied them long and closely, and come to a conclusion. That conclusion was the same as that at which the communicating intelligence had arrived regarding himself, *viz.*, that he had lived on earth, had died, and was now communicating with those he had left behind.

They had arrived at this conclusion in many cases independently and in large numbers. It was still an unpopular conclusion, however, and it needed a considerable amount of courage to proclaim oneself a Spiritualist even in this twentieth century, but as Oliver Wendell Holmes had written:—

You cannot have people of cultivation, of pure character, sensible enough in common things, large-hearted women, grave judges, shrewd business men, men of science, professing to be in communication with the spiritual world and keeping up constant intercourse with it without its gradually reacting on the whole conception of that other life.

As to those persons whose communication with the spiritual world was limited to the mere reception of messages having no influence on their lives, he (the speaker) would not call them Spiritualists. It seemed to him that such communication, if entered upon with intelligence and sincerity, must act and react in a strikingly beneficial manner on the whole of the life from first to last; if it did not, then in such cases Spiritualism was of no use whatever. If it stopped at the question of communication with the other world, it was of little use to humanity. But the fact that it followed to its logical conclusions it brought about striking changes in our moral conduct one to another, made it clearly evident that a philosophy which would induce men to behave with greater charity, greater nobility, was a philosophy of use and beauty. Although there was a caustic saying which described statistics as a lie in the superlative degree, Mr. Street quoted from the records of a certain prison in which the creeds of some seventeen thousand prisoners were given. There were thousands of Episcopalians, and members of other religious denominations, one Quaker, but not a single Spiritualist. (Laughter.)

In 1907 four hundred and seventy-four clergymen of various denominations were charged with immorality. Had there been any such cases in connection with Spiritualism, they would not have failed to hear of it. They would have been given the utmost prominence in the Press. (Laughter.) The morality and the spirituality of the philosophy of Spiritualism clearly proved its use and its beauty. Here always was the test of any philosophy—the influence that it had on a man's life. He had been brought very much into contact with the working classes. They were rough diamonds, but he had closely observed the effect on their lives when they came, for example, to the rooms of the Reading Society. There was a growth in them of culture, self-respect and a reverent spirit. They were animated not only with the desire to profit by the opportunities they enjoyed, but to bring into the lives of others what they had gained for themselves.

Spiritualism was not in opposition to the teachings of Christianity. It was certainly opposed to much of the creed and dogma that had grown about the Christian faith, but there was nothing in Spiritualism that contradicted or did not coincide with the teachings of Jesus himself. The teaching of Spiritualism was that man survived the death of the body, that he entered on his new life retaining the desires and characteristics of the old—to all intents and purposes the same man—that as he became acclimatised to the conditions of that life he found that he could communicate with the friends he had left on earth. He discovered, too, that it was a life of boundless possibilities. No matter what kind of a man he had been, he would find there the opportunities which he had neglected on earth—or which, perhaps, had been denied him by reason of his environment and heredity—to develop the deeper and richer qualities of his spiritual nature. There were those who denied the beauty and use of Spiritualism because, as they argued, this doctrine of progressive development hereafter allowed a man to do what he liked here. Such an objection could not be supported. Which doctrine could the more fairly be regarded as setting a premium on crime and vice—one which taught that a man could escape the penalty of his sin and win everlasting felicity by repentance at the eleventh hour, or one which insisted that that penalty must be paid to the uttermost farthing? It was clearly stated that a man reaped in the future life what he had sown in the present, and must work out his salvation in deeds of helpfulness to others.

(To be continued.)

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THE LIVING MIND AND THE "DEAD HAND."

When, a few centuries ago, there was great popular excitement in France over an outbreak of visions and miraculous cures in a village, the reigning monarch—one of the long line of Louis—fearing the result of disturbance amongst the populace, gave orders that the thing should be suppressed. It was a choice opportunity for Gallic wit, and in the market-place of the village in question there was exhibited a satiric notice which, although it loses some of its point in translation, may be roughly Englished as follows: "By order of the king, God is forbidden to work any more miracles in this place."

The tale has a shrewd application to the attempts of our modern law-givers to stamp out the exercise of psychic gifts by fine and imprisonment. Those who have satisfied themselves of the reality of these faculties, which often spring up quite naturally and spontaneously in individuals and families, have long felt a legitimate grievance in the existence of such a stupid anachronism on our Statute Books. But the question of an agitation for its removal is complicated by the consideration that there is in some quarters an undoubted abuse of what should always be held as a sacred gift, and that there are impostors abroad trafficking in base imitations of the real power. Not in spite of, but *because* of, the troublous times in which we live, the subject of mediumship and all that it implies has come tremendously to the forefront of things to-day. Recent deliverances on the part of those leaders of thought on our subject who *know* because they have tested the matter, have roused popular interest to a high pitch, and the time seems ripe for such an agitation as that undertaken by the Spiritualists' National Union, Ltd. Our crowded columns forbid the reproduction here of the lengthy Appeal which they have issued, but we can at least give the purport of it.

The manifesto, which is signed by Messrs. Ernest W. Oaten, J. J. Morse, Thomas H. Wright, and Hanson G. Hey (the President, Vice-President, Treasurer and General Secretary respectively), sets out the oppressive burden on the legitimate practice of mediumship imposed by the Acts in question. During the last sixty years mediums have been prosecuted for pretending to be in communication with the spirit world, for the law denying the possibility of such communication assumes that the whole business is an imposture.

At the Annual General Meeting of the Spiritualists'

National Union held in Glasgow in July last, the following resolution was unanimously passed:—

That the Council be instructed to open a fund (of £1,000) for the purpose of securing the amendment of the Witchcraft Act and the Vagrancy Act, the adequate protection of mediums, and all necessary machinery [for that purpose].

The Appeal then refers to the point already mentioned, *viz.*, the existence of "the adventurer and the charlatan who simulate mediumship with no other end in view than personal gain." And very wisely the promoters of the agitation demand not the *repeal* but the *amendment* of the law, which is virtually to ask not merely that the law shall show justice, but also common-sense. The Spiritualists' National Union, and with them the whole vast body of those who have satisfied themselves of the truth of spirit intercourse (and these include many thousands who do not call themselves Spiritualists), say to the Legislature in effect: Make what provision you please for punishing and restraining those who falsely pretend to possess psychical powers, or who being mediums use their powers dishonestly, but in the name of reason do not pretend there are no such people as mediums, no such powers as psychical ones. Do not perpetuate humbug as a means of suppressing fraud.

