

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,879.—Vol. XXXVII. [Registered as] SATURDAY, JANUARY 13, 1917. [a Newspaper.] PRICE TWOPENCE.
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CONTENTS.

Notes by the Way	9	Mediumship and Mind Reading	13
London Spiritualist Alliance.....	10	The Brockway Case	13
Electrical Conditions and Psy-		From Sun to Heaven via Earth....	15
chic Phenomena	10	The "British Weekly" and	16
The Meaning of Spiritualism.....	11	Human Survival	16
Past and Present.....	12	Sidelights	16
		Spiritualism and the Church	16

NOTES BY THE WAY.

It may be as well at this juncture to remind some of the opponents of our subject that it is time they made up their minds as to what line of argument they intend to pursue and to stick to it, if only in the interests of their own sanity. At present we are left to contemplate with what gravity we can the spectacle of persons who at one moment oppose psychic investigation on the ground that it is dangerous and diabolical, and at the next go whooping off on the trail of a newspaper reporter, chuckling joyfully over the discovery that it is a ridiculous imposture. Now this infirmity of judgment is eloquent of a state of mind not at all creditable to an honest and intelligent person. It indicates, for one thing, unscrupulousness and, for another, unreasoning fear, and, for yet another, that servility of mind which, dreading to make first-hand acquaintance with the unknown thing, boldly weighing and testing it in an impartial spirit, accepts with asinine submissiveness whatever judgments are passed upon it by others. We would not give a fig for the opinion of a person on any matter or thing which he had not carefully examined for himself, and even then we should not feel bound by his judgment but should proceed to test it for ourselves.

* * * *

A great deal of the difficulty in regard to the question of mediumship arises from the fact that it is never completely under the control of its possessor. It cannot be turned off or on at any moment like gas or electricity. Like all the higher powers of life, it is governed by laws only dimly understood. The greatest poet cannot undertake to produce an immortal poem to order, no matter how high a fee he is offered or how much he may be in need of the money. Even the man who pursues a lower form of art is a good deal at the mercy of his mood at any particular moment. He may be "in good form," or he may be "out of touch," as the Americans say, and unable to do himself justice. If the artist is forced by harsh necessity to produce his work under the worst possible conditions for the use of those who desire to do him and it as much injury as possible, the results may easily be grotesque or even hideous. That would prove (of course) that the artist was a fraud and his art mere foolishness! *Quod erat demonstrandum*, as our old friend Euclid would say. There are still living amongst us some scientific gentlemen who derided the telephone and the phonograph in their first crude forms as "rather trifling American toys." That was before the days of some of our enterprising young newspapers, who would have made excellent "comic copy" out of the inventions—in their early stages at least.

Those of us who have proved for ourselves the reality of a life beyond the grave and the possibility under certain (or rather uncertain) conditions of communicating with its inhabitants may justifiably proceed to further inquiries concerning the nature of that life and the methods of communication. There is no need to revolve aimlessly about the original discovery, as though so fascinated by it as to be unable to make further progress. But to proclaim it as capable of demonstration at any time to any kind of inquirer, to announce that the lines of communication are now in full working order, is woefully to misrepresent the facts of the case. As far as a dignified and scientific presentation of the subject is concerned, we are only at the beginning of the matter. The first attempts at telegraphy, steam and election traction and aviation were the subjects of much derision in the newspapers of those times, especially when the experiments were conducted by persons with more enthusiasm than science. We hear no laughter to-day. But Spiritualism is more than the mere attempt to establish communication between two worlds. It has vastly higher meanings, as many articles in the pages of LIGHT testify.

* * * *

On the vital question of food economy and its relation to health and well-being, Mr. E. Wake Cook kindly sends us another useful Note:—

It is significant that the first words of Swedenborg's first heavenly visitant were, "Don't eat so much"! Yet he could not have been a very heavy eater, or no spiritual visitor could have approached his food-befuddled brain. His great successor, A. J. Davis, in his medical works, urged the necessity of eating little and chewing more. But it was left to Horace Fletcher to produce such startling effects from that process carried out to the full, that the scientific men were surprised into making more searching investigations than ever before. The result was to show that the accepted standards were more than twice too high, especially the protein standard, protein being the body-building and repairing material, for which costly albuminous foods, such as meat, eggs, &c., were considered necessary. Dr. Hindhede's life-long experiments have proved that more than enough can be got from the cheapest foods, and that an excess of protein from meat is a prolific cause of the most painful disorders. Thoroughness of mastication and insalivation is vital. According to Pawlow, the enjoyment of food and the pleasurable anticipation of it are required to excite the flow of digestive juices necessary for perfect digestion, without which we get food-poisoning, and—pessimism! A good active appetite is the only justification for eating; and we should not eat when the mind is over-clouded by "fear-thought," anger, worry, or great depression. Perfect mastication, besides a host of other benefits, nearly doubles the value of food by securing perfect digestion and assimilation, and that is the great object of the whole complex process. But the system cannot perform this marvellous transubstantiation when the stomach is overloaded; so over-eating is a double form of waste, as much of the energy coming from the part which is digested is expended in getting rid of the superfluous food by means which tend to poison the blood, and bring manifold ills. So we arrive at the paradoxical position that by halving our food we get double value from it, with more enjoyment, and a lessened liability to disease. If this truth were acted on, it would save a menacing situation in which food-tickets are looming ominously near.

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		Spiritualism and the Church	16

NOTES BY THE WAY.

It may be as well at this juncture to remind some of the opponents of our subject that it is time they made up their minds as to what line of argument they intend to pursue and to stick to it, if only in the interests of their own sanity. At present we are left to contemplate with what gravity we can the spectacle of persons who at one moment oppose psychic investigation on the ground that it is dangerous and diabolical, and at the next go whooping off on the trail of a newspaper reporter, chuckling joyfully over the discovery that it is a ridiculous imposture. Now this infirmity of judgment is eloquent of a state of mind not at all creditable to an honest and intelligent person. It indicates, for one thing, unscrupulousness and, for another, unreasoning fear, and, for yet another, that servility of mind which, dreading to make first-hand acquaintance with the unknown thing, boldly weighing and testing it in an impartial spirit, accepts with asinine submissiveness whatever judgments are passed upon it by others. We would not give a fig for the opinion of a person on any matter or thing which he had not carefully examined for himself, and even then we should not feel bound by his judgment but should proceed to test it for ourselves.

A great deal of the difficulty in regard to the question of mediumship arises from the fact that it is never completely under the control of its possessor. It cannot be turned off or on at any moment like gas or electricity. Like all the higher powers of life, it is governed by laws only dimly understood. The greatest poet cannot undertake to produce an immortal poem to order, no matter how high a fee he is offered or how much he may be in need of the money. Even the man who pursues a lower form of art is a good deal at the mercy of his mood at any particular moment. He may be "in good form," or he may be "out of touch," as the Americans say, and unable to do himself justice. If the artist is forced by harsh necessity to produce his work under the worst possible conditions for the use of those who desire to do him and it as much injury as possible, the results may easily be grotesque or even hideous. That would prove (of course) that the artist was a fraud and his art mere foolishness! *Quod erat demonstrandum*, as our old friend Euclid would say. There are still living amongst us some scientific gentlemen who derided the telephone and the phonograph in their first crude forms as "rather trifling American toys." That was before the days of some of our enterprising young newspapers, who would have made excellent "comic copy" out of the inventions—in their early stages at least.

Those of us who have proved for ourselves the reality of a life beyond the grave and the possibility under certain (or rather uncertain) conditions of communicating with its inhabitants may justifiably proceed to further inquiries concerning the nature of that life and the methods of communication. There is no need to revolve aimlessly about the original discovery, as though so fascinated by it as to be unable to make further progress. But to proclaim it as capable of demonstration at any time to any kind of inquirer, to announce that the lines of communication are now in full working order, is woefully to misrepresent the facts of the case. As far as a dignified and scientific presentation of the subject is concerned, we are only at the beginning of the matter. The first attempts at telegraphy, steam and election traction and aviation were the subjects of much derision in the newspapers of those times, especially when the experiments were conducted by persons with more enthusiasm than science. We hear no laughter to-day. But Spiritualism is more than the mere attempt to establish communication between two worlds. It has vastly higher meanings, as many articles in the pages of LIGHT testify.

