

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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CONTENTS.

Notes by the Way	57	Psychic Science as a Re-inter-	
A Modern Balaam	98	pretation of Christianity.....	101
Mediumship and the Churches	98	New Truth and the Church	102
The Reality and Nearness of		A Generation Ago	102
the Invisible World	99	The Unseen World: Its Reality.....	103
Ruskin a Spiritualist?	99	Revelation on Revelation	103
Life Hereafter	100	An Experience in Westminster	
A Romance of the Supernormal	100	Cathedral.....	104
		Christianity and Angel Ministry	104

NOTES BY THE WAY.

We referred in a recent leader to the fact that Buchner, the great physicist, quoted from Hudson Tuttle's "Arcana of Nature," ignorant of the fact that the book was the work of an uneducated youth, a medium writing under direct inspiration. Here are the facts as related by Dr. Densmore in a biographical sketch of Hudson Tuttle:—

Dr. Buchner read the book without reading the appendix and became possessed of the idea that its author was a professor in a college near Cleveland, Ohio. He made free use of the "Arcana" in the composition of his renowned work "Matter and Force." He selected passages from it for mottoes to head his chapters, quoted largely, and even appropriated, omitting to give credit.

Some years after publishing his work, Buchner (who, it is perhaps unnecessary to explain, was a German) seems to have visited the United States and to have met Hudson Tuttle at a banquet. Tuttle was then a young man, and Buchner expressed surprise that he could have produced "The Arcana of Nature." When he was told that the book was written by Tuttle while an uneducated boy working on a farm and was the result of spirit agency, Buchner burst into a loud guffaw. It was a great joke, he said. But Dr. Cyriax and other men of education who were present maintained that it was true. Buchner was disconcerted. But as he believed in phrenology he examined Hudson Tuttle's head, and decided that the head was quite equal to it, and he saw no occasion for calling in the idea of spirits. And in that way he not unskillfully extricated himself from an awkward position.

* * * *

"C. E." in some remarks on the recent prosecutions, quotes a case reported in the "Daily Telegraph" of May 19th, 1910, in which a publican was prosecuted for having allowed his premises to be used for betting. In the course of some remarks on the case, the evidence in which was disputed, the magistrate is stated to have said: "The police officers were sent to find out some particular thing; they could scarcely go back to their superior officers and admit that they could not find out what they were told and expected to find." "C. E." applies the moral to the case of a medium prosecuted for fortune-telling, although, as he remarks, the police cannot be blamed for their action, seeing that Spiritualist papers admit that fortune-telling is illegal. Yet, he contends, we have it on the authority of the highest law officers in the land that fortune-telling is not illegal. "C. E." should study Dr. Powell's pamphlet, "Psychic Science and Barbaric Legislation," in which he will find the law on the subject and the leading cases set

out by a member of the English Bar who is a master of his subject. As we have before remarked regarding this question of fortune-telling, there is a wide difference between delineating in a reverent spirit a subject's moral and mental status and prospects, and telling him (or her) of future marriages, legacies and so forth, making, moreover, such ridiculous blunders over the business that a person of ordinary intelligence who was not a psychic could do it a great deal better.

* * * *

It may seem a curious remark, but we have thought that the very stupidity of some of the prophecies which provoke so much laughter in the police-courts is in favour of the psychics. Real rogues who are notorious for always having their wits about them (since they have to live by them) would do the business much more cleverly. They would not be gulled (or hypnotised?) into supposing the policeman's wife to be the unmarried daughter of a general or an admiral, and promising a rich marriage. The law would be more just if it made the consultant equally guilty with the "fortune-teller." Even a small amendment of that sort would go a long way towards abolishing what has become a crying scandal. It is temptingly easy to denounce mediums who are led insensibly while in an abnormal state to use their powers, which are very real, in a way which often results in complete self-deception. But the worst culprits are the people who have no interest in psychic subjects beyond their supposed fortune-telling possibilities, and who insist on this phase. They deserve to be deceived, and they still more richly deserve to stand beside the "fortune-teller" in the dock.

* * * *

Under the heading "Is There a Future Life?" in the "Evening News" of the 24th inst., Mr. Arthur Machen deals with two books, "Some Views Respecting a Future Life," by Mr. Samuel Waddington, and Mr. J. Arthur Hill's "Psychical Investigations." Notwithstanding some unfavourable remarks concerning the latter book, based on his objection to the kind of future life disclosed by the evidence (it is too earthy for Mr. Machen's taste) and the "trivialities" involved, the reviewer may be said to be on the whole very much "on the side of the angels." For Mr. Machen will have none of Mr. Waddington's materialism. That author attributes telepathy to "cerebral disease," and Mr. Machen is caustic in his comments. He illustrates the idea of telepathy by a known instance, and then remarks that Mr. Waddington's theory goes wildly against the weight of evidence. "It is as if one said that the multiplication table was explained by cerebral disease." He laughs at Hume's dictum that "all doctrines are to be suspected which are favoured by our passions," and that "the doctrine that we are immortal because we should like to be contains the quintessence of suspiciousness." "So," says Mr. Machen satirically, "if a man is very hungry the doctrine that there is a certain thing called dinner that will

satisfy his hunger 'contains the quintessence of suspiciousness.' And he adds a happy hit at materialism as really a more credulous and superstitious thing than the doctrines which it derides.