The Appeal proceeds to point out that the S.N.U. is fully aware of the immense amount of labour, time, energy and money needed to effect the desired result, and that it estimates the amount required at two thousand five hundred pounds in order to procure legal advice and conduct a platform, Press and Parliamentary campaign. A fund has been opened under the title of "The Spiritualists' National Union, Ltd., Parliamentary Fund (Witchcraft Acts Amendment)," and the Council of the Union have appointed the signatories of the Appeal to receive all donations subscribed thereto. Such donations will be publicly acknowledged in the columns of the Spiritualist Press, and when a special receipt is desired, donors must send a stamped-addressed envelope for the purpose. A special account will be opened with the Lancashire and Yorkshire Bank (Sowerby Bridge branch), and all cheques and money orders may be made payable to Mr. Thomas H. Wright, the hon. treasurer of the Union, at 10, Victoria-avenue, Sowerby Bridge.

In cordially endorsing the Appeal, we would suggest that those who are too poor to assist the work with money shall at least render service. They can urge the matter on those who, sympathising with it, can spare a contribution, and in other ways help in educating public opinion. For we have always felt that until there was such a general receptivity to the facts of Spiritualism as is now being created, there was little use in expecting to alter laws crystallised by centuries of ignorance and prejudice. After all, it is not such a mighty sum that is needed. A few of our wealthier friends could easily make it up between them.

Those who care to see the whole subject of the law in its relation to mediumship set out in masterly style by a Spiritualist who is also a barrister, should read "Psychic Science in Parliament," the address delivered by Mr. "Angus McArthur" before a meeting of the London Spiritualist Alliance in March last, which can be obtained in pamphlet form from this office, or from the Spiritualists' National Union, 30, Glen-terrace, Clover Hill, Halifax (post free, 2½d.).

THIS seems to me a great truth, in any exile or chaos whatsoever, that sorrow was not given us for sorrow's sake, but always and infallibly as a lesson to us, from which we are to learn somewhat, and which, the somewhat once learned, ceases to be sorrow.—CARLYLE.

SIR ARTHUR CONAN DOYLE AND PSYCHICAL RESEARCH.

SOME REMINISCENCES AND REFLECTIONS.

By SIR WILLIAM F. BARRETT, F.R.S.

I am glad of the opportunity which the Editor of *LIGHT* has given me of expressing my thanks to Sir Arthur Conan Doyle for the brave and timely article he has contributed to the columns of *LIGHT*—a journal which is growing in influence and usefulness. Nearly a quarter of a century ago (to be exact, on January 4th, 1893) Sir Arthur—then Dr.—Conan Doyle took the chair at a lecture on “Psychical Research” delivered by me at the Upper Norwood Literary Society, of which he was president. In the full report of my lecture, which appeared in the local paper, and is before me, Dr. Conan Doyle, in moving the vote of thanks, referred to the deep interest he had entertained for many years in the subject of the lecture, and also to some past experiences of his own. The upshot was that I had the honour of proposing him as a member of the Society for Psychical Research, and he was elected the following month, February, 1893, as recorded in the *Journal of the Society*. Sir Arthur is therefore a very old member of that Society, though not quite “the oldest,” as the Society was founded in 1882. Perhaps I may remind readers that Mr. Dawson Rogers, the former Editor of *LIGHT*, co-operated in the foundation of the Society for Psychical Research; in fact, he first suggested to me the conference which we called that led to the formation of the Society. The lapse of time has, alas, left myself and the Right Hon. A. J. Balfour the sole survivors of the original Council and vice-presidents of the Society. So much for ancient history.

I quite agree with Sir Arthur that the evidence on behalf of spirit communication and spirit-identity has now grown so remarkably that we are driven to one of two alternatives—either that it is a genuine and momentous revelation of survival after death, or that a large number of otherwise sane men and women are the victims of a widespread lunacy. As he remarks:—

It is absolute lunacy, or it is a revolution in religious thought, a revolution which gives us . . . an immense consolation when those who are dear to us pass behind the veil.

Surely it is a significant and impressive fact when such a conclusion has been reached by one who not only has a high medical degree, and is therefore acquainted with diseases of mind as well as of body, but who is eminent as a trained observer, and famous for his knowledge of all the methods of detective skill.

In the last paragraph of his article Sir Arthur refers to the question which has troubled many religious minds, whether spirit communion is right. I have discussed this problem fully in my book, “On the Threshold of a New World of Thought,” a new and much enlarged edition of which will be published, I hope, before the end of the year; but the whole matter is summed up in the words of Professor Karl Pearson, who is not a sympathiser: “Wherever there is the slightest possibility for the mind of man to *know*, there is a legitimate problem for science.” Yes, for science, and those who have the scientific spirit of calm and critical inquiry. It is just the natural human longing of stricken souls to enter into communion with the loved ones they have lost that renders their dispassionate consideration of the facts and their critical weighing of the evidence so difficult and yet so imperative. Hence there is much to be said against the indiscriminate resort to mediums by the bereaved; mediumship, as Sir Arthur remarks, is a “thing so sacred and sometimes so abused,” that the public need to be on their guard, and exert a wholesome scepticism, when they receive messages which purport to come from those who have passed from earth.

One of the great contributions to our knowledge which the Psychical Research Society has made is that much of the information which honest and genuine mediums give as coming from the spirit world is nothing of the kind, but can be traced

to certain definite terrene sources, such as telepathy, clairvoyance, the subconscious self of the medium, and hidden memory, or *cryptomnesia*. Albeit, there are some Psychical Researchers, like the late Mr. Podmore, who, with incorrigible perversity, have pushed these known causes of error to absurd and illegitimate lengths, and this with the idea that they would thus conciliate our modern Sadducees. To substitute causes still unaccepted by official science—such as telepathy and clairvoyance—for the spirit hypothesis, affords no solution of the problem to the German type of scientific mind.

In conclusion, if I may venture to differ from Sir Arthur, I do not think that Spiritualism is or ever can be a *religion*; in fact, it may be inimical to true religion. In *LIGHT* for October 21st the following passage is quoted from the writings of that well-known and gifted Spiritualist, “M.A. (Oxon)”:—

A man is intrinsically no better for an intellectual belief in objective facts. . . . If he be a perfectly good Spiritualist, as the word is unfortunately used, he may be, as a man, morally worse than he was before he became acquainted with the phenomena called, and very wrongly called, spiritual. There is no necessary *spirituality* in the most pronounced Spiritualist.

Nor does the evidence prove the immortality of the soul, meaning by that *eternal life*: the deeper consciousness, the higher and *imperishable* life “which is life indeed!”* Obviously no experimental evidence can ever establish such a belief, or that survival after death extends to *all*. What the evidence does do is to remove the barriers to such a belief and destroy an irrational, materialistic creed. Accordingly psychical research, as I have said elsewhere, may strengthen the foundations but cannot take the place of religion. For it deals with the *external*, though it be in an unseen world; and its chief value lies in the fulfilment of its work, whereby it reveals to us the inadequacy of the external, either here or hereafter, to satisfy the life and needs of the soul. The psychical order is *not* the spiritual order, but a stepping-stone in the ascent of the soul to its own self-apprehension, for “the Kingdom of God cometh not with observation.”