* * * *

On the vital question of food economy and its relation to health and well-being, Mr. E. Wake Cook kindly sends us another useful Note:—

It is significant that the first words of Swedenborg's first heavenly visitant were, "Don't eat so much"! Yet he could not have been a very heavy eater, or no spiritual visitor could have approached his food-befuddled brain. His great successor, A. J. Davis, in his medical works, urged the necessity of eating little and chewing more. But it was left to Horace Fletcher to produce such startling effects from that process carried out to the full, that the scientific men were surprised into making more searching investigations than ever before. The result was to show that the accepted standards were more than twice too high, especially the protein standard, protein being the body-building and repairing material, for which costly albuminous foods, such as meat, eggs, &c., were considered necessary. Dr. Hindhede's life-long experiments have proved that more than enough can be got from the cheapest foods, and that an excess of protein from meat is a prolific cause of the most painful disorders. Thoroughness of mastication and insalivation is vital. According to Pawlow, the enjoyment of food and the pleasurable anticipation of it are required to excite the flow of digestive juices necessary for perfect digestion, without which we get food-poisoning, and—pessimism! A good active appetite is the only justification for eating; and we should not eat when the mind is over-clouded by "fear-thought," anger, worry, or great depression. Perfect mastication, besides a host of other benefits, nearly doubles the value of food by securing perfect digestion and assimilation, and that is the great object of the whole complex process. But the system cannot perform this marvellous transubstantiation when the stomach is overloaded; so over-eating is a double form of waste, as much of the energy coming from the part which is digested is expended in getting rid of the superfluous food by means which tend to poison the blood, and bring manifold ills. So we arrive at the paradoxical position that by halving our food we get double value from it, with more enjoyment, and a lessened liability to disease. If this truth were acted on, it would save a menacing situation in which food-tickets are looming ominously near.

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, JANUARY 18th, 1917,

When AN ADDRESS will be given by

MISS LIND-AF-HAGEBY

ENTITLED

"THE HIDDEN PSYCHOLOGY OF DAILY LIFE."

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 programme of the remaining Thursday evening addresses in the Salon in the New Year is as follows:—

Feb. 22.—"Atlantis, the Mother of Nations," by Mr. J. H. Van Stone (Sir A. Conan Doyle finding it impossible to speak on this date).

March 22nd.—"Is Spiritualism of the Devil?" by the Rev. F. Fielding-Ould, M.A. (Vicar of Christ Church, Albany-street, N.W.).

April 26.—"Art and the Other World" (with lantern illustrations), by the Rev. J. Tyssul Davis, B.A.

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

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, January 16th, Mrs. Zeilah Lee, at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—No meeting on Thursday next, January 18th.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, January 19th, 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, January 19th, 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.

January 25th.—Pond Life Philosophy.

February 1st.—The Great Seers: Swedenborg.

" 8th.—" " Jacob Boehme.

" 15th.—" " Joan of Arc.

March 1st.—" " William Blake.

" 8th.—" " John of Patmos.

" 15th.—Egypt: The Dynasties.

" 29th.—" The Religions.

April 5th.—" The Philosophies.

" 12th.—" The Literature.

" 19th.—" The Architecture.

May 3rd.—" The Psychology.

Subjects of "Talks with a Spirit Control."

January 19th.—The Facts and Fictions of Spirit Life.

" 26th.—The Process of Death.

February 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—Ghosts and Hauntings.

" 16th.—Spirit Messages, Reliable and Unreliable.

" 23rd.—Mediumship in the Spirit World.

March 2nd.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

" 9th.—The Problem of Prophecy.

" 16th.—Social Life on the Spirit Side.

" 23rd.—Spirit Workers on the Earth Plane.

" 30th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

April 13th.—Spiritual Development through the Ordeal of Pain and Suffering.

" 20th.—Spiritual Development through the Ordeal of Wealth or Poverty.

" 27th.—Open Meeting at which written questions from the audience on subjects concerning Spiritualism will be answered.

May 4th.—Concluding Meeting of the Session.

ELECTRICAL CONDITIONS AND PSYCHIC PHENOMENA: A SUGGESTION.

BY THE REV. CHARLES L. TWEEDALE (VICAR OF WESTON).

It is a well-known fact that the physical phenomena of spirit manifestation are much more powerful and much more easily produced in countries where a dry electrical condition of the atmosphere prevails. This is almost certainly the cause of the superiority of American voice and materialisation phenomena compared with those obtained in this country. The phenomena appear to be more easily induced and to have a less exhausting effect upon those through whom they are produced, the electrical conditions apparently facilitating their production and at the same time having a bracing or recuperative effect on the physical organism of the medium. In my opinion this electrical condition, due to an intensely dry atmosphere, was a powerful factor in the production of the marvellous phenomena recorded in the Bible as accompanying the children of Israel in their wanderings in the Sinaitic desert. Travellers inform us that the electrical conditions in many parts of the United States are of such a nature that an electric spark can be drawn from the face or finger after sliding over the carpet of an ordinary room, and that sparks are often drawn from metal articles in the room which happen to be insulated, these conditions prevailing during a good part of the year. I also recently read an account of the electrical phenomena experienced by a party of travellers in the Sinaitic desert. They describe how at night the friction induced by merely turning round on their palliasses was sufficient to make the blanket glow with phosphorescent light. Such phenomena mark these regions as ideal ones for psychical happenings, and undoubtedly explain the superior force and ease of production which, as a rule, attend psychical phenomena in these and other similarly dry countries. For some time past I have been considering how these conditions might be artificially obtained, and I suggest the fitting up of a suitably warmed and dry séance-room either with a powerful high frequency electrical installation, or with a powerful static electrical machine, either induction or frictional, having plates about three feet in diameter.

The working of either of these installations would powerfully charge the room and atmosphere with electrical influences, under suitable conditions of insulation, and, like musical vibrations from the reed organ or violoncello, or the harmony of human voices, would, I believe, be found to be a powerful help in enabling phenomena to be produced, and at the same time would prevent by its bracing effect the exhaustion of both medium and sitters.

Perhaps the Council of the newly-founded College of Psychic Science might see their way to establish such an electrical installation in the séance-room at their headquarters.

January 2nd, 1917.

THE MEANING OF SPIRITUALISM.

By V. C. DESERTIS.

From time to time discussions arise whether Spiritualism is, or is not, a religion. Would it not greatly extend its influence if we could keep to the proper meaning of a word which should imply no more than the antithesis to materialism?

Materialism is the attitude of mind (based on the animal senses) which states, or the tenor of life which implies, that all natural forces and all forms of life, all art, all civilisation, and all law originate from inherent properties of matter—that matter alone is, and that all else is imaginary. All civilisation, all genius was latent in the primeval fire-mist of the nebular solar system, and has been developed out of it by the interplay of chemical and physical forces; all law and all religion are but the restraints which human society has devised for the protection of those who have against those who have not.

Spiritualism is the opposite tenet—based upon experimental psychologic facts which lead by normal reasoning to the conclusion that God is Spirit—that all properties of matter and all natural forces proceed from that Source—that all forms of life live and move and have their being in Him—and that the human soul is a reality and not a mere name for the sum of the functions of life, but stands to Him in a relation which is best expressed by the idea of child and parent.

These are foundation truths. On them different minds will build a superstructure of life and conduct, a working philosophy, a consolatory religion, a science of experimental metaphysics, a practical cult of the unknown or a mere superstition, according to their bent and degree of intelligence and feeling.

To most, it will be a mixture of all of these. Indeed, a well-balanced mind in sympathy with all mankind will say with Seneca, "*Nihil humanum a me alienum puto*," and will partake of all these, not excluding the semi-beliefs which temperament favours and reason does not disprove—harmless enough if kept to as *semi-beliefs* alongside of unchangeable principles.

We need not be ashamed of these half-beliefs. To think that souls in the unseen may progress by seeing themselves in the mirror of Truth and by knowledge of the thoughts of others and the results of modes of thought; that they may be re-born on earth to put in practice what they have acquired; that pure souls who have loved us on earth feel the same repulsion from moral dirt as we do from physical dirt—these beliefs, though incapable of proof at present, are at least as creditable to human intelligence as the notion that accidents are less likely if one has a golliwog on one's motor-car or wears a mascot on a chain—half-beliefs not so very widely different from those of the coolie who sets up a little clay image and puts his offering of rice before it! Few persons, materialists least of all perhaps, can claim to be entirely free from superstitious half-beliefs of one kind or another.

Spiritualism may perhaps best be defined as the recognition of spiritual causation; and under this aspect, whatever degrees of validity individuals may allow to "spirit-return" and whatever semi-beliefs our personal dispositions and experiences may lead us to, we should all be united in the bond of fellowship created by the recognition of a great human truth and the sharing of the great foundation principles.

Spiritualism in this sense is no novelty. It is the admission of facts as old as humanity into the ever-expanding circle of science—facts which range from primitive animism to the majestic utterances of the Word made Flesh. Its logical result is that men are not bodies that have souls, but souls that have bodies, and all the tremendous consequences that result from the full admission of that postulate; of which the first is that while brute evolution is the development of bodily form and function, human evolution is the development of soul character.