A MODERN BALAAM.

HOW RASPUTIN TOOK THE ROAD TO RUIN.

BY A. GRESSWELL, M.D.

The comments in the daily press on the life and death of the Russian "Balaam," Rasputin, reveal a surprising lack of knowledge of psychic matters.

Rasputin, as a young man in early youth, gave evidence of the possession of marked psychic faculties, though at no time in his life did he manifest any great hypnotic powers.

In his early days he frequently felt himself impelled to rise from his usual avocations, and even from his bed, to administer some succour to people, even strangers, in want, distress or sickness. By obeying these behests he gained notoriety for kind actions performed when most urgently needed.

Rasputin was almost wholly without education, and his intelligence was of a very low order. Gradually he became proud of his uncommon gifts, and his pride was further enhanced as his fame as a seer was recognised.

Then he acquired some small degree of education from his *confrères* in his Church and rose to comparative affluence. Yet, having no real intelligence, he ascribed his unusual gifts to himself alone. A little later on he adopted the most dangerous doctrine it is possible for a weak or, indeed, for any man to hold—viz., that in order to know what sin is, one must give way to it—indeed, revel in it. No doctrine could be more dangerous, and in his case it led him into the domains of vice from which he was either never able or never willing to escape. This was a possibility which does not seem to have occurred to him, and even if it did, he did not desire more than to follow his own devices. He certainly had not taken to heart the lesson of Christ's temptation on the Mount (*vide* Phil. iii., 18, 19). He fell, and henceforth his powers, instead of leading him to love and constructive work, held him bound to the low level of cruel, vicious and destructive actions. He did not see that it is only those who become vicious, either in ignorance or from temporary loss of control over themselves, who can emerge comparatively unscathed; and even these may be scorched. Nor did he contemplate the evil effects in which his vice would involve others, and he did not seem to have cared. He failed, moreover, to perceive that sin on the part of a psychic is more deadly than in the case of a merely worldly person, and this he most certainly was not.

He was ambitious, proud and bigoted in the extreme, and being of an active temperament he became more and more obsessed with evil. Yet he wielded as an evil-doer as great influence as—if not greater than—he did in his earlier days. His advice, given some three or four years before the great war, was often founded on clear vision and was unusually penetrating and possibly correct. Yet, at the same time, this was not due to a balanced judgment at all; it was just merely spontaneous power as a seer. Finally, during the war, being quite as active psychically as ever before, he came out in his true character as cruel, unprincipled and antagonistic to all constructive purposes. He was out for destruction and, selling his own race, he was at length found slain by those whom he had so cruelly betrayed to the unscrupulous Huns. And now the Czar himself has fallen.

There is a great tendency among worldly people to confuse fortune-telling with Spiritualism. The two things are as wide as the poles asunder, having nothing whatever in common. That powerful psychic, John Slater, whom the writer interviewed when he was over in London, said that many people came to him in order that he might tell them how to accomplish questionable deeds, and that he was so disgusted with their purposes that he gave them back his fee and dismissed them.

One can imagine such people of material culture having helped to hold down Rasputin to the low level to which he

descended. When a spiritual man comes actively before the world as a living force and influence he can only come in his true colours, and these he has to adopt and with them gain the battle for good or for evil. He has chosen his side and he fights for his own, his own who are really his own.

A study of the life of Rasputin clearly shows us why Moses forbade the Israelites from exercising psychic powers. Moses well knew that they were not really sufficiently advanced, and that they would be safer under the experienced guidance of those who would lead them. So far he was perfectly justified in his views.

But we have reached a later stage in history, and we have the massive super-materialism of the Huns to combat. There is therefore now more than justification, there is the plain duty of those who under the instructions of Christ must and will show the world in which way victory can and will be won in the world's great age-long conflict between destructive evil and the constructive power of all-enduring good.

On page 255 of a volume of ten sermons by the late Rev. Dr. Pusey (1880) these words occur:—

It may be a sore loss, greater than we can imagine, that although confessing in our creeds the communion of saints, we for the most part have so little felt the privilege of being fellow citizens with the saints, and of the household of God, of belonging to a body of which such glorious hosts have been already perfected, of being struggling members of one body. Not realising that they now live to God, live a higher life than we, being freed from the body of this death . . . exalting ourselves *as though we were the living, they the dead*, we have received the just recompense in ourselves, and are abased.

MEDIUMSHIP AND THE CHURCHES.

BY THE REV. CHARLES L. TWEEDALE, VICAR OF WESTON.