October 31st.

“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.

MR. J. J. MORSE AT STEINWAY HALL.—At the Steinway Hall, to which the Marylebone Association have transferred their Sunday services, the inspirers of Mr. J. J. Morse on Sunday evening delivered a lecture on “The End of the Road: What Next?” in the course of which the importance of Spiritualism as a religious, scientific and social factor was set out in the eloquent language customary in Mr. Morse’s addresses. The meeting was numerously attended, and Mr. W. T. Cooper presided. The Marylebone Association are to be congratulated on obtaining a hall in which Spiritualism can be fittingly presented, and their enterprise should be rewarded by the support of all those interested in their work, which includes meetings on Monday evenings at their offices, 77, New Oxford-street, W.C.

* I have expressed my views on this point long ago in the concluding words of my presidential address to the Society for Psychical Research. Few men had a wider knowledge of, or deeper insight into, Spiritualism than Mr. C. C. Massey, whose contributions to *LIGHT* should be republished. Writing to me in 1903, Mr. Massey says (see p. 39 of my “Thoughts of a Modern Mystic”): “We may, and I think do, discover survival [by psychical research], but that for me means only a ghostly and memorial prolongation of earthly life and has no religious interest. I want an expansion of life, not a continuance of its present memories and contracted mode. Only through religion can we rightly conceive or demonstrate immortality. The interest of very many in psychical research rests on such a demonstration; this I hold to be an illusion.”

SIR OLIVER LODGE'S LATEST TESTIMONY.

BY ABRAHAM WALLACE, M.D.

June 23rd, 1916, will be memorable to all truth-loving students as a red-letter day in the history of the Society for Psychical Research, for on that occasion Sir Oliver Lodge read a paper to a private meeting of the Society on "Recent Evidence about Prevision and Survival," taking the members into his confidence, and relating with noble courage some of the evidence which appealed not to his head only but to his heart, regarding the survival and continued activity of his youngest son, Raymond, who was killed in action in Flanders on September 14th, 1915.

It especially reminded me of another significant meeting of that Society in 1897, when I was a member of its Council and occupied the chair, and that prince of psychical researchers, Dr. Richard Hodgson, speaking of trance phenomena, gave us his opinion "that although there were many difficulties to be explained and much confusion and obscurity in many of the communications, they did emanate from the 'spirits' that claimed to be communicating." (*Idle S.P.R. "Journal,"* Vol. VIII., page 151.)

Sir Oliver indicated that he had for some time arrived at a like conclusion, and promised to lay before the public, in book form, some of the evidence which had brought conviction of the Spiritualistic hypothesis not only to himself, but to Raymond's mother and to the family.

That promise is now fulfilled, and we have before us a very remarkable, epoch-making book.* It is divided into three parts. From a perusal of the first division of the book, which is biographical in nature, and contains the letters sent by Raymond from the Front up to his passing over, the reader is able to form a fair estimate of the splendid character and special mental capabilities—not the least being a fine sense of humour—possessed by this noble young fellow who, like many others, has given his life for his country, and whose outward form is shown in two excellent portraits in the book, displaying the physiognomical characteristics of a born engineer, which profession he followed before the war.

The second part contains the evidence of intercommunion between Raymond and his family, obtained through various mediums, and extends to about two hundred pages. As Sir Oliver truly says in the introduction to this section:—

No one, therefore, will be surprised if I now further testify concerning communications which come to me in a peculiar sense; communications from which sentiment is not excluded, though still they appear to be guided and managed with intelligent and, on the whole, evidential purpose. These are what I now decide to publish; and I will cite them as among those evidences for survival for the publication of which some legitimate demand has of late been made, owing to my having declared my belief in continued existence without being able to give the full grounds of that belief, because much of it concerned other people. The portion of evidence I shall now cite concerns only myself and family.

All convinced Spiritualists gladly welcome these records of supernormal experiences, which are principally examples of trance mediumship, automatic writing and table-tilting, and are similar in character to those with which all honest Spiritualistic investigators, and not mere fraud-hunters, have for many years been quite familiar.

We look forward with some degree of interest to the way in which the ordinary critics, especially of the religious newspapers, will receive the facts presented by so distinguished a scientist and so able an investigator as Sir Oliver, and what will be the general verdict concerning the evidential value of this scientific labour of love.

Here I would like to testify, from personal experience, to the fine critical acumen, the discriminating judgment, the needed sympathy with, and tolerance of, the little eccentricities of mediumship in the seance-room which are described by Sir

Oliver, and a tolerant attitude towards which is so essential for the establishment of those conditions necessary to bring about successful results. I may, perhaps, be allowed to record, without vanity, that I was instrumental in arranging the sitting with Mrs. Wriedt mentioned at p.118, when Mrs. Kennedy, Sir Oliver and I had the good fortune to hear the direct voice of Mrs. Kennedy's son Paul, who contributed so splendidly from the other side to help Raymond Lodge in his early stages of communication. I must also say that I found Mrs. Kennedy was one who "kept a level head," even when her beloved boy was bestowing upon her the comfort of his presence and his loving words. Sir Oliver's attitude was so different from that of many persons who investigate with lurking prejudices in their minds, and who, when the results do not harmonise with their preconceived theories, denounce the medium or reject the claims for the truths of Spiritualism advanced by more fortunate students.

Two short chapters are devoted to a message in the nature of a prevision through Mrs. Piper in America, received on August 8th, 1915, purporting to be communicated by Dr. Richard Hodgson but originating with Mr. F. W. H. Myers, called the "Faunus" Message. To non-classical folk it is not of so great interest in itself, as it requires special interpretation. To Sir Oliver, however, it seemed to give a "vague idea" that a catastrophe of some kind was imminent.

Raymond Lodge passed over on September 14th, 1915, and his mother, while sitting on behalf of a bereaved friend with the medium, Mrs. Osborne Leonard, at a table séance on the 25th of the same month, had a message given to her purporting to come indirectly from Raymond: "Tell father I have met some friends of his." Lady Lodge, whose identity was then unknown to the medium, said, "Can you give any name?" "Yes, Myers." Two days afterwards Mr. Peters's control, "Moonstone," at a sitting with Lady Lodge, who had been introduced anonymously, gave some confirmatory indications that Myers was helping young Lodge.

What is called "The Group Photograph" episode must be carefully studied along with the photographs reproduced in the book in order to appreciate its great evidential value. Through Mr. Peters a photograph of Raymond was mentioned to Lady Lodge, which photograph had been taken in a group of men somewhere in Flanders, and the existence of which was unknown to his family. Raymond himself estimated it as a test of great value, for "Moonstone" said: "He is particular that I should tell you of this." Thereafter through Mrs. Leonard, in answer to a question of Sir Oliver, a further description of the photograph was given confirming the statements which had been already made through Peters. All the details were subsequently proved to be as communicated. The whole record of this experience ought to be read, as the evidences are quite up to the superior standards of the Society for Psychical Research.