Materialism and Spiritualism: these are the two working philosophies of the human mind under a thousand different forms. There is really only one alternative—the indifferentism which takes things as they come, justifying intellectual sloth by declaring that in this world nothing is certain, a doleful philosophy summed up as "Nothing is new, nothing is true,

and it doesn't matter!" This is common enough; it has been said that the average Englishman dislikes nothing more than having to say what he believes and why he believes it. This is often due to the pressure of workaday life, but perhaps still more often to the fact that he has not felt the need of distinctness; he is, indeed, in Carlyle's Centre of Indifference between the Everlasting No and the Everlasting Yea.

Indifferentism too often draws down the blind on all that it does not want to look at. It is responsible for the ignorance of literature, the contempt for art, and the misunderstanding of science denounced by Matthew Arnold as "philistinism." It paralyses education and arrests the growth of the soul. But it is a frame of mind which is essentially one of unstable equilibrium; it tends always to pass into one or other of the two great modes of thought—into Materialism on the one side or into Spiritualism on the other. It is now, we may hope and believe, disappearing in the cleansing fire of sacrifice for a distinctly spiritual ideal—the ideal that the competitive causes of wars may be replaced by the co-operant causes of peace.

The backward steps are easy to trace. They are writ large in history. First the over-valuation of material things—gratification of the senses, riches, luxury, and power over others; then the conviction that these are the realities of life, and that justice, mercy and truth are illusions; then the theory that human and brute evolution are identical—the survival of the strongest and the spoils to the victor; and lastly the "pressing of every form of violence and deceit into the service of national egotism and a self-consciously non-moral statecraft." Then comes the working out of irresistible spiritual laws, and the social order founded on lies, fraud, and poison perishes in blood and tears. So perished the rule of the Assyrian, of the Macedonian, of the Roman and of the Caliphs; so will fall every civilisation which aims at dominion through conquest and by injustice and ignores the fact that verily there is a God Who judges the earth.

Spiritualism has made of psychology and metaphysics experimental sciences. These are still in their infancy, much as physical science was in its infancy at the beginning of the nineteenth century. Meanwhile it has reached the proof of spirit as an objective reality and the survival of death by the individual soul; and the tremendous changes which will result from the turning matter of faith into matter of experience, Time has yet to show. Some of us think that this will be nothing less than the Coming of the Kingdom of God. At the present time the more we Spiritualists take the larger view—the more we consider the legitimate inferences as to character and conduct that flow from our new science, the more catholic and the less sectarian our frame of mind—the greater will be our influence on the world.

We cannot kindle when we will
The fire which in the heart resides;
The spirit bloweth and is still,
In mystery our soul abides.
But tasks in hours of insight will'd
Can be through hours of gloom fulfilled.

With aching hands and bleeding feet,
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day, and wish 'twere done.
Not till the hours of light return
All we have built do we discern.

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PAST AND PRESENT.

THE THOUGHTS OF A PIONEER SPIRITUALIST.

Writing some thirty-five years ago in the "Psychological Review," the Rev. William Stainton Moses ("M.A. (Oxon)") penned an eloquent and affectionate memoir of his American friend Epes Sargent, author of "The Proof Palpable of Immortality" and other standard works on Spiritualism, who passed away in January, 1880. It gave not only a graphic sketch of the life of a man who, as a thinker and seer, was ahead of his time, but contained a critical estimate of his works, the whole essay being marked by many illuminating touches, which, undimmed by time, bear pungently on some of the problems that confront us to-day. Notwithstanding the rebukes occasionally administered to those who are given to "pasture on the past," it is remarkable how much in the way of guidance, solace and encouragement is to be derived from a survey of old records, provided always the records were garnered by healthy and forward-looking minds.

We would like, if only space permitted, to cite some of the appreciative passages in which "M.A. (Oxon)" dwells on the fine character and mental gifts of his departed friend: there is inspiration in the story of a good life enriched by useful work and guided by the high counsels of reason and intuition. But our task just now confines us to aspects having a more direct application to our special problems, although we may at least refer to the passage in which "M.A. (Oxon)," after mentioning the series of admirable school-books edited and compiled by Epes Sargent, and his great Cyclopaedia of Poetry published by Messrs. Harper, the New York publishers, writes:—

These were to him the necessary means of livelihood. His labour of love was Spiritualism. For that he laboured with unflinching zeal that spent itself without hope or expectation of reward. . . . He earned his living by sheer hard work in uncongenial drudgery, that he might give freely of his best to the cause he loved.

And now to turn to those points in which are revealed the outlook of Epes Sargent, and incidentally of "M.A. (Oxon)" himself, towards certain phases of Spiritualism which still obtain. We have these observations on trance mediumship:—

While he [Epes Sargent] fully accepted the utterances given through a carefully-guarded mediumship, so far as they were commendable to his reason, he had little belief in the free use of great names, and scant respect for much that passes current for "inspirational teaching." . . . The average platform utterance of a controlled trance-medium did not "feed" him,

though he was liberal enough to see that the food so administered might be of the greatest service to others less advanced on the plane of thought than himself. . . . He and I had both worked beyond the need of sermonising, but the many have not. . . . He was horrified by the flood of vapid verbiage that drenched him from a thousand platforms, as some of us have been nauseated by the ceaseless flow of lukewarm platitudes that issue from a thousand pulpits. The pretence of great names to hide the nakedness of thought was to him repulsive. Between this ludicrous pretext and the turgid flood of words, words, words! Shakespeare, Franklin, Paul, Bacon; Christ!—he fairly "gat him out and fled."

Those who feel the same to-day on the matter will be interested, and perhaps a little pleasantly surprised, to find their ideas were understood and appreciated by the advanced thinkers of the movement over a generation ago.

Here is something quite apposite to the conditions of to-day on the subject of spirit control. It is an extract from a letter written by Sargent to "M.A. (Oxon)":—

I am convinced that those sensitives who give themselves up to promiscuous controls cannot distinguish often between genuine spirit impressions and the products of their own fantasy: between the real clairvoyant flashes and purely imaginative suggestions. . . . Of the activity of mischievous and misleading spirits, as well as of sincere but jesuitical ones, and also of good and liberal ones, I think there can be no doubt. . . . And what is to be our attitude? How are we to meet these tendencies? Only by confining ourselves, it seems to me, to a strictly scientific demonstrable basis. "Here are our facts, our phenomena, gentlemen: and here are our legitimate inferences from them." But when we transcend demonstrable phenomena and their strictly legitimate inferences we enter the ontological realm and leave science behind us. . . . Our speculations should be kept distinct from our basis of knowledge. I believe with you that all that gives worth to Spiritualism is its religious significance. But the minute we allow any man or any spirit to impose on us a "Thus saith the Lord" we part with our intellectual, aye, and our moral liberty. Our own reason must be the ultimate umpire. The whole history of Pneumatology, back to the first syllable of recorded time, is strewn with the debris of those wrecked and exploded fantasies, where poor, finite, fallible mortals have claimed to speak from the dictation of Jesus, the Saints, and even of the Almighty himself. I have personally known such deplorable cases long before Modern Spiritualism emerged into notice.

That is a long citation, but the words are wise and weighty, and may be read profitably by those beginners who, unfamiliar with the clear, sane views that inspired and still inspire the best minds in the movement, have begun to wonder and doubt over the fanatical and eccentric forms in which Spiritualism is sometimes presented. Such things are quite old features, but to-day the issues have become clearer, and the number of those who—like Epes Sargent, "M.A. (Oxon)," and scores of other pioneer minds—can discern the golden core of reality under its swathings of pretentious nonsense, is a continually increasing one.

We garner a few more passages from the essay, as a revelation of the outlook of a strong, clear mind on the things that perplex many of us to-day, but which will cease to trouble us when the course of mental and spiritual evolution has brought them into final adjustment with that philosophy of life which in one aspect so much resembles a painful piecing together of fragments. We quote from a letter of Epes Sargent to "M.A. (Oxon)":—

I think that Spiritualism, like Mathematics, is meant for those who can take an interest in it, study it wisely, and profit by it interiorly. Those who take Huxley's position that the phenomena, even if true, do not interest him, are a much larger body than we imagine. I am losing every year my spirit of propagandism, and yet growing more and more sure that our facts warrant and verify the great hypothesis of immortality. Those persons who recoil discouraged from the frauds, obscenities, sillinesses and perplexities of Spiritualism are, I believe, men who do not properly appreciate the immense significance of our facts, and who are pre-occupied with certain religious notions or theories which are rudely violated by the rough-and-tumble manifestations. And yet if we think of the character

THE BROCKWAY CASE.