The present organised attack on professional psychics may be a blessing in disguise. No one will regret the suppression of the rogue and charlatan, while all will rejoice to see genuine mediumship honoured, recognised and rewarded. The labourer is worthy of his hire, and we cannot expect to have fine psychics available for nothing. When the Archbishop of Canterbury refuses to receive a money payment for his services, it will be time to expect the medium to do likewise.

With regard to the advertisements of mediums in *LIGHT*, I may say that I once, when investigating, received most valuable assistance from them, several mediums picked out at random giving me splendid evidence, part of which is set forth on p. 276 of my work, "Man's Survival after Death." This experience was all the more evidential because I was able to go direct and *unknown* to the mediums without introducing the weakening link of previous inquiries. Failing an alteration of the present law which classes the true and the false together as "rogues and vagabonds" with a lofty indifference, born of ignorance, the best way out is, undoubtedly, the one recently mentioned in these columns, the affiliation of mediums to societies, and—might I also suggest?—as I have advocated for years past, *to churches*. The law does not, and dare not, engage in religious persecution. I look forward to a time when a reliable and trustworthy psychic will be in attendance at most churches. Some time ago I had the idea of attempting something of this sort in connection with my own church but the difficulties were too great. The message given through St. John in the Isle of Patmos was to be passed on to the "angel" of each of seven churches (Rev. ii.). I have not yet seen a satisfactory explanation as to who this "angel of the church" was. "Angelos" means a messenger, or messenger spirit, but messenger spirit evidently cannot be the meaning here, as the message has to be passed on in writing from St. John to some other person in the flesh. I think it extremely probable that "the angel of the church in Smyrna" and the other six churches mentioned was in each case some person with psychic or spiritual gifts (I. Cor. xii.) attached to that church. I look forward to a time when such an "angel of the church" will be a recognised institution in the religious life of this land, and form that connecting link which is so much needed between the things that are seen and temporal and the things that are unseen and eternal.

THE REALITY AND NEARNESS OF THE INVISIBLE WORLD.

A SOLDIER'S TESTIMONY.

From the battlefields of France an old contributor, "M.E." (D.S.O.), writes in reference to "An Enquirer's" recent attack in the "Daily Mail" on Vice-Admiral Moore's work entitled "The Voices":—

I have read the book referred to and also the Admiral's previous work, "Glimpses of the Next State," and now after perusing "Enquirer's" article I appreciate the truth of Byron's complet—

"A man must serve his time to every trade
Save censure—critics all are ready made."

I am writing this in the trenches. I am an engineer, commonly known as a sapper, and have been over two years in the front lines in Flanders and France, but I am something more—I am a "Spiritualist," or, in the language of "An Enquirer," one of those "dupes of the so-called psychics." I was brought up to attend church regularly, and did so until I left my paternal roof and commenced to make my own living, when I gave more serious thought to the matter of religion than I had done before. I studied it from two points of view—from that of the ancient writings on the subject and that of the example of living set by those who claimed to be teachers of the Faith—with the result that I left the Church and became agnostic. I did not sneer at Christianity or condemn it, nor yet did I accept ten guineas from a sensational newspaper to write a sordid counterblast against it. I simply decided not to call myself a Christian—first because I saw no basis of proof for the beliefs identified with the name; and, secondly, because it seemed to me that to be a Christian one had to live up to such a perfect standard that I could not do it. But the want of proof was my great stumbling-block. I read much on the subject, and I also read much agnostic literature, but it did not help greatly to solve the problem. A Creator I knew there must be, because one saw daily in every direction evidence of His handiwork.

In the course of my study I read articles condemning Spiritualists, and finding that the Spiritualist was condemned chiefly for claiming to have obtained proofs of his belief, whilst those who sneered at and condemned him knew nothing of the subject, I decided to search in that direction myself. I will not detail my search but briefly state that it took twenty years. Perhaps as an engineer I am somewhat better qualified than those not so trained to search out the cause of any experience of power or force. At any rate I was in the end compelled to believe in the power described by Sir William Crookes as "psychic force." That was not all. I also found that this force was governed by an intelligence, and after further and deeper search proved to myself that this intelligence was at one time clothed in a human body and lived and moved and had its being on this earth. My beliefs were no longer based on faith; they were founded on fact, and I soon progressed so far as to be able to speak and converse with old friends and relatives who also had lived on this earth, but are now "intelligences" on the "other side." This knowledge or discovery only served to increase my reverence and awe for the Great Creator, who I found had powers hitherto undreamt of, and I had now got proof of His kindness, for what could be a greater proof of kindness than finding that you can once more be near to and communicate with those loved ones whom you had hitherto thought dead and lost for ever? There is a beauty and happiness in this knowledge, and it is only got by proof. It is not by faith alone that Spiritualists are made, but by evidence. When I first found myself amongst them, I found them to be kind and helpful and really sympathetic. They have no dogmas and forms: they believe in the simple truth of which they have the proved knowledge, and it is a happiness to a Spiritualist to assist an earnest seeker to share that knowledge. Whilst on the high road to this great discovery, I met Vice-Admiral Moore, and I would here acknowledge his great help and kindness. He has spent many years of his life in proving this living truth, and he has given his knowledge to the world in his valuable books, so that those who wish may find the road to truth.