The succeeding one hundred and sixty pages are occupied with the detailed illustrated records of sittings with various mediums, culminating in private sittings at Raymond's home at Edgbaston without any outside or professional mediums.

The sittings with professional mediums were held not only by Raymond's father and mother, but by other members of his family, who hitherto had not had any first-hand evidence, but had regarded the whole subject of spirit intercourse with practical scepticism. To one of his brothers Raymond gave this significant message: "Don't ever any of you regret my going. I believe I have got more to do than I could have ever done on the earth-plane."

These records constitute a mass of more or less co-ordinated, coherent evidence, showing at times that the originating communicator possesses the characteristics of the personality of the Raymond Lodge of the biographical part—the fine sense of humour being often very apparent, but fully to appreciate the proofs given by him from the other side, which have brought conviction to all the members of his family, the records themselves must be perused with great care.

The concluding division of the book of over one hundred pages is more or less of a didactic character and expresses Sir Oliver Lodge's views on "Life and Death," and any of its eighteen

* "Raymond, or Life and Death, with examples of the Evidence for Survival of Memory and Affection after Death." By SIR OLIVER J. LODGE, F.R.S. (Methuen, 10s. 6d. net).

chapters are worthy of prolonged study. At a future date some of these may be the subjects of notice in *LIGHT*.

This book may be regarded as the latest and most advanced affirmation of Psychical Research as having a truly scientific basis, proving the existence of an unseen universe of intelligent life, demonstrating man's survival of bodily death, and at the same time establishing the fact that there can be a conscious communion between the living and the so-called dead provided the necessary conditions be fulfilled.

The facts brought forward, it seems to me, cannot be ignored by any person of unprejudiced mind, nor can the conclusions to which they point be legitimately avoided.

NOTES FROM FRANCE.

The "Journal du Magnétisme" for September contains a description of an apparatus, recently invented by Dr. Gaston Durville, which he has named the Suggestomètre. It consists of an elliptical steel spring, furnished with a dial and pointer, which can be used for determining to what extent the will-power of a patient is affected by suggestion. The *modus operandi* is as follows: The patient is instructed to stand upright, with the arms hanging naturally at the sides, and with the Suggestomètre in the stronger hand. He then squeezes the spring (putting as much strength into the grip as possible), and the figure on the dial, corresponding to the amount of strength used, is noted. After five or ten minutes' rest (Dr. Durville lays stress on the necessity for this) the patient repeats the operation, but this time the suggestion is made to him that his arm has now become heavy, his shoulder and forearm numbed, that his fingers are stiff, and that he is quite incapable of gripping. On reading the dial it is now found that the figure indicated by the pointer is usually much smaller, showing a corresponding diminution in the muscular force of the patient. Sometimes this falls to zero: with other patients it diminishes to three-quarters, a half, or a quarter. In a few cases there is no alteration, and occasionally (though this is rare) patients of hysterical tendency or with great powers of obstinacy, have been known to show greater strength after the suggestion than previously. Dr. Durville has instituted a "scale of suggestibility," classifying his subjects in five groups according to the results obtained. For instance, the patients whose muscular force diminishes after suggestion to zero are classed in the first group under the heading of "Neuropathic Suggestibility"; those who are altogether impervious to suggestion are classed in the fifth category as "Refractory."

It remains to be seen whether the invention will have any definite influence in the processes of healing; in any case the experiments are certainly interesting to those who study the little-known realm of the sub-conscious.

In the same issue of the "Journal du Magnétisme" we find the following:—

It is related by Hack Tuke (in "Le Corps et l'Esprit," page 177) that a gentleman [on his way to church] discovered in an orchard a boy in the branches of a tree just about to pluck an apple. He threatened to bewitch him to the spot, and went away thinking that the lad would soon make his escape. On returning from Divine service, however, he was astonished to find the boy in the same place, his arm stretched out towards the apple. By the exercise of mental suggestion he removed the "spell" and allowed the boy to run away.

The "Journal" also records the fact that Mr. Edmund Bailly, the publisher of theosophical works, passed over on September 8th.

D. N. G.

MR. G. R. SYMONS (Ealing) desires to express the grateful thanks of himself and his family to the many friends who have written letters of comfort and condolence on the loss of his son, Second Lieutenant Douglas Symons, as recorded in our issue of the 28th ult.

A VERY sympathetic review of Sir Oliver Lodge's new book, "Raymond," appears in the "Times" Literary Supplement of the 2nd inst. The reviewer, in the course of his concluding observations, remarks: "It seems better to conclude that new certainty must be born of new truth, though this truth may not yet have found its truest expression. And when truth is veiled love can often pierce the veil."

SPIRITUAL RECONSTRUCTION.

BY HENRY FOX.

Who can put a limit to the power of the living spirit within every human being? Who can say it cannot do this or that? If it is the divine spirit of unquenchable life put there by the Great Author of life, as Spiritualists know, no man can define its limits, for it is infinite. It can heal disease, it can raise the dead, it can inspire with knowledge and psychic gifts, it can travel faster than lightning, it can walk the air and "move mountains," for it has done all these things and more since the dawn of history. Can anyone say that it cannot change the heart of man? It is doing that great work every hour of every day, and it is showing us glimpses of its great power in this Armageddon of the nations. Cannot it change the hearts of nations, too? If it can, then it can reconstruct their civilisation; for to change the heart of man is to change his ideas of civilisation. In fact, nothing but a change of heart can reconstruct any nation's civilisation. In other words, any reform of civilisation must be preceded by a reconstruction from within. The spiritual reconstruction of man's outer civilisation is but the materialisation of this new spirit within him. He must be civilised within before he can become civilised without. That is why Spiritualism points the true way to all social and economic reconstruction.

You can only deal effectively with a spiritual being by a spiritual reconstruction. To the question as to how we can bring about this internal change, the answer is, by working for it on spiritual lines. It is useless to think to change a man's heart by threats or promises of what shall befall him, either here or hereafter. The attractions of life and the force of habits have a stronger hold on all human beings than even their fears of the future. For some the comforts, enjoyments and indulgences of life are better than life itself. But the spirit within a man can break the strongest bonds if it can be roused to exercise its power. It is purely a question of spiritual healing. This power is latent in every man who cultivates it, as he would cultivate his muscles and his lungs for an athletic contest. "The spiritual forces" which "move the visible world" can surely heal a man's spirit by rousing him to break his bonds and become a free man.