CONVICTION, BUT AN APPEAL TO BE LODGED.

At the West London Police Court, on Saturday last, before Mr. Francis, Mrs. Almira Brockway was fined £50, or £25 in respect of each of two of the cases against her. Mr. Barker, the prosecuting counsel, asked that an order recommending her deportation should be made, to which the magistrate consented. Notice of appeal was given and allowed, and this it is understood will mean that the matter may not come before the Court again until April next. In the meantime, Mrs. Brockway was admitted to bail, but when the question of an undertaking from her not to practise her vocation in the meantime came up, Mr. O'Malley (Mr. Ernest Wild, K.C., having left the court, as described below), who appeared in place of Mr. Frampton, unavoidably absent, strongly opposed the suggestion that this should mean the entire cessation of the practice of her mediumship, and this point was the subject of keen discussion. Ultimately it was, in effect, agreed that the undertaking should amount to a promise that the defendant should not break the law against fortune-telling in the interval.

From the legal standpoint the whole case revolved around the question whether the defendant was guilty of fortune-telling—i.e., predicting the future. Mr. Wild, K.C., based his defence on the plea that fortune-telling to be an offence must be accompanied by intent to deceive. In order to establish his point that in this case there was no such intention, he raised the question of the reality of mediumship, and when towards the end of the hearing the magistrate and the counsel for the prosecution ridiculed the idea of "lying spirits," Mr. Wild left the court protesting that its atmosphere was not one in which the matter could be properly argued, and that he was wasting his time. He had previously remarked that as the magistrate had not an elementary knowledge of psychic science, he was not a suitable person to hear the case. As the legal question of what constitutes "fortune-telling" has apparently now to be determined by a higher tribunal, this question remains, to a certain extent, *sub judice*, and must be held in reserve so far as any comment is concerned.

In the meantime it may be permissible to record that LIGHT has always set itself determinedly against "fortune-telling," i.e., predictions of the future of any person in exchange for a fee, not only because it is a breach of the law, but also because it involves a degradation of the whole subject of psychic science, and is frequently associated with many wholly objectionable features, charlatanism and a farrago of ridiculous untruths. But that standpoint is without prejudice to the philosophical questions involved in the inquiry under scientific conditions whether prophecy is a reality, a matter in which many thinkers quite outside occult circles are deeply interested, as involving such subjects as "providence, foreknowledge, will and fate."

The witnesses called as to the reality of Mrs. Brockway's psychic powers were Mr. William Copeland Trimble, J.P., a town councillor of Enniskillen, Ireland, who mentioned that he had raised the only cavalry squadron formed (presumably in Ireland) during the war, and who stated in answer to Mr. Wild that he had come to England at his own expense to testify to the defendant's genuineness; Mrs. Ida Ethel Rolleston, a married lady; Miss Ethel Webling, the well-known artist and exhibitor at the Royal Academy and sister of Miss Peggy Webling the novelist; the Rev. Carew Hervey St. John Mildmay, a clergyman of the Church of England and member of the Athenæum Club; Mrs. Cecil Porch, wife of Colonel Porch, an officer now at the front. Mrs. Brockway and Mr. James Hewat McKenzie also gave evidence.

Mr. Trimble deposed that having no knowledge of psychic matters he was recommended to visit Mrs. Brockway to investigate the subject. He accordingly came to London and had a séance with her. She was tired, the evening was gloomy, and the gas was not lit. She directed him to write on slips of paper the names of those with whom he wished to communicate, and he did so. The names he wrote were those of very near and dear friends. He folded the slips and placed them on a table between himself and defendant. He watched her very closely. She took

of nine-tenths of the human beings who leave this earth, I do not see how we can escape from the conclusion that the spirit-developments are much as we might expect.

It is not the most thoughtful who turn their backs on these stupendous disclosures (for a fact, of whatever nature, is a Divine disclosure) and leave us, the convinced, to do all the battling and bear all the burden. It is those who stop thinking half-way—who do not think enough.

The man who shirks these facts because he does not like them is not "a man of thought," but an arrant coward. Would God have placed us in this infinite universe of facts—gifted us with high capacities "looking before and after," inspired us with ever-increasing thirst for knowledge—if He did not mean that we should bravely face, study, fathom, and draw light from every fact that He, in His inscrutable wisdom, had made possible in a world like this?

The man who declines to satisfy himself of a spiritual fact because it is aesthetically offensive throws away the opportunity of demonstrating what, if it be a fact, is, as John Bright said to Peebles, "the greatest fact that can interest a human being."

That our "leader" this week, like the well-known description of Shakespeare's plays, is made up "chiefly of quotations," is not a matter for apology. Since Epes Sargent's day, the facts of Spiritualism have been verified and co-ordinated to an extent that confirms his wise and courageous utterances. It is well to know what a pioneer thinker saw and felt in his day and to apply his wisdom to the needs of the present.

MEDIUMSHIP AND MIND-READING.

By H. A. DALLAS.

I was very glad to read the testimony borne by the experienced and cultivated author of "Psychic Philosophy" to the genuine clairvoyant faculty of Mr. J. J. Vango.

I have myself had evidence of this, and several of my friends have reported to me remarkable experiences which they have had with him.

No medium can guarantee that this faculty will always be in operation, and, as Mr. V. C. Desertis points out, it is not surprising that an interviewer, mainly in search of fraud, should draw a complete blank.

Of course, if the successes which others have undoubtedly had were merely due to inherent faculties in the medium, one can see no reason why those faculties should not come into play equally correctly whether his visitor be a newspaper emissary or an earnest inquirer. If mind-reading explains such experiences as those of Mr. V. C. Desertis and others, why was there no trace of mind-reading in the interview with the "Daily Mail's" emissary? If, however, Mr. Vango's clairvoyance is stimulated by unseen intelligences, on whose co-operation he depends for success, it is easy to understand why this interviewer got nothing. Probably mediums cannot always recognise when they are really under the influence of unseen helpers, or when they are merely giving utterance to, vague imaginings. All honest mediums would do well to decline any visitor who does not bring a card of introduction from some reliable student of Spiritualism, and thus to safeguard themselves from being exploited for curiosity, commercialism, and other unworthy ends. Mediumistic gifts should be reserved for high purposes. One of the drawbacks to professional mediumship is that it makes this reserve very difficult, although not quite impossible.

UNDER the truly elegant title, "Psychics to Hunt Jack London's Soul," the "Los Angeles Evening Herald" prints a sensational article concerning efforts now being made by prominent American Spiritualists to communicate with the departed novelist. Interviews with Dr. B. F. Austin and Dr. J. M. Peebles are given, and their remarks are in pleasant contrast with the crude sensationalism with which the subject is treated by the journalist. Of Dr. Peebles it is correctly stated that he is a physician, author, lecturer and former American Consul in Asiatic Turkey, and "one of the foremost proponents of Spiritualism in the world." It is added that Jack London during the latter years of his life was interested in the study of occult subjects.

one of the papers, crushed it, and said, "You wish to know from Noel Desmond Trimble"—the name of his boy who was killed in the war. He put three questions to her, and the answer to the first was that the spirit had been "trying to impress himself" upon his two daughters. She also made a statement which astounded witness—that his daughter Minnie had the faculty of communicating with spirits. This daughter afterwards told him that she had had several communications from his dead son. There were several questions to which defendant did not reply. She held the papers folded in her hand and did not look at their contents. Witness was not quite satisfied, and had another interview. This time he wrote test questions in his hotel and took them with him. He asked, "Where is Rex?" (a son in the Macedonian Army). The answer was, "He is very far away." The last question, "Was your passing painless?" was suggested by a statement of another son in another battalion that his death was painless. Mme. Brockway went through all the contortions of suffocation, so much so that it was painful for him to look upon her. He told her it was enough, and she said that Noel's body turned black, and that he had been gassed. At that time witness did not know how his son had died. He was satisfied with what was told him concerning other questions. In cross-examination, he said he did not give her his name, but Mr. Barker handed him two books belonging to her in which his name appeared. Witness said he could not tell how she got his name.

Mr. Barker: Do you suggest that the name came there through Spiritualistic influences?

Witness: I don't suggest anything. I have come to tell you what took place. I have put questions which could only be answered by those who have passed away.

The Rev. C. H. St. John Mildmay stated that he had two sittings with defendant and was amazed that she could tell him names that he had written on papers which were folded up and held in her hand. The answers were not always satisfactory, but he was convinced she was perfectly genuine.

Mr. Wild, K.C. (defending): There was no suggestion of conjuring as far as you could see?

Witness: Certainly not.

Magistrate: You have, I suppose, seen conjurers taking cards out of people's hair, and such things? (Laughter.)

Witness: There was nothing resembling that.