Admiral Moore is specially fitted for research such as this; it is his very nature to examine and explore, to prove or disprove; he is no man of straw, but one who bears a high character, and whose name has been honoured in the British Navy by high command. While serving my country in and about the front line trenches I have been happy in the knowledge that my spirit friends have always been near me to guard and protect me. When days and nights are wet and gloomy

they cheer me up; they have brought me unscathed through storms of shell and shrapnel; they guide my footsteps when I am uncertain of them. If I feel I want rapid and powerful help it will come unseen. "An Enquirer" is unaware of the light and gladness brought by Spiritualism, and the comfort it affords to the bereaved. My earnest hope is that he will live to regret sincerely having indulged in such silly criticisms of some of the ablest brains in Britain. It is easy and profitable to write this kind of stuff, but surely it is the duty of "An Enquirer" to inquire.

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It should also be mentioned that several readers have kindly offered to make their donation an annual one, and others have promised a periodical payment equivalent to the payment of an extra penny or twopence for each copy of LIGHT subscribed for by them at the usual rate.

RUSKIN A SPIRITUALIST?

One of our most distinguished artists, a man of open mind, and of highest integrity, recently related to me a conversation he had with Holman Hunt shortly before his death concerning his old friend Ruskin. It will be remembered that Ruskin was brought up in an iron orthodoxy, and all his works have a strong Biblical flavour. Meeting him abroad later in life, Hunt found him plunged in gloom, he seemed to have dragged all his anchors of faith, was pessimistic and verging on atheism.

A year or two later he met him again; he was radiant, the Universe was again aglow with God; his faith had returned glorified, bringing peace in its train. Asked why he was so changed, Ruskin said it was due to Modern Spiritualism. That had convinced him that there was, indeed, an after-life. With that assurance he was content. His feeling then was probably that expressed by Browning:—

"God's in His heaven; all's right with the world."

This is but a drop in our ocean of evidence of the blessings and blessedness brought by our most glorious of all religions; the scientific and philosophic world-religion of the future.

E. WAKE COOK.

THE Rev. F. Fielding-Ould's address at the Salon of the Royal Society of British Artists on Thursday, the 22nd inst., was of exceptional interest. A report will be commenced in our next issue.

Miss H. A. DALLAS inquires if any reader of LIGHT is acquainted with the name Captain Flowerdew, of the "Ariadne." Miss Dallas adds that Monica's mother clairvoyantly saw the form of a man and received this name.

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LIFE HEREAFTER.

AN ANSWER AND SOME SUGGESTIONS.

To many old students of our subject some of the questions with which we are called upon to deal in LIGHT are of an elementary character. But they are for the most part well aware that nowadays inquirers by hundreds are "coming in," and even when, as in many cases, they belong to the educated classes, they are complete novices, and find difficulties in matters which the unlettered Spiritualist has long mastered.

This is our apology for dealing with the letter of a correspondent who asks some questions arising out of a study of "Raymond, or Life and Death." "Do infants grow up in the next world?" he asks (*apropos* of an allusion in the book), "and in that case do they pass on to old age?" The reply is that infants certainly grow up until they reach what in this world would be the appearance of complete maturity. But although there is "old age" so far as time-measurements are concerned, there is no senility or decrepitude. Spiritual laws working in grades of matter infinitely finer than that of earth permit of a higher equilibrium, a more perfect balance. And there are a variety of other adjustments not possible in this imperfect world, so that the next life, although appearing to present many points of similarity, is very far from being "just this life over again," as some superficial observers have complained.

We have said many times before that many of the problems that perplex us in connection with "other world order" might be solved, or at any rate illuminated, by an intelligent study of the world in which we are now living. It may be well to add that the view taken should be a wide one, and aided by imagination. A man whose outlook is bounded by the four walls of a study, an office, or a warehouse may well wonder how he is going to pass his time in a world in which he has no longer to spend the best part of his days in earning a living. He should consider the case of those men and women who, with great ideals before them and ample opportunities for leisure, find all their days insufficient to accomplish the tasks to which they have devoted themselves. Humanitarians, reformers, inventors, artists, musicians—those who are engaged in the finer labour of the world—are not at all daunted by the eternities: they need them. They want infinite scope for their ambitions, and such a difficulty as that of some correspondents who wonder how they shall "fill in" their

time in the life to come never occurs to them. They long for a career "loosed of limits," with infinite vistas of achievement, having found endless possibilities of happiness in the work for which Nature adapted them.