It is the mission of Spiritualism to lend its aid in effecting this change of heart in the nation, after which a sound and lasting reconstruction of the national civilisation is merely a matter of detail and sound judgment upon the vital interests of life. If the main fortress has surrendered the time has come to consider the terms of peace.

No amount of gold can compensate England for her losses by this war. Her only adequate compensation will be her own spiritual reconstruction—and this is within her own power to win for herself: no enemy can deprive her of it; no friendly ally can do it for her. But if she achieves that, then the life-blood of her soldiers and sailors will not have been shed in vain. It is the only monument she can erect worthy of their memory, and it seems well worth while, then, to commence the erection of this monument forthwith. It is a grand piece of war work for the nation, in which every individual can share by beginning on himself. This is the more important for the individual to consider, because no one but the individual concerned can rely on his power of changing anyone's heart except his own. Even his country cannot do it for him: but once achieved, that change, with all that it means, will be his own rich compensation as it will be also that of his country. It will be his contribution to the great national memorial, one single good and sound stone well and truly laid—himself for his country. It will be cemented firmly in its place by the strongest of all human ties—the tie of unity with the slain and with the survivors. It will be a living stone in a living memorial of which some future generation may well say, "Si monumentum requiris circumspecte."

JUST as a bicycle-chain may be too tight, so may one's carefulness and conscientiousness be so tense as to hinder the running of one's mind.—WILLIAM JAMES.

CHILD-TRAINING IN THE OTHER LIFE.

Continuing on the 3rd inst. his series of talks at the Rooms of the Alliance on the conditions of the future life, "Morambo," the spirit control of Mrs. M. H. Wallis, had much of interest to say in regard to "education and progressive development." In answer to the inquiries of some of his hearers he stated that the aim of teachers on his side was always to train in accordance with the bent of the pupil's mind. They sought to round the character and give it fuller expression, but always along the lines of individual fitness and capacity—in regard to which the teacher had in every instance a full understanding. On the earth much of the training was a blind training, given with lack of understanding, with the result that sometimes powers which would have developed if suitable conditions had been provided were dwarfed and limited. Happily, on the other side those powers would find expression. Any tendencies to evil which might exist in the child's nature would, of course, be restrained. As far as "Morambo's" observation had gone, no person who passed on in a state of infancy grew up evilly disposed. It did not necessarily follow from this that it would be a great advantage if all children were removed from earth influences and trained on the spirit plane of being. The law of compensation was ever active. Against the gain arising from the absence of any manifestation of evil tendencies in the child brought up on the other side was to be set the loss of much valuable experience. He could not know the marvellous joy of one who came out of the bondage and darkness of sin into spiritual liberty and light. "Morambo" was inclined to think that it was from contact with these sinless ones who had never trod the rough pathway of earthly life that the idea had arisen of a special order of spiritual beings who might be termed angels. Often they came back to earth to minister to those who were sunk in trespasses and sins. And herein lay their great power of service, for they could accomplish a mighty work in this direction without any risk of contamination to themselves.

SOME REMINISCENCES.

I have lately been reading the life of "Adelaide Drummond," a Memoir compiled by Mr. Basil Champneys, partially from a diary kept by Mrs. Drummond, and also from letters to and from friends.

I felt interested in the life for several reasons, but also because her daughter, Miss Drummond, whom she mentions as "Maura," was, many years ago, a contributor to *LIGHT*. Her letters, signed "Leo," were very unusual, and, though obscure, they interested me very much, and a short acquaintance ensued. I found her a very able Kabalist, and she applied her knowledge of Hebrew, which was considerable, to the elucidation of Scriptural passages and prophecies not at all of the usual sort. She had at the time an internal complaint, which I find from the Memoir ended in her death in 1892. It was before that date that I used to go and see her. She was then nearly always in bed. She was decidedly a seeress, and her thoughts, like those of true seeresses, were by no means the echoes of other minds. She told me that her mother belonged to the Salvation Army, and that there was little mental reciprocal sympathy. Mrs. Drummond said the same, so in fact one had to pay separate visits to mother and daughter. This became burdensome to me, and by degrees I ceased to see any more of them, and it was only seeing the "Life" in Smith's Library that brought her name and that of her daughter to my memory. Miss Drummond was interested in Spiritualism, and I could talk freely to her: but to Mrs. Drummond the subject was abhorrent, and it was chiefly that subject which made the rift between two able minds. I find from the Memoir that, subsequent to the period to which I am referring, Mrs. Drummond joined the Roman Catholic Church, and on doing so she would probably rearrange her objections to Spiritualism. In any case, while I see she was as intolerant as many well-educated persons were and are, yet she did not dismiss accounts of post-mortem experiences as angrily as

many people are in the habit of doing. She writes on page 107 of her diary as follows:—

Lady William Russell was very kind to us as children. On one occasion when she was staying in our house (Mrs. Drummond was step-daughter to Lord John Russell), she told us a wonderful story. Not long ago, after the death of her grandfather, Lord Moira, she was sitting alone thinking when he suddenly appeared before her, looking exactly as usual. After the first shock of surprise was over, curiosity overcame her, and she exclaimed, "Oh, what is dying like? What is it like to be dead?" "Not at all what you think it is," was the reply.

No comment of belief or scepticism is added. This and other stories are related quietly and simply. This has always been a surprising attitude of mind to me; but it is found quite as much among what are termed religious as among irreligious people, and possibly is the outcome of their special temperament.

ISABELLE DE STEIGER.

THE MEETINGS AT BECHSTEIN HALL.

The first of a series of seven lectures by Mr. J. Hewat McKenzie (assisted by Madame A. Brockway, an American medium, as "demonstrator") at the Bechstein Hall, on Sunday evening last, drew together an audience that practically filled the place, which, in view of the vile weather and the darkened streets, was a highly satisfactory result.

Mrs. Barbara McKenzie occupied the chair, and the musical portion of the service was entrusted to Mr. Weissman, at the piano and organ, and Miss Winifred Smith, who gave two violin solos, Romance (Beethoven) and an air by Bach. Mrs. McKenzie, in opening the meeting, said that the course of seven lectures to be given by Mr. McKenzie was in continuation of his campaign last winter at the Queen's Hall. She alluded to his recent tour in the United States to test the available resources of its mediumship, and to the presence of Madame Brockway, one of its ablest exponents of clairvoyance and clairaudience.