Mrs. Rolleston and Miss Ethel Webling gave evidence that they were satisfied with the answers given at sittings. The latter said defendant was not in the room when she wrote down her questions. She was anxious as to the safety of her nephew in the Flying Corps, who was reported missing, and appealed to the spirit of his dead grandfather. The spirit said he was alive, and later he was reported as a prisoner in Germany. The answers were, on the whole, most astonishing in their accuracy.

Defendant then went into the witness-box. She said she was born at Wisconsin in 1858. She was married in 1877, and her husband died about four years ago. Defendant and her husband carried on a departmental store, but lost their fortune through fire. When a child, defendant declared, she was very "mediumistic," but she had never had an opportunity of developing this gift, as her people were Presbyterians. Her husband had always been a Spiritualist, and when they came together they studied the matter for many years—indeed, made it a life study. About 1879 she began to study the subject of occult science for her own curiosity.

Mr. Wild: Do you think, honestly, that it is a true science?

Witness: You don't think that at my age I would be throwing away my time if the subject were not near and dear to my heart.

Defendant said she commenced to speak about Spiritualism in public about twenty-eight or thirty years ago. She then gave all her time and work absolutely gratuitously. Asked why she did so, defendant said, "Because I thought it was a God-given gift, and I would give the benefit to others just as freely." She began to charge money for audiences when she had become reduced to means on which she could not work gratuitously. She consulted her guides first. Defendant then described how

she conducted a séance, and stated that when visitors wrote a name or a question on a piece of paper, she, as medium, never read the writing, but was told the name or the answer by the spirit concerned. If anyone went to her with an untruth, they would only invite the presence of "lying spirits." She communicated to the sitter whatever the spirit told her. During a sitting she was in a semi-conscious condition. She was not responsible for what she said—her words came from the spirit who inspired her. Showing great emotion, she said: "I want to say that there have been thousands who have been benefited by the loving counsels received from the spirit world. I have tried to do right and live right." She had, she said, been engaged to come to this country on behalf of the British College of Psychic Science. It was not a question of money that prompted her to hold the séances, for under the agreement with the College she got £50 a month whether she received sitters or not. In regard to the visit of Mr. Harold Ashton, defendant said that when the sitting was over he said it was the result of a conjuring trick, and she protested that if he thought so he should have taxed her with imposture while it was (as he supposed) in progress. There was only an ordinary small card table between them.

Mr. Wild: It is suggested that you wear very strong glasses.

Defendant: That's absurd. I wear the glasses I have on now, and when in the house reading I use glasses of the same power, but with bows attached.

Mr. Wild: Mr. Ashton describes you as "a nimble little woman with a head of grey hair." Have you grey hair?

Defendant quietly took off her hat and displayed a splendid head of dark-brown hair.

Defendant, in cross-examination, said her son had been engaged for a long time in Red Cross work.

Mr. Barker asked whether her son was not wanted in America since 1911 by the police.

Defendant: I do not know. It is news to me.

Mr. Barker: Is he not wanted by the police in America for fortune-telling and as a noted criminal and clairvoyant?

Defendant: That is news to me. "Whatever the spirits give me I give to them," defendant explained with reference to consultants. "The moment I touch the paper the guide will be by my side, and he or she will read out the name on the paper." She added that she was in an unconscious condition, and could not remember the answers the spirits gave.

Magistrate: Do you suggest you were in a semi-conscious state and did not know the nature of the replies you were giving?

Defendant: Yes. There are trance states.

Mr. Francis remarked that this line of defence had not been raised before.

Mr. Wild said that of course witnesses would not know defendant was in an unconscious state.

Mr. Barker (to defendant): But you are wholly conscious when you ask for the guineas. (Laughter.)

Defendant: I am certainly in my normal condition.

Mrs. Cecil Porch said she had one sitting with defendant, and was very careful to fold and screw up the papers on which questions were written. The answers convinced her defendant was genuine. For instance, witness lost a child sixteen years ago, and defendant was able, after "telephoning" to the spirits by holding her hand to her ear, to give her the name. In a second case a son, who died in South Africa, had an unusual Christian name, but defendant was able to give it, although she had no ordinary means of knowing it.

Mr. J. Hewat McKenzie said that five years ago he gave up a motor business in order to devote himself to psychic science. He had never made a penny out of it, but had spent thousands of his own money. They had formed the British College of Psychic Science, with Sir William Crookes as president. The society sent him to America to secure a medium. Such a person, when under spirit control, became in a semi-conscious state, but this might not be observed by those who consulted her. Witness was explaining that if persons came to a medium with "trap" questions their psychic power would be diverted

Mr. Wild: You believe, then, there are lying spirits?

Mr. Barker: I object to such ridiculous questions:

Mr. Wild asked the magistrate to rule whether such a question was ridiculous.

Mr. Francis (with emphasis): I think it is ridiculous.

Mr. Wild said it was evidently wasting time to go on, and the points would be left for another court. Counsel did not go on with the examination, and left the court.

As the case occupied nearly the entire day it is obviously impossible to give an exhaustive report of all that transpired. But mention may be made of the fact that the magistrate said he had no desire to check in any way what had been called the propaganda of psychic science; that Mr. Wild pointed out that the question of semi-consciousness (or trance) had a most important bearing on the whole subject of psychic powers. This was when the magistrate remarked that this line of defence had not been raised before. Mr. Wild also explained in reference to the suggestion that the defendant's son was a criminal that fortune-telling constituted a crime. Mr. Wild's dramatic exit from the court made a considerable impression, and the magistrate expressed regret that he had not remained as he had given great assistance.

A considerable amount of heat has quite naturally been shown on both sides both in and out of court—we mean as regards the opponents and the supporters of the question of spirit-existence, but as to the pressmen and the police it should be remembered that they are almost completely the instruments of public opinion and the law, and cannot be blamed for carrying out the instructions of their superiors. Spiritualists are naturally indignant at any oppressive and tyrannous interference with their liberties and religious convictions, but the facts of psychic science have been so almost inextricably confused not only with breaches of the law, but with much humbug and imposture, that even leading representatives of the subject are sometimes at a loss to know how the line can be clearly drawn. The question of fees seems to be closely identified with the matter of fortune-telling, and Mr. Barker was sarcastic on this point more than once during the hearing of the case. As at present administered, it would seem that the law makes it an offence to foretell the future in return for a money payment. On Mr. Wild's point of law that fortune-telling is only an offence when it has been established that there was intent "to deceive and impose," we offer no comment. That remains to be settled by the ruling of another tribunal. Spirit existence and spirit communication are not at present recognised by the Legislature. Doubtless it has considered this matter the proper province of the churches, which so far do not appear to have made any definite pronouncement on the question. Perhaps it is time that the churches should speak, for the law is logical enough to recognise that it has never been called upon to be a spiritual leader, and is quite entitled to deny the existence of angel or spirit so long as the churches allow this attitude to pass unchallenged.

A GENERATION AGO.

(FROM "LIGHT" OF JANUARY 15TH, 1887.)

SIGNS OF PROGRESS.—The movement everywhere discernible in favour of breadth and comprehension, as against rigid dogmatism, spreads. The other day Canon Wilberforce, who has given so many evidences of catholicity and openness of mind, was fraternising with a Dissenting minister, and occupying his pulpit. And now M. de Pressensé, the eminent French Protestant pastor, writes to the "Christian World" to state that "the Evangelical Protestants of Paris are combining to assist Father Hyacinthe in commencing a campaign of Apostolic Lectures in defence of Christian spiritualism [not used in our sense of the word], which is so violently, and often senselessly, attacked by demagogic atheism." M. de Pressensé adds some reflections on the desirability of preparing the way for a more general and wider agreement in essentials, for the foundation of a more catholic Church, seeing that "no one of the existing Churches embodies the whole truth." We entirely assent.

FROM SUN TO HEAVEN VIA EARTH.

THE PROVINCE OF SPIRITUALISM (INTRODUCTORY).

BY E. E. CAMPION.

It seems to the writer that Spiritualism, as other departments of thought, should be able to locate itself, so to speak, in the general scheme of human belief. No doubt many of your readers are much better able to appreciate this point than I am. But it does seem that for the sake of concrete thought the exact province of Spiritualism can only be demarcated when a bold outline is made of the extent of life. Herbert Spencer's philosophy is an attempt from the evolutionary view-point to summarise the solar system and its phenomena. That ponderous and important work in which rests the gospel which has pushed Japan along her line of material progress is, like Buckle's History of Civilisation, only an introduction, but it compels thought and admiration by its wide grasp, its comprehensiveness as a virile attempt to view creation as a whole. Sometime a great Spiritualist will write a similar work from the view-point of the super-physical. Meantime humble individuals, like children, may draw an elementary outline which, however distorted, may have a use. The purpose such an outline would serve would be to indicate how at various points avenues of research are opened up, each one of which contains subject matter for a Charles Darwin to spend a life of observation and deduction upon. The writer proposes to trace views which, though they must be controversial, are, notwithstanding, given in dogmatic form for the sake of brevity. The reader will know by the present assurance that they are not meant to be anything but tentative.