There are many things in the present life which belong only to that life, and which are left behind for ever when the soul passes beyond it. With the dropping of the physical body go all the troubles and disabilities that were peculiar to it as a body. But everything which belonged to the individual as a spirit is "carried forward"—the sum total of the life on earth as a spiritual experience. The sum is exact, for the mathematics of the Universe are unerring. Opulent as life is, its awards are precisely proportioned to the merits of each recipient. Injustice is a question of the relations between man and man, but not between man and the Universe, which never cheats and is never to be cheated. Those who have once realised the perfect intelligence which rules all the dealings of God with man will never distress themselves about His arrangements for their future welfare, whether in the matter of employment or enjoyment. In an infinite Universe there are infinite possibilities for the adjustment of every difficulty, real or imaginary.

A ROMANCE OF THE SUPERNORMAL.

SOME NOTES ON DR. LINDSAY JOHNSON'S NEW BOOK.

By SIR WILLIAM BARRETT, F.R.S.

"The Weird Adventures of Professor Delapine of the Sorbonne,"* by G. Lindsay Johnson, M.A., M.D., is a book to be commended to the attention of every reader of LIGHT. It is a thrilling story based on the wonderful psychic gifts of the hero named in the title. In the Preface the author tells us that a few years ago he met a famous Professor in France, whose acquaintance ripened into a lasting friendship, and who convinced him of the genuineness of Spiritualistic phenomena. In fact, the author says that while staying at his hotel "the Professor narrated to me the extraordinary history of Professor Delapine, which he assured me was true, and which with his permission I committed to writing and worked up into a novel. . . . He was kind enough to introduce me to the Professor himself as well as to several of the other characters" named in this book. For obvious reasons the real names are suppressed; but we are told all the persons are still alive and distinguished members of society. For some of the incidents described in the book the author gives the authority of Dr. Ochowicz and Sir William Crookes, though the name of the latter is not mentioned.

I will not spoil the story by attempting any outline of it here. Sufficient to say that, so far as my knowledge goes, it is the best story that has yet been written based upon the supernormal. As is allowable in fiction, the author confers upon his hero a combination and exaltation of mediumistic powers drawn from various well-known types, and also enables Professor Delapine to exercise these powers voluntarily, in a manner at present beyond the attainment of any medium. The interest of the reader is well sustained throughout, and he will be unable to put the book down until he has finished this exciting and entirely wholesome story.

Dr. Lindsay Johnson is an old and valued friend of the present writer. Doubtless his name is known to many readers of LIGHT. A few years ago he left London to reside in Johannesburg for the sake of his wife's health. Few men enjoy such singularly versatile gifts as Dr. Lindsay Johnson. His works on Colour Photography have had a wide circulation, and are the standard books on this subject. But his most valuable contributions to science have been his splendid original researches on the structure of the retina and the field of vision in men and animals.

* Published by G. Routledge & Sons, price 6s.

The Royal Society of London published in their "Philosophical Transactions" a few years ago Dr. Lindsay Johnson's great monograph on the retina of the eyes of various animals which he had examined at the Zoological Gardens in London. The coloured plates illustrating this monograph would have made the author famous and conferred upon him honours in any country where scientific research is more esteemed than in England. How he managed to use the ophthalmoscope to reveal, and minutely draw and colour, the retina of the eyes of living lions, tigers, alligators, and other carnivorous beasts, is almost as thrilling a story as that he has given us in the adventures of Professor Delapine. He modestly says nothing of the risks he incurred in the monograph referred to, but I hope he may be induced to contribute to the columns of *LIGHT*, or elsewhere, some of his adventures in the pursuit of science—especially how, when examining the retina of an alligator, in the locked enclosure in the Zoo, he was stalked by the alligator's mate and his hairbreadth escape on that occasion.

PSYCHIC SCIENCE AS A RE-INTERPRETATION OF CHRISTIANITY.

THE WORLD-CRISIS AND ITS MEANING.

On Friday afternoon, the 23rd inst., at the London residence of Lady Glenconner, Dr. Ellis T. Powell delivered an address under the above title before a distinguished audience which included Sir Oliver Lodge.

DR. POWELL commenced by referring to the great spiritual upheavals which marked the history of the race, referring especially to that which accompanied the birth of Christianity. To-day we had reason to believe that the world was on the eve of another great crisis in its spiritual life. We saw to-day how ancient traditions, settled convictions and hereditary habits were undergoing transmutation in an evolutionary process which was now reaching its climax. We seemed to be in the vortex of a world change. Reviewing some of the history of the past, the speaker dealt with the tremendous advances made in a knowledge and understanding of physical laws. We had measured and weighed the stars, we could predict their movements more accurately than we could forecast the working of a railway system. We knew every metal which was burning in the suns. Science had transformed us from being mere denizens of the earth into citizens of the heavens. In the presence of that vastly enlarged realm, that immeasurable galactic immensity to which we had awakened, we had now begun to ask ourselves, What is our relationship to the Supreme Arbiter of these unthinkable vast domains? We had passed from the state of non-rational, uncomprehending creatures, and were beginning to feel the inward impulse towards understanding, obedience to, and intelligent co-operation with, the laws which we had discovered to be operative in the life around us.