Mr. McKenzie, in explaining the general title of his addresses, "The Message of Psychic Science to a World in Tears," said that he used the word Science in its true sense as indicating knowledge gained by observation, experiment and induction. The message of Psychic Science to all who mourned their loved ones was not only that the "dead" still lived, but that the fact could be proved. As indicating how far the world had been led astray by a false theology, he read several passages from the works of great poets illustrating the gloomy views taken of the subject. Referring to his experiences in America, he produced a slate bearing the names of thirteen departed relatives and friends of himself and Mrs. McKenzie, accompanied by signed messages. These had been obtained under strictly test conditions, and proved beyond all doubt the reality of spirit intercourse. He had held the slate in his own hands while the messages were being written upon it through the mediumship of one who was an entire stranger to him and his affairs. No slate pencil was used and in one case a communicator, "Lily," known to him, gave not only her name, but a pictorial illustration of it in the shape of a lily drawn in three colours. After some further remarks by the lecturer concerning spirit existence as a reality demonstrable on practical, scientific lines, Mrs. Brockway gave a series of demonstrations. All the members of the audience were furnished with slips of paper on which they had been invited to write the names of three persons in the next life from whom they desired to hear, and one question. Time did not permit of more than a few of these being dealt with by the medium, but she gave several messages accompanied by names and surnames and recognised by the recipients, and the demonstration thus afforded made a distinct impression on many members of the audience who were unfamiliar with the resources of public clairvoyance.

On the point of going to press we learn of the sudden decease, at the age of sixty-one, of Mr. James Smith, of Alexandra-road, South Hampstead, an old member of the Marylebone Association and a well-known and very earnest Spiritualist. The interment was fixed for Friday, the 10th inst.

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. [At the same time they reserve the right to refuse or discontinue any advertisement without assigning any reason.] 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 Masseur. 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, 6.30 p.m., fee 1s.; Sundays, 6.30 p.m.—"Fairlawn," 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). Sittings daily; hours, from 2 o'clock to 6 p.m. Select séance, Tuesday afternoon, at 3, 2s.; Friday evening, at 8, 2s.—60, Macfarlane-road, Wood-lane, W. (close station). (Ring Middle Bell.)

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

Mrs. Lamb Fernie holds spiritual meetings at 11 a.m. Sundays, admission 1s.; Mondays and Wednesdays, 3 p.m., 2s. 6d. Private sittings by appointment. In aid of some War Fund.—Studio, 12, Bedford-gardens, Kensington (off Church-street). 'Phone: Park 5098, or letters to 40, Bedford-gardens, W.

Mrs. Mary Davies, Lecturer, and Authoress of "My Psychic Recollections," gives private sittings daily from 10 to 5. Saturdays, 1 p.m.; also diagnosis and healing.—93, Regent-street, W.

Mrs. Wesley Adams (Trance), 191, Strand (near Law Courts). Interviews daily by appointment. Phone: City 945.

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

Mrs. Mary Gordon. Daily, 11 to 6, or by appointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—16, Ashworth-road (off Lauderdale-road), Maida Vale, W. Buses 1, 8 and 16 to Sutherland-avenue Corner. Maida Vale Tube Station.

Mrs. S. Fielder, 171, Edgware-road, W. (near Praed-street). 'Phone: Paddington 5173. (Trance or Normal.) Daily, 11 to 7. Séances: Monday, at 3, 1s.; Tuesday and Thursday, at 8, 1s. Private interviews from 2s. 6d.

Wm. Fitch-Ruffle (Psychic), 79, Alderney-street, Belgravia, S.W. 'Bus 2: Victoria Rd. to street. Public séances: Sundays, 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 séance fees. No Sunday service December 10th and 24th.

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

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

Dr. S. G. Yathmal, B.A., Ph.D., educated Hindoo, native of India, Scientific Investigator, Hindoo Seer, Indian Psychic, gives Readings. Fees moderate. 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, Marble Arch, W. Hours: Daily, 2 to 4.30; fee 2s. Saturdays by appointment. Spiritual healing. Vibro and Electric treatments where desirable. Patients treated at own homes if necessary; fees, 2s. 6d. and 5s. Consultation free. Soldiers suffering from eye or ear troubles treated free.

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.*

Marcia Rae, 3, Adam-street, Portman-square, W. Sittings daily, from 3 to 6, or by appointment. Fees 2s. 6d., 5s., 10s. 6d. Healing; Lecturer.

Mrs. Florence Sutton. Séances, Mondays at 3, Tuesdays and Fridays at 8. Private sittings daily. Short readings, 1s.; fuller ones from 2s. 6d.—45, Milton-road, Albion-road, Stoke Newington, N. Buses 21 and 65.

Elsevere St. John. Fees from 2s. 6d. Attends 98, Bishop's-road, Bayswater, W. (opposite Whiteleys) daily: hours, 11 to 7.30. Monday, Tuesday and Wednesday, from 5.30 to 7.30, at 67, Hammersmith-road (shop entrance).

Change of Address.—Mrs. N. Bloodworth. (Psychic.) Daily, 2 to 8. Fees, 1s. 6d., 2s. 6d., 5s. Mornings by appointment only.—19, Beauchamp-road, Lavender Hill, Clapham Junction, S.W.

Mrs. McAlister (Psychic). Private consultations daily. Hours, 1 to 8. (Ladies only.) Fee from 2s. 6d.—147, Edgware-road, Hyde Park, W. 'Phone: 2918 Padd.

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.

Miss Vera Ricardo (from Russia) has returned and gives readings in five languages. Trance. Circle: Tuesday, at 4, 2s. 6d.; Sunday, at 7, 1s. 6d.—13, Crawford Mansions, Bryanston-square, W. Receives daily, 11 to 5 (except Saturday).

Mrs. Annie Brittain may be consulted daily. Hours: 10 to 7; Saturdays, 10 to 1. Appointments may be made by letter, or Telephone No. Park 3256. Séance: Mondays, at 3 o'clock, 2s.—50, Westbourne Park-road, Bayswater, W. (2 minutes Royal Oak Station, or Whiteley's).

Mr. A. Vout Peters now in London. Appointments can be made by letter only addressed to c/o 16, Tavistock-square, W.C.

Mrs. Frost M. Frontel. Readings Daily. Hours 11 to 8 p.m. 30 years' experience.—184, Lancaster-road, Notting Hill, W. (near Met. Rly.). Good 'bus service passes end of road.

Lionel White. Daily, 11 to 6. Séances: Tuesday, at 3 and 8, 2s.; Saturday, 8, Sunday, 3 and 7, 1s. Tuition in Psychic Development. Private or class Psycho-Therapeutics.—258, Kennington Park-road, S.E.; half minute Oval Tube Station.

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.

Healers.

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

Mr. Percy R. Street,
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Hours for Consultation and Treatment, 10 a.m. to 5 p.m. (By appointment.)

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Healers.

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

Miss Adah Harding gives mechanical vibratory treatment and mental suggestion for nervous and other disorders. Ladies and children only. Hours, 2 to 6.—61, Edgware-road, W.

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.

Hypnotic Suggestion is now recognised by the medical profession as a curative agent of enormous value in all phases of moral, mental, functional and nervous disorders. Mr. Robert McAllan, who has wide experience and considerable success in treating Neurasthenia, &c., by curative suggestion, offers his services to sufferers from above-named troubles. Interesting explanatory booklet post free.—93, Regent-street, W.; also 56 and 58, High-street, Croydon.