The great war has brought spiritual matters to the forefront. No bereaved lover or parent or child will be the same. The national life will not run along the old groove. Men's minds will be open. New impressions will come because of the break-up in national and family life. The spirit of the age will be strong and swift. A broadening of spiritual experience must result from so many deaths. For death regenerates as birth regenerates. The men who have taught best have taught best because they died nobly. Death is a great teacher. It teaches by showing. It is the portal gloomy on one side, bright on the other. The more men and women are brought to the gloomy side as their friends pass through, the more they will desire to know of the brightness beyond. However, between the uncompromising materialist and those who see visions there is a great gulf fixed, and in that gulf get precipitated those who inquire. The one great truth is told them by various lips, and it seems to them that there is not one great truth at all, but a good many divergent tales. This way lies wandering and wondering, this way lies despair or indifference. The national mind having been opened by the daily revelations of the war and the national soul set on high things, wars of words and the polemics of debate are out of place. Progress only comes from teachers, and strength is in vigorous thought and modest statement. Let the light shine brightly for those with sensitive eyes, shaded for those who have lived in the gloom. But let it always be a white light, uncrimsoned by passion, not yellow with the jealousy of partisanship, nor blindingly blue with steely self-assertion. The white light contains all the colours. It has its passion, its jealousy, its relentless egotism, but since it is white, these partial hues are blended into the great harmony of truth.

The few articles which will appear under the above heading, as space allows, will contain an outline of what some people may call surmise. Others will here and there catch glimpses of thoughts which they will recognise as old friends in their own circle of familiar ideas. It is proposed to glance at life from its beginnings on the planet, through the instinct stage till the crown of humanity—reason—is depicted, with its endurance through earthly life to Heaven, between which it is the link.

GRISHKA RASPUTIN.—Whether he was a mystic or a charlatan or a mixture of both elements, a mixture well known to neuropathologists, it is certain that his death removes from Russian life a most sinister and dangerous figure, an implacable enemy of all that is best in Russian political, religious, and social life, and as such his disappearance will be welcomed by all decent Russians.—The "Observer."

THE "BRITISH WEEKLY" AND HUMAN SURVIVAL.

The Rev. Ellis G. Roberts, M.A. (Oxon.), writes:—

I see that a reviewer in the "British Weekly" scoffs at the idea that earth habits can be carried over into a spiritual sphere. It would be interesting to learn on what evidence the writer bases so sweeping a conclusion. To put the matter in a forcible though not very elegant phrase, "What does he know about it, anyhow?"

That mental habits are carried over from the earth into the next sphere should be amply evident to those who accept the teaching of Jesus Christ. The story of Dives and Lazarus proves this beyond the possibility of doubt.

Dives in Hades retains the ideas of class distinction which have dominated him through life. He had been a rich man, one of the class which gives orders, and Lazarus had been a poor man, one of the class which obeys them. And Dives quite fails to see that social distinctions of this nature do not exist in the new conditions. He fully expects that Lazarus is to do his errands, if not exactly at his command, then at the command of Abraham. The rich man will ask a favour of Abraham, but he takes the obedience of Lazarus as a matter of course. Dives retains his affection for his family, such as it was. It is going beyond the evidence to say that the interest he shows in his brethren is a sign of reformation. It simply shows that he was a man and not a monster. Reformation may come, but the time is not yet. Dives is still obsessed by the idea of class privilege, and this is seen very clearly in his request. He asks that Lazarus may be sent, not to the "house of Israel," but to "my father's house." The idea of a privileged class is still there: Moses and the prophets are good enough for the rest of the world, but the brethren of Dives must have a revelation of their own.

From Mr. J. Stoddart, of Falkirk, we receive the following:—

Some time ago I made a note of an observation contained in an article in the "British Weekly," which I think is worth recalling in connection with that journal's criticism of Sir Oliver Lodge's latest book. It was: "There is nothing in life quite so hard to bear as the silence of the departed." Yes, just the silence! Yet strange, is it not, that the journal expressing that sentiment should also seem to resent the mere suggestion that that "silence" has been broken? How is it? Is it just the old "clerical bias"—a modification of the attitude of the Church of Rome that this "new revelation" cannot be acceptable because it has not come through the "proper channel"? I was glad to see the contribution of "A Presbyterian Minister" in *LIGHT* of the 23rd ult.; readers of the "British Weekly" generally are much in need of knowledge on this subject. I lately accepted an invitation to hear a special preacher on an anniversary occasion who was to discourse on "The Future Life." The preacher was a city minister of the United Free Church of Scotland, with forty years' experience, and his ideas of the future life may be inferred from his representation that the child that died last week had already attained an intellectual status far beyond that of the greatest minds on earth. The sermon did not contain a single hint that the preacher had ever heard of Modern Spiritualism, of the Society for Psychical Research, or that scientists like Sir Oliver Lodge had ever interested themselves in the subject with which he was dealing. Truly, the "British Weekly" has a work to do if it will consent to do it, and if, avoiding "intellectual arrogance," it can take Huxley's advice, divest itself of all preconceived ideas, and sit down in the spirit of a child to interrogate the fact. What could be more illogical than the idea that Sir Oliver Lodge's opinion is to be accepted with reserve because he is a "convinced Spiritualist"? Might we not as well discount his opinion on biology because he is a biologist? Persons who figure as religious leaders to-day incur a serious responsibility in thrusting their prejudices between a sorrowing world and the consoling truths of Spiritualism—as I found the other day on meeting a bereaved mother who had just been reading the "British Weekly's" review of "Raymond."

UNDER the title of "Phantom Armies," "The Star" of Saturday last devotes half a column to a story of the phantom combat between the Royalist and Parliamentary armies at Edgehill. The vision was seen at Edgehill at Christmas in 1642, about two months after the actual battle was fought. The story was recounted in *LIGHT* some considerable time ago.

SIDELIGHTS.

The bereavements of the war (says the "Observer") have given a marked and understandable interest to books on the future state. Sir Oliver Lodge's "Raymond" has been the most conspicuous new volume of this sort. Now there is issuing from the Bodley Head a work by Mr. Samuel Waddington, entitled "Some Views Respecting a Future Life." It deals with most authors who have written on the subject, from the time of Plato, Buddha, and Confucius. The list of modern writers to whom reference is made includes Darwin, Huxley, Haeckel, Romanes, Wordsworth, Tennyson, Matthew Arnold, Max Nordau, Maurice Maeterlinck, and the late F. W. H. Myers. Mr. Waddington also finds occasion to quote Sir Ray Lankester, Mr. A. C. Benson, and Mr. Wilfrid Seawen Blunt.

Mr. J. Arthur Hill contributes to the January number of "The Nineteenth Century and After" a most serviceable as well as interesting article on "Psychical Investigations." He begins by pointing out that scientific conviction of the possibility of individual survival of bodily death is not to be attained merely by reading. Personal experience is necessary. For the gaining of such experience he gives the following excellent counsel: "Go to some good medium, either without appointment or with an appointment made through some other person, and take careful notes of what is said both by the medium and by yourself, so that you know how much information, if any, you have given away. But be careful in selecting the medium. Consult some experienced friend or the editor of some reputable psychic journal. Then try other mediums, adopting all thinkable precautions." After this exordium, Mr. Hill proceeds to narrate a number of remarkably evidential experiences he has personally had through the mediumship of Mr. A. Wilkinson.

The editor's notes in the "Occult Review" for January are largely concerned with the problem of instinct among animals and insects, as raised in Mr. Bingham Newland's book, "What is Instinct?" Mr. Shirley infers from the curious instances of instinctive powers of insects cited by Mr. Newland that the subliminal consciousness is the source of their main activities—in short, that the sub-conscious in insects predominates entirely over the conscious. Mr. Reginald B. Span gives a fascinating account of "The Mysticism of Brittany." "The Breton peasant," he says, "thinks of the dead as frequently as the Irishman thinks of fairies, and almost every man or woman one meets in Lower Brittany can tell stories of meetings with spirits of the dead." Three remarkable illustrations are given by Mr. Axel Dane of spirit drawings of Egyptian and Assyrian temples executed in coloured crayons by an uneducated labouring man in New Zealand, who is blind in one eye and has advanced cataract in the other. Mr. A. E. Waite has a biographical note on "Papus"—the late Dr. Gerard Encausse.