It was as though we were asked to join hands with the Supreme Tactician. It was as though he had said to us, "There is my scheme; thence have I brought it; yonder is my goal. I tell you my secrets. I show you my purpose with ever-increasing clearness. Evolve with me. Develop your latent powers. Be aspiring, be holy, not merely because I tell you to be so, but because only if you are efficient, aspiring and pure, can you follow me in the fullest sense and simultaneously know the self-realisation, the self-expression, which are the highest satisfactions I have to bestow." It was, in short, a question of a closer and more intimate co-operation between God and man—a newer and fuller revelation, in no way involving any supersession of the Christian revelation, but rather a higher development of it. He (Dr. Powell) believed, indeed, that this revelation, as a restatement or reinterpretation of Christian truths, would carry them to heights more splendid than any humanity had yet attained. In the past Christianity had been wrested from its real issues to become an instrument of political power. By its misuse monarchs and politicians had deluded their subjects into submission to every kind of selfish exploitation. The Church had been made the tool of Governments, but Christianity could not be reproached

for the abuses to which, in its distorted form, it had been devoted. It was never a mundane revelation. Its issues were purely psychic and spiritual. It taught and enforced the existence of intelligences on higher planes of life over whom death had no power, with whom we could enter into communion, and by whom all the vital matters which affected our life as spiritual beings could be directed, if we so desired.

Part of the political exploitation of Christianity could be seen in the fact that its relation to the unseen world was contemptuously denied by the law even though it had been laid down by a Lord Chief Justice that Christianity was a part of the laws of England. The time had come for us to awaken to the realisation of what Christianity as a revelation really stood for. In the past it was not possible for Jesus to make the presentation of His gospel *intellectually* adequate. He was imperatively conditioned by the circumstances of the world in which He taught, just as any teacher would be when it was a question of expounding the higher mathematics to infant minds. To-day, when the intellectual standard of Western Christendom had risen so fast, might we not look for some new revelation, not one which should cancel or obscure the sacred and venerable truths which had regenerated the world, but one which should put us on the track of new interpretations? Science saw the signs, but what the world looked for was a new and supreme interpreter of the things signified. Thirty years ago it would have been difficult to affirm that Science recognised any mystery behind the life and body of man. But in the presence of the world-shaking events of the last three years Science had distinctly changed its view-point, and men were beginning to comprehend some of the simple yet most stupendous secrets of happiness and progress. There was a time when all, except the mystics, regarded that saying of Christ, "The Kingdom of God is within you," as a metaphor, an apophthegm, a kind of pietist epigram. To-day we saw it as containing a deep spiritual truth. We could discern in it the possibilities of securing that immunity from physical degradation which could bring man into more intimate contact with the higher psychical planes around him. We sensed the need and the possibility of that immunity just at the moment when man's interest in psychic interpretation has been awakened and when he realised that eager but unseen auxiliaries—his fellow-beings on other planes of life—were all around him. For the first time in his history man's knowledge as distinct from his faith told him that he was compassed about by a great cloud of witnesses.

After referring to the alchemists' search for the Elixir of Life, the Philosopher's Stone and the transmutation of metals, which led to the discoveries of modern chemistry, Dr. Powell remarked that the physical impossibility of one age was the commonplace of the next. Might not the *psychical* impossibility of one era undergo an equal transformation into recognised fact? Quoting Drummond's view that "organic evolution has done its work," and that the "arrest of the body," *i.e.*, the final outworking of physical evolution in the human organism, must necessarily lead to an advance in the direction of the finer planes of human life, the speaker said, "How striking it is that just as we have reached this stage of evolution, with the inorganic and organic behind us and the super-organic in front, the points of contact between us and the psychic planes around us should become so numerous!" We were advancing towards a scientific cognisance and comprehension of Spirit. The stages of advance could be discerned with clearness and defined with considerable precision. The range of life extended all the way from primitive one-celled organisms, totally unspecialised, up to such a piece of work as man, almost infinite in the specialisation and complexity of his relationship to the external world. The single cells were physiologically complete in themselves. They did not form "bodies" and were not subject to natural death in the same degree as the higher animals. They sustained quite easily the equation between waste and repair which with us was so difficult and which sooner or later became impossible and ended in death. As Sir Oliver Lodge had said, "It is not the germ cell itself, but the

bodily accretion or appendage which is abandoned by life and which accordingly dies and decays." Newman Smyth summed up the matter in a fine sentence when he remarked, "Death slipped in for the benefit of life on its way to higher organisation." The bargain was ultimately extended to include a soul. The mere organism, unicellular and soulless, possessed, as Dr. Haldane said, no consciousness. But the higher organisms—the advanced animals, for instance—had a consciousness resembling ours in species, though doubtless its range was considerably less than we possessed. The line of demarcation between our consciousness and that of the animal probably lay in the fact that we were conscious of our consciousness, aware of our awareness, while they were not. Finally our consciousness ceased to be circumscribed by terrestrial limits and entered into contact with the discarnate consciousness of intelligences on other planes. The chain of communicating power was complete. The beginnings of sensibility in the movements of protoplasm were not intellectual, but they led ultimately to the intellectuality of man.