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

A father writes: "Thank you for the skilful treatment you have given my son. He has ceased stammering, and his nervous troubles have completely vanished."

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SOCIETY WORK ON SUNDAY, NOV. 5th, &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.—Steinway Hall, Lower Seymour-street, W.—An account of the Sunday services appears on another page. On Saturday last members and friends greatly enjoyed short addresses through Mr. Morse from "Tien" and "The Strolling Player." Mr. Leigh Hunt presided. On Monday, 30th ult., Mrs. E. Marriott gave successful clairvoyance. Mr. Geo. Craze presided. Sunday next, see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Morning, Mr. G. Prior spoke on "A Mission and a Message"; evening, Mr. Percy Beard's control answered questions. For prospective announcements, see front page.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith conducted a service for our fallen heroes in the morning, and in the evening gave an interesting address on "Colours and the Aura." Sunday next, 11.15 and 6.30, Mrs. Fairclough-Smith, inspirational addresses.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD.—Address and clairvoyance by Mr. Fitch-Ruffle. Sunday next, 11 a.m., public circle; 7 p.m., Mrs. Stenson. Thursday, 8 p.m., public meeting.

STRATFORD.—IDMISTON-ROAD, FOREST LANE.—Mr. Pulham gave an address and Mrs. Pulham descriptions. Sunday next, at 6.30, Mrs. M. Clempson. Thursday, at 8, Mr. G. Prior. 19th, Mr. J. H. Carpenter. Lyceum every Sunday at 3.—A. G. D.

RICHMOND.—14, PARKSHOT, OPPOSITE THE PUBLIC BATHS.—Mr. H. Ernest Hunt gave a most interesting address on "The Reasonableness of Spiritualism." Sunday next, at 7 p.m., Mr. A. T. Kirby. Wednesday, at 7.30, Mrs. Mary Gordon.

WOOLWICH AND PLUMSTEAD.—PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.—Afternoon, Lyceum; evening, Mr. J. Lewis Wallis, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mrs. A. Boddington, address and clairvoyance.

BRIGHTON SPIRITUAL MISSION.—1, UPPER NORTH-STREET.—Mrs. Christie gave very inspiring addresses, followed by clairvoyance. Sunday next, at 3 p.m., Lyceum; 11 a.m. and 7 p.m., Mrs. E. A. Cannock, addresses and clairvoyance; also Monday, 8 p.m. Friday, 8 p.m., public meeting for inquirers.

BRIGHTON.—WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.—Mr. Horace Leaf occupied the platform morning and evening. Sunday next, 11.15 and 7, Miss Butcher, of Northampton; 3 p.m., Lyceum. Circles: Tuesdays, 3 and 8, Mrs. Curry; Thursday, at 8, public.—M. E. L.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. G. T. Brown, address, and Mrs. Hadley clairvoyance; evening, uplifting address by Mrs. Beaurepaire and good clairvoyance. Sunday next, 11 a.m., church service; 6.30 p.m., Mrs. Miles Ord, address and clairvoyance.

FULHAM.—12, LETTICE-STREET.—Mr. Wright gave an address and descriptions, and also sang a solo. Messrs. Self and Wright addressed the Liberty Group. Sunday next, 3 p.m., London Union Conference. Mr. Stockwell, on "The Place the Bible should Occupy in our Meetings."—V. M. S.

MANOR PARK, E.—STRONE-ROAD CORNER, SHREWSBURY-ROAD.—Morning, spiritual healing service; evening, discourse, "Progression," by Mr. G. F. Tilby. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30 p.m., Mr. and Mrs. Smith. 16th, 8, Mrs. Jamrach. 17th, 8, members' circle.

FOREST GATE, E.—EARLHAM HALL, EARLHAM GROVE.—Service conducted by Mr. Geo. Tayler Gwinn, addresses by Messrs. R. Boddington, Williams and Connor. Clairvoyance by Mrs. Marriott, as representing the London Union. Sunday next, in Room 13, Mr. and Mrs. Lund.—F. S.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Mrs. Brownjohn gave an address and good descriptions. Sunday next, 11 a.m., circle, Mrs. Bloodworth; 3 p.m., Lyceum; 6.30, Mrs. Podmore. Tuesday, 8, developing circle. Thursday, 8, Mrs. George.—N. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mrs. L. Brookman, address and clairvoyance, solo by Miss Bolton; evening, Mrs. A. Boddington, address and descriptions. Saturday, 11th inst., 7 p.m., social meeting. Sunday, 11.15 and 6.30, Miss F. Morse; 3, Lyceum. Members' circle, each Monday at 8.—J. S.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Miss Florence Morse's inspirational address was much appreciated. Sunday next, 11 and 6.30, Mr. Percy Scholey. During the winter months, circle for members only at 66, High-street. Croydon, 7 p.m. Intercessory service at close of each Sunday evening service.—J. E. S.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD, S.W.—Morning, circle conducted by Mr. Lovegrove; evening, address by Mr. G. R. Symons, solo by Miss Nelly Dimmick. Sunday next, at 11.15 a.m., open circle; at 6.30 p.m., Mrs. Neville. Thursday, 16th, at 8, public meeting Battersea Town Hall, addresses and clairvoyance.—F. C. E. D.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Address, "Do the Dead Return?" by Mrs. Neville, followed by descriptions. Sunday next, 3 p.m., Lyceum; 7, Mrs. Beaurepaire, address and clairvoyance. 19th, Mr. Horace Leaf. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, no meeting.—H. W. N.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. Dougall presided; evening, Mrs. Maunder gave an address and descriptions. Sunday next, 11.15 a.m., Mr. Dougall; 6.30 p.m., Mrs. Mary Gordon, address and descriptions. Circles: Monday, 8 p.m., Mrs. Green; Tuesday, 7.15 p.m., and Thursday, 7.45 p.m., Mrs. Brichard.—N. R.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, address on "Proof" by Mrs. Turner; evening, address and clairvoyance by Mrs. Podmore. 2nd, address and clairvoyance by Mrs. Beatrice Moore. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mr. H. Boddington. 16th, 8.15, Mrs. Sutton. 19th, 7, Mrs. Podmore.—T. G. B.

PAIGNTON.—MASONIC HALL, COURTLAND-ROAD.—Uplifting and inspiring address by Mr. Lockyear, of Exeter.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave a very inspiring address.—A. K. M.

TOTTENHAM.—684, HIGH-ROAD.—Afternoon, Lyceum; evening, address by the president (Mr. T. C. Dawson) in the absence of Mr. King, through illness.—D. H.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Morning, public circle; evening, address by Mr. G. Jepp; clairvoyance by Mrs. Guttridge, of Southsea.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. E. A. Cannock gave helpful address and fully-recognised descriptions.—W. P. C.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address by Mrs. Gale; clairvoyance by Mr. Dennia.—E. E.