SPIRITUALISM AND THE CHURCH.

Mr. H. Ernest Hunt writes:—

I welcome the note by the Rev. F. Fielding-Ould in your last issue. It is essential that stress should be laid upon the many points of agreement betwixt the Church and Spiritualism rather than upon the points of difference. Spiritualists and Churchmen alike are aiming, according to their measure, at increasing the spiritual food-supply of a very hungry world, and it ill becomes the tiller in this wide field to be devoting his time to neutralising and criticising the efforts of other workers, instead of cultivating his own little patch.

The attacks of many Spiritualists upon the Church are as much to be deplored as the attitude of those within the Church who stigmatise the teaching of earnest and clean-living Spiritualists as anti-Christian. The High-Churchman may not approve of the Salvation Army, but nevertheless the latter is reaching a number of souls—and giving them spiritual sustenance—whom the High Church could not reach, and *vice versa*. Similarly, there are many who can be reached by logic and demonstration who would remain uninfluenced by dogma.

Finally, between the highest exponents of any creed—as exemplified in their life and work—there is astonishingly little difference as regards vital essentials, and such points of difference as may be are chiefly due to the varying terminology that has been a matter of life-use with each. Let every Spiritualist realise that his creed is not phenomena any more than the creed of the Church is miracles, but that both point straight to the fundamental fact that "God is Spirit, and they that worship Him must worship Him in spirit and in truth." The spiritual life might well bind together all those toilers in the field whom at present sects and creeds and unworthy bickerings divide.

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 in 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, 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). 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 ap-
pointment. Saturdays till 2. Circles: Tuesdays, 8.15 p.m., 1s.; Wednesdays, at 3, 2s.—18, 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 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.

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.

Mrs. Beaumont-Sigall. Daily, 11 to 6, or by
appointment. Saturdays by appointment only.—Le Châlet, 8A, Fieldhouse-road, Emmanuel-road, Balham, S.W. (nearest station, Streatham Hill; cars to Telford-avenue).

Mrs. Clara Irwin (Trance). Consultations daily,
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Miss Violet Ortnier. Daily, from 12 till 8, or
by appointment. Séances: Sunday, at 3, Thursday, at 8, 1s.—Buses 1, 6, 8, 16, pass door. 429, Edgware-road, Maida Vale, W. (opposite fire station).

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HEATON, BRADFORD,

October 9th, 1916.

DEAR SIR,—Now the treatment is over I thought you would like to hear from me. Thank you very much for the help given. I am sleeping well. If I do wake during the night, it is only for a very short time, hearing "Sleep! Sleep!"

Monday night it was impossible for me to sit [as arranged]: I had had a very upsetting day, and went to bed feeling ill. However, it was not long before a great calm came over me, and I slept until morning. I will continue with the self-treatment.

While sitting for your treatment, I felt a very light touch across my forehead and face. Will you please tell me if it was from the Forces and Powers you mention in your letter, and if these Forces and Powers will still work for me?

Thanking you again for your help,—Yours sincerely,

E. E. T.

Mr. Percy R. Street,
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SOCIETY WORK ON SUNDAY, JAN. 7th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. J. J. Morse delivered a valuable inspirational discourse entitled "The Survival of Man: What Does It Mean?" On Saturday last at 77, *New Oxford-street, W.C.*, "The Strolling Player," through the mediumship of Mr. J. J. Morse, was at his best, his wise and quaint sayings being greatly enjoyed. On Monday, the 1st inst., Mr. Horace Leaf gave convincing clairvoyant descriptions. Mr. Leigh Hunt presided at these meetings. For next Sunday see front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, Mr. P. E. Beard spoke on "The Hour of Opportunity"; evening, Mr. E. W. Beard delivered an address.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough Smith conducted a service for our fallen heroes in the morning, and gave most interesting and instructive replies to written questions in the evening. Sunday next, morning, address on "Colours"; evening, trance address, "The Value of Mediumship to a World in Tears."

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Powerful New Year's address by the president. Sunday next, 11 a.m., service and circle; 6.30 p.m., Mr. Robert King.

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Mr. T. Olman Todd gave address. Sunday next, at 6.30, Mr. A. Vout Peters. Thursday, at 8, church workers. Lyceum every Sunday at 3.

WIMBLEDON (THROUGH ARCHWAY, BETWEEN 4 AND 5. BROADWAY).—Excellent address by Dr. W. J. Vanstone. For prospective announcements see front page.—R. A. B.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address and clairvoyance by Mrs. Neville. Sunday next, 3 p.m., Lyceum; 7, Mr. G. R. Symons, address.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss E. Shead, address by Mr. Geo. Tayler Gwinn, "Beyond Death." Sunday next, in Small Hall, Mrs. Maunder. Please notice service starts at 6.30 p.m.

RICHMOND.—14, **PARKSHOT, OPPOSITE THE PUBLIC BATHS.**—Good address by Mr. G. R. Symons. Sunday next, at 7 p.m., Mr. A. T. Kirby. Wednesday, at 7.30, Mrs. Mary Gordon on "Conscious or Unconscious Immortality."

HACKNEY.—240A, **AMHURST-ROAD, N.E.**—Mrs. Podmore gave an address and well-recognised descriptions. Sunday next, 6.30 p.m., Mr. and Mrs. W. F. Smith, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing, and Thursday, 7.45, members only, Mrs. Brichard.

BRIXTON.—143A, **STOCKWELL PARK-ROAD, S.W.**—Mr. Payn, Mr. Nuthall, and Mrs. Maunder addressed the meeting on the past year's work. Sunday next, 3 p.m., Lyceum; 6.30, Mrs. Neville, address and clairvoyance. Saturday and Sunday, 20th and 21st, Mrs. Harvey, of Southampton. Circles as usual.

BATTERSEA.—**HENLEY HALL, HENLEY-STREET.**—Morning, usual circle; evening, address and good descriptions by Mrs. F. Sutton. Sunday next, 11 a.m., circle; 3 p.m., Lyceum; 6.30, Mrs. Jamrach. Circles: Tuesday, 8, developing; Thursday, 8.15, clairvoyance.—N. B.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, splendid address by Mr. H. E. Hunt on "Looking Forward"; evening, inspiring address and good clairvoyance by Mrs. A. de Beaurepaire. Sunday next, 11 a.m., church service; 6.30 p.m., Dr. W. J. Vanstone. 21st, Anniversary Services.

BRIGHTON SPIRITUAL MISSION.—1, **UPPER NORTH-STREET.**—Morning, helpful circle conducted by Mr. Rhoades; evening, address by Mr. Gurd, clairvoyance by Miss Fawcett. Sunday next, at 11 a.m. and 7 p.m., Mrs. Freer, addresses and clairvoyance; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

BRIGHTON.—**WINDSOR HALL, WINDSOR-STREET, NORTH-STREET.**—Morning, open circle; evening, Mr. Ray gave an instructive address on "The Bible and Spiritualism." Sunday next, 11.15 a.m. and 7 p.m., Mrs. Clempson; 3 p.m., Lyceum. Circles: Monday, at 8; Tuesdays at 3 and 8, and Thursday at 8.

HOLLOWAY.—**GROVEDALE HALL, GROVEDALE-ROAD.**—Addresses and clairvoyance, in the morning by Mr. A. V. Peters; in the evening by Mr. A. Punter. Saturday, 18th inst., at 7 p.m.; Sunday, at 11.15 a.m. and 6.30 p.m., and Monday, at 8 p.m., Mrs. L. Harvey, psychometry and addresses. Wednesday, 8 p.m., Mrs. Podmore. 21st, 6.30, Mr. Harold Carpenter.

PROKHAM.—**LAUSANNE HALL, LAUSANNE-ROAD.**—Morning, Mr. C. J. Williams conducted the meeting; evening, Mrs. M. E. Orłowski gave an address and clairvoyant descriptions. 4th, address and descriptions by Mr. Angus Moncur. Sunday next, 11.30 a.m., usual meeting; 7 p.m., Mr. R. Boddington. 18th, 8.15, Mrs. Turner. 21st, 7, Miss Violet Burton.—T. B.

MANOR PARK, E.—**STRONE-ROAD CORNER, SHREWSBURY-ROAD.**—Morning, healing service; evening, trance address, "Inspiration and Discipline," by Miss V. Burton. Sunday next, 11 a.m., spiritual healing service; 3 p.m., Lyceum; 6.30, Alderman D. J. Davis. Renovation cards and contributions to Mr. A. H. Sarfas, 84, Hall-road, East Ham.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Morning, circle conducted by Mrs. Clempson. Evening, address on "Recognition, Reform and Religion," and demonstration by Mrs. Annie Boddington, whose descriptions were all recognised. Sunday next, 11.15 a.m., public circle; 6.30 p.m., Mr. Horace Leaf. Friday, at 8, inquirers' meeting. 21st, Mrs. de Beaurepaire.