If this was no extravagant hypothesis, then, indeed, we might look for another descent from the unimaginable brightness, another transcendent messenger from the Ruler of all Life, another reminder that man does not fight alone, but that behind him, evolving and developing contemporaneously with him, but far ahead, was the great Protagonist of the Universe.

(To be continued.)

NEW TRUTH AND THE CHURCH.

A REMARKABLE ARTICLE.

By kind permission of the "Times" we are enabled to reproduce the following article which appeared in that journal of the 17th inst:—

BEFORE CAIAPHAS: THE CLOSED MIND.

The Tragedy of the Crucifixion involves a judgment for all time upon certain historical characters and institutions. It took place in an organised society which had its religious system, as well as its political order. The Church entered into the scene as well as the State. Caiaphas and the Jewish Church are revealed as representatives and trustees of a religious system, face to face with a reformer, who appeared dangerous; a new voice was heard, and condemned at once as blasphemy. Caiaphas is for ever at the bar of history, but for what? Not so much for failing to admit the new claim, but for his refusal to listen. His sin was the sin of the closed mind; but it was more than an intellectual sin; his mind was closed for fear of the consequences which would follow if the claim were granted. His mind refused to consider the possibility: he stopped his ears and cried "Blasphemy!"

Caiaphas, in the name of his Church, had to try a reformer, whose claims involved great changes in the established order which was second nature to the High Priest. The dread of change; the shrinking from disturbance; the creed, "let well alone!" are always dangers in religious societies; they prevailed in that court. The sin, which condemned our Lord, may be perpetuated in those who bear His name. How often the trial before Caiaphas has been repeated with the parts changed—with the representatives of the One, condemned in Jerusalem, now in the part of persecutor! It is the sin of the closed mind that has often betrayed the Church, and it may still lead the Church to miss its hour.

It will not be denied that new truth may come to the Church for judgment. It will come, as truth always comes, in some living person. It may be an ancient truth, conveniently forgotten, and now restored in some burning experience. It may be some brave attempt of faith to express itself in the new language of a new age. What is the danger of such an hour? It is not that the Church should decide, after weighing the claim honestly, that it cannot be received. "Prove all things, hold fast that which is good" is still the wisest counsel for our age, as it was for the Apostolic Age. The Church with the closed mind may always plead that it is moved by jealousy for the Truth; but there is need to guard against the bias which may be given to the intellectual judgment by the love of ease or self-interest or mere expediency. It is unlikely that Caiaphas knew why he was condemning our Lord. And the Church to-day may silence the new voice without knowing why.

THE CHURCH AND NEW CLAIMANTS.

The age that is beginning will make new demands upon

the Church. There will be many before its bar, some impostors, others prophets of the Truth. In the face of all such claimants the Church can never forget that it holds its deposit as a sacred trust; but it cannot be too scrupulous to keep the mind open; it cannot watch its motives too jealously; when it is acting "for the glory of God," it may be moved by love of ease, and the desire to evade the Cross: *ne erur evacuetur*.

Deep fissures in the Church have often been made through the failure of its leaders to face simply and honestly some fearless apostle with his demand for reform. The closed mind of the Church has created bitterness and exaggeration on the other side; the truth, which the reformer has seen, becomes separated from other truths and distorted; it is lost to the Church for the time and there is unrest and division, which might have been avoided. Few religious societies can boast themselves free from this sin.

Now since Truth in all its appearances has hitherto proved disturbing, it is unlikely that its coming will be otherwise to us. The war has come, we are told, to break up one order and to bring in a new and better order. Is the Church prepared to listen in such an hour? To refuse a hearing to new claims is not a proof of faith; it means that the spirit of adventure is lacking, and faith has become timid and dreads the cold. To listen may bring dangers; it must imply that the Church holds lightly to many of its advantages in the world, and that it is ready, if needs be, to suffer the loss of much that once seemed good. But to refuse to listen may mean to fall out of the life of the coming age.

The Church must be free to listen; it cannot play its part if, like Caiaphas, it will not receive any new truth because it will not allow the existing order to be modified. In some hours the supreme demand, made upon the Church, is for courage of intellect, allied with that courage of the will without which there can be no faith. This is one of those hours. The Church once more will have to hear new voices, and new claims; will it be moved by no love of glory and state, by no sloth and no love of ease, but by a pure and burning passion for the Truth of God? Then the Church may suffer loss, but it will save its soul, and the soul of the nations.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 2ND, 1887.)