SOUTHPORT.—HAWKSHED HALL.—Mrs. Cockshott gave addresses and descriptions. Mr. Beardsworth referred to Sir Oliver Lodge's recent publication.—E. B.

BRISTOL.—SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.—Morning, service conducted by Mr. Eddy; evening, address by Mrs. Hillman, of Newport; clairvoyance and large after-circle. Other usual meetings.—W. G.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD, SOUTH.—Inspirational addresses and clairvoyance by Mrs. Mary Gordon, who also rendered valuable psychic help on the 4th and 6th. 1st, address and clairvoyance by Mrs. E. Christie.—J. G. McF.

TORQUAY.—SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.—Anniversary Service. Address by Mr. Elvin Frankish, followed by excellent clairvoyance by Mrs. Thistleton; crowded audience.—R. T.

(Continued on page iii.)

SOCIETY WORK ON SUNDAY, NOVEMBER 5th, &c.

(Continued from page vi., Supplement.)

BOURNEMOUTH. — WILBERFORCE HALL, HOLDENHURST-ROAD.—Sunday and during the week, Mr. E. Spencer, of Birmingham, conducted services and several séances. On Wednesday, 1st inst., social evening to meet Mr. Spencer, who gave a recital.—D. H.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Afternoon, Lyceum; evening, interesting address and clairvoyance by Mrs. Alice Jamrach. 30th ult., ladies' meeting; address and psychometry by Mrs. Briggs. 1st inst., address and clairvoyance by Mrs. Kent. 2nd, 8 p.m., mutual instruction class.

MR. THOS. BROWN, of 287, King's-road, Kingston, S.W., to whose generous practical efforts is due the founding of three new but very active Spiritualist bodies—the Kingston, Richmond and Wimbledon Societies— informs us that he is holding séances every Sunday at 7 p.m. in his house for the benefit of genuine inquirers, and that he will cordially welcome readers of *LIGHT* residing in the district. No charge is made, but he would prefer that an appointment be arranged beforehand, as not more than twelve persons can be received on any one Sunday evening.

THE GLASGOW SOCIETY.—Mr. A. V. Peters, who has recently visited Glasgow, writes: "The Shepherd's Hall, the meeting-place of the Glasgow Society, is in the centre of the city. It accommodates five hundred people, and is well-lighted and clean. The meetings are conducted with decorum and reverence. The hall is filled Sunday after Sunday with eager and intelligent audiences, and much praise is due to the president, Mr. Peter Galloway, and his hard-working committee, who are indefatigable in obtaining the best exponents of our philosophy. Speaking for myself, it has been a great pleasure to me to appear on their platform."

CROYDON SPIRITUALISTS' CHURCH.—At the annual general meeting of members at the Gymnasium Hall on the 2nd inst., the president (Mr. Percy Scholey), referring to the prosperous state of their finances, said that though this was not always a sign of true spiritual progress, yet, seeing that they had eliminated the giving of phenomena from their Sunday services, the fact that they were £5 ahead of last year showed that the church had not suffered financially, at least, by the experiment. The membership had steadily increased. The following officers and council were elected for 1916-17: President, Mr. Percy O. Scholey; vice-presidents, Mrs. Julie Scholey and Mr. Christopher Brown; hon. sec. and treasurer, Mr. Christopher Brown; librarian, Miss Ethel Shorter; assistant librarian, Mrs. Ernest Smith; councillors, Mrs. Hine, Mrs. Duckering, Mrs. Parker, Miss Rose Jerner, Miss Ada Sinclair, Mrs. Ashplant, and Mr. Crichton; hon. organist, Mr. W. Johnson; assistant organist, Mr. Ernest Smith. Matters affecting the work of the church were discussed. A visiting committee and an entertainment committee were elected.

In defending the title of his book, "The Flogging Craze: A Statement of the Case against Corporal Punishment" (Geo. Allen & Unwin, Ltd., 2s. 6d.), Mr. Henry S. Salt states that he has deliberately applied the term "flogging craze" to the modern demand for a return to the medieval punishment because "the advocacy of flogging is often associated, in a quite remarkable degree, with anger, passion, and inability to listen rationally to the dictates of logic and experience." The answer to the question why, if there is this crazy element in flogging, the practice is so widely advocated and approved, is, he holds, "to be found in the fact that the prevalence of corporal punishment in English homes and schools is responsible for a tone of mind, at once tyrannical and severe, which prompts men to applaud the infliction on others of what they have themselves undergone in their youth." Crime, he affirms, is a social disease, a symptom of deep-seated malady, and the only method by which it can be eradicated is by a removal of its sources. A Foreword by Sir George Greenwood strongly recommends "Mr. Salt's clear, logical and succinct arguments" to all who consider that flogging ought to remain on our Statute Book.

The relief of human suffering should always be a subject that appeals to Spiritualists. One of the latest achievements recorded in this direction is the ambrine treatment for burns invented by Dr. Barthe de Sanfort and now in operation at the St. Nicholas Military Hospital at Vanves, a suburb of Paris. As explained in the "Daily Chronicle" by Winifred Stephens, ambrine is a compound of resin of amber and paraffin, which is melted, raised to a high temperature, and applied either with a soft brush or as a spray. It dulls all pain, and forms over the wound a coating of wax beneath which Nature does her healing work. Treated with ambrine, even the most serious wounds, we are told, leave no scar.

SAVED BY A DREAM.

The lives of Mrs. Small, of Cleveland-street, Birkenhead, and her daughter, who had intended to cross from Greenore on Friday night in the "Connemara"—the mail boat which was sunk in collision with a collier—was saved by a remarkable dream.

Mrs. Small, who has been visiting friends in Armagh, had packed her trunks in readiness. She was not disturbed by the weather, for she was at sea for ten years in an Elder Dempster liner.

In the early hours of Friday morning she dreamed that she was on board the Greenore boat on a stormy night. Suddenly she saw an explosion and steam rushing from broken pipes. She found herself and her daughter in the water, with people and pieces of the vessel floating around. Just as her daughter slipped from her grasp she awoke.

Her friends laughed when she related the dream, but she unpacked her trunks and resolved not to make the journey that night. The most remarkable coincidence is that she dreamed of the vessel's boilers exploding as they did after the collision.—"Daily Express."

WE learn with regret of the transition on the 1st inst. of Mr. John Henry Walter, the husband of Mrs. E. M. Walter (of the Cosmos Society), to whom we extend our sympathy.

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Across the Barrier. A Record of True Experiences. By H. A. Dallas. With additional chapter by H. B. Marriott Watson. Cloth, 212 pages, 3s. 11d. post free.

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