BRISTOL.—**SPIRITUAL TEMPLE CHURCH (LATE STOKES CROFT), 42, UPPER MAUDLIN-STREET.**—Inspiring addresses by Mrs. Baxter on subjects chosen by audience. The morning address was followed by clairvoyance by Mrs. Baxter and Mrs. Williams. Sunday next, at 11 a.m., members' service; 6.30 p.m., public service. Tuesday, 7.45 p.m., developing class. Wednesday, 7.30, members' service.—A. R.

KINGSTON-ON-THAMES.—**BISHOP'S HALL, THAMES-STREET.**—Address by Mr. G. Prior.

STONEHOUSE, PLYMOUTH.—**UNITY HALL, EDGCOMBE-STREET.**—Address by Mr. Johns, clairvoyance by Mrs. Short.—C. A.

EXETER.—**MARKET HALL, FORE-STREET.**—Afternoon and evening, addresses by Mrs. Grainger and Mr. J. Hill; clairvoyance by Mrs. Grainger.—P. G.

TORQUAY.—**SPIRITUALIST CHURCH, PRINCES-ROAD, ELLA-COMBE.**—Address by Mr. E. Rugg-Williams, clairvoyant descriptions by Mrs. Thistleton.—R. T.

FULHAM.—12, **LETTICE-STREET.**—Alderman D. J. Davis gave an address on "1917" and answered questions. Mr. Daniels addressed the Liberty Group.—V. M. S.

SOUTHEND.—**CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTOLIFF.**—Mr. Smith, the new president, gave an excellent address.—W. P. C.

BOURNEMOUTH.—**WILBERFORCE HALL, HOLDENHURST-ROAD.**—Morning, Mr. A. E. Taylor; evening, Mr. D. Hartley, clairvoyant descriptions by Mrs. Martin.—D. H.

BRISTOL.—**SPIRITUAL CHURCH, THOMAS-STREET, STOKES CROFT.**—Morning and evening meetings conducted by Mr. Woodland, of Cardiff. Other usual meetings.—W. G.

SOUTHPORT.—**HAWKSHEAD HALL.**—Miss E. Sarney paid her first official visit, addressing large audiences, and giving clairvoyant descriptions. Mr. Beardsworth read a paper.—E. T.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Afternoon, Lyceum; evening, address on "The Birth of the Christ," also successful clairvoyance by Mrs. Alice Jamrach. 1st, ladies' meeting, address and clairvoyance by Mrs. Hayward. 3rd, 7.30, address and clairvoyance by Mrs. Podmore.—E. M.

PORTSMOUTH TEMPLE.—**VICTORIA-ROAD, SOUTH.**—Mr. Howard Mundy, of Bournemouth, gave addresses on "Looking Backward" and "Looking Forward," also several clairvoyant descriptions of spirit people. On the 3rd inst. Mrs. Bruner and Mr. Tulley gave clairvoyant descriptions at a public circle.

CHILDREN'S NEW YEAR TREAT.—The first New Year's Treat in connection with the Spiritual Temple Church, 42, Upper Maudlin-street, Bristol, was held on Jan. 3rd, and proved the greatest success. Nearly a hundred children were entertained to a good tea and took part in games. Owing to the strenuous efforts of the ladies' guild we were able to distribute one hundred and thirty-one warm garments amongst the children. In addition, they were able to take home oranges, cakes and toys. The committee wish to express their thanks to all members and friends, who not only contributed so freely in money and goods, but also assisted in the entertaining of the children.—A. B.

MR. R. BODDINGTON AT WISBECH.—The secretary of the Wisbech Society writes: "Last Sunday was a red-letter day in the history of this society. We had the privilege of a visit from Mr. Richard Boddington, a member of the Executive of the S.N.U. In the morning he dealt with the threefold aspect of Spiritualism as scientific, philosophic and religious. At the evening meeting he addressed a large audience in the Public Hall on 'Primitive Christianity and Modern Spiritualism—a Comparison and Contrast,' showing the essential identity and unity that existed between the practices of the past and the present. As a result of the visit, we feel convinced that the society is in for a new lease of active healthy life, and trust that when he next comes he will find we are no longer on the unaffiliated list, but a recognised unit of the S.N.U."

A GHOST STORY AND A DREAM.

The announcement of the death, in his 92nd year, of Sir Charles Parry Hobhouse, who occupied many high positions, especially in India, reminds a writer in the "Evening News" of a true ghost story in which his uncle, Captain Benjamin Hobhouse, was concerned. It was related to Sir Charles on his voyage to India on board the "Hindustan" in June, 1844, by the newly appointed Governor-General, Viscount Hardinge. Captain Hobhouse (who fell at Waterloo) served in the same regiment as Lord Hardinge in the Peninsula and it was there the incident occurred.

The account of it was told by Sir C. Hobhouse a year or two ago in the "Morning Post":—

"One day Lord Hardinge, Hobhouse, and a friend of theirs were all three on outpost duty. Their friend was about two miles from where they were having luncheon, but they kept a chair for him, the empty chair being between them at the table. As he did not come, the two men began their luncheon without him.

"In the middle of it he came in, sat down for a moment, and immediately got up and went out again. It afterwards turned out that the man they thought they saw sit down at table with them was at that very moment shot dead at his post two miles off. In impressive tones Lord Hardinge, in telling me the story, said, 'I demand that people shall believe me, for I have never to my knowledge uttered an untruth.'"

Sir Charles remarks of this story that "Lord Hardinge was a man of unimpeachable veracity, and I believe what he said to be true." In support of the narration he relates an occurrence in his own family as follows:—

"My grandfather Palmer sent his little baby boy home by a vessel which sailed round the Cape. Twice he dreamed that the boy was being taken ashore by a native servant, who was swimming. The thing impressed his mind so greatly that he told his wife and also wrote down particulars of it. A long time afterwards news came that the vessel had actually been wrecked off the Cape, and that the boy had been rescued, just as in the dream, by a 'bearer,' a native manservant who had charge of children."

ETERNITY.

Slowly and ponderously swings the heavy pendulum of the great clock of life, from joy to sorrow, and from sorrow back to joy. It never ceases to beat, for God is the moving spirit, and ceaselessly and untiringly it ticks to the last syllable of recorded time. Eternity is speaking and therein the world hears the voice of God calling, calling. Time rings the changes of life's span. The still, solemn hour of midnight sounds the knell of some grim sorrow. Deep calleth unto deep. But joy cometh in the morning and by noon God's world is bathed in effulgent light, while the deep-set purpose of life has burgeoned forth into wide and full activity.

The great pendulum continues its rhythmic throb; it hastens not, it rests not. The hour of repose ensues and life lingers in unconscious contentedness and joyful expectancy.

Love hovers over life with its sanctifying glamour, while the pendulum swings slowly but surely to and fro, to and fro.

Each moment, each hour, each day love is present enriching God's possessions by endowing man with His glory. Eternally we live and move and have our being in God. Life moves steadily forward in blind, unconscious flight with alternating joy and sorrow, peace and war, but ever nearer the divine goal assigned to it by the Creator and Lord of all.

—WILFRED AYLWIN.

"THE BLACK DWARF OF VIENNA, AND OTHER WEIRD TALES," by Princess Catherine Radziwill (Rider & Son, 1s. net), consists of sixteen stories having all, or almost all of them, relation to the traditions of old Continental families, Royal or otherwise, or hauntings of old Continental castles. The author narrates them as one who has either visited the localities haunted or heard the stories first-hand from the families in question, or even herself been a witness of the occurrence narrated. For instance, she herself, while staying at the Castle of Reisen, in the province of Posen, heard on two occasions the mysterious sound associated with the story of the drummer boy who was said to haunt the building, though she owns that it needed a good deal of imagination to attribute the uncanny noise to the beating of a drum. But the stories are quite sufficiently creepy.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following subscriptions:—Per Mr. W. L. Hull, 4s. 4d.; Mrs. Cogland, 10s.; Miss F. Thorpe, 8s.

MEMORIAL SERVICE.—Last Sunday, in connection with the West Stanley Society, a special service was held in memory of a very remarkable healer, Mr. Isaac Agar, of West Stanley, who for over thirty years has been an earnest exponent of modern Spiritualism and the power of healing. In accordance with the request of the deceased the service was conducted by Mr. E. Gransbury, who had performed the last rites at the graveside on Christmas Day. His subject was "Death the Gate to Life," showing very pointedly that what death held for us was just what we made for ourselves now.—J. S. W.

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