THE UNSEEN UNIVERSE.—The world is moving fast. What was positive knowledge yesterday is doubtful to-day, and will be gone to-morrow. When, in 1774, Priestley discovered oxygen, the death-knell of the four elements—earth, air, fire and water—was rung. Cavendish, Black and Lavoisier speedily asserted that air and water were compound bodies, and fire disappeared as an element when the true theory of combustion was known. Then came the successive discoveries of the other so-called elements, some sixty odd. Yet now in the Theatre of the Royal Institution, in 1887, but little more than a hundred years after the announcement of Priestley's discovery, Mr. [now Sir William] Crookes, with all the weight of pre-eminent scientific reputation, and supported by others of as great renown as himself, tells the world that, after all, evidence of a conclusive kind shows that there are no such things as elements at all. They are elements only "so-called."

THE man in the street lives in shackles, the shackles of his own limited conceptions, and he is as far from the freedom he might enjoy as the East is from the West. Even so slight thing as a chance word, a *contretemps*, or mere opposition may disturb his equanimity, and as his anger rises his consciousness normal control is submerged and he becomes the creature of his passions and at the mercy of his temperament; he is the slave and victim of himself. But this same man might have auto-suggested equanimity to himself and have become so strongly poised that nothing could have moved him to anger or have disturbed his self-control; this, be it remembered, the mere mechanical feat of outweighing evil suggestion with helpful ideas, or in Biblical language of "overcoming evil with good." Then, when he had eliminated the anger and lack of control in himself, similar occasions might arise, but they could not evoke the response that once they did. This man would be freed and emancipated from the thrall of his previous mis-conceptions in this one direction, and so also he has the power to liberate himself from one after another and become in course of time the free man Nature ever intended him to be. "Manual of Hypnotism," by H. ERNEST HUNT.

THE UNSEEN WORLD: ITS REALITY.

TWO REPLIES TO "N.G.S."

(I.) BY E. DOUGLAS FAWCETT.

"N.G.S.'s" remarks on Idealism are not applicable to all forms of the attitude thus named. It will conduce, therefore, to clarity of thinking if I submit a few considerations which are indispensable in discussing this topic.

(1) It is quite incorrect to treat "idealist" and "imaginist" as convertible terms. Thus, Leibnitz, Hegel, Schopenhauer and others, who are idealists, are certainly not "imaginists." In fact, on the day of the publication of my "World as Imagination" I was, it would seem, in a minority of one (if I except the case of the poet Blake, whose "genial glance" is not exactly philosophy) in holding that ultimate reality is imaginal. There are, of course, many kinds of Idealism. Idealism is the belief that the character of reality is *sampled* by the content which experience reveals to us. After we have settled this point to our satisfaction, we have to decide further, *what portion* of our experience resembles most closely the World-Ground—that ocean of the infinite in which world-processes occur. The dominant Greco-German tradition identifies this World-Ground with Reason, Schopenhauer with Will, and there are many competing hypotheses to be considered. My book likens it to Imagination.

(2) Needless to suppose that there is no relatively independent Nature, and that things in this Nature do not mutually influence one another. "N. G. S.'s" protest concerns only certain defective forms of Idealism. We have to get rid of "atoms," "sub-atoms" and the rest; but this is because "atoms" (like "force," "energy," &c.) are conceptual creations—entities constructed by the human "scientific imagination" in the interests of practice. I have discussed these fictions at length. But we cannot get rid of real natural agents independent of human perception. We are concerned to re-interpret their characters, which have all the "objective ground-work" that can be desired.

(3) "All proceeds undeviatingly upon its appointed way" writes "N. G. S." in the regard of the "world as imagination." Where, he asks, is the freedom of imagination? Having urged *ad nauseam* that there are no eternal laws of causation, no "rigidly uniform" sequences, that "laws," in fact, are evolved, come and go, I do not know what to make of this reproach! It is best, I suggest, to read first a standpoint which is to be criticised. Evolution, in an imaginal universe, is certainly creative. The future, therefore, is largely unpredictable and "chance" itself must be allowed for. There is no "undeviating" necessity in causation.

(4) "N. G. S." further objects that a universe of the imaginist sort would have no room for the many hideous blemishes, defects and abominations to be noted. A "calf with two heads," for instance, or a parasite presents a riddle. I have collected a great deal of puzzling matter of this sort. But the point is that the imaginal hypothesis provides an adequate solution for each and all of these difficulties. And I venture to assert that it is the only metaphysical hypothesis, as yet in evidence, which supplies an arguable solution at all. Critics elsewhere have not failed to appreciate this point.

Having stated this solution at length in the book, I will not repeat it here. Many pages are devoted to the topic of imagining that "runs amok" and makes of Nature so largely an "evil dream." I will close, however, by repeating that writers who criticise hypotheses should take pains at the outset to discover what precisely they are. "N. G. S." has not been noticing my innovations in Idealism at all.

(II.) BY F. C. CONSTABLE, M.A.

It was with great surprise that I read "the counterblast" of "N. G. S." "to the Dream-Theorist." For, in all I had read of "N. G. S." before, I thought there was reasonable argument though possibly based on questionable premises. But now he argues in a circle—he sets out with an assumption, prefers an

argument on the assumption, and then—somewhat dogmatically—states that his argument must be sound because his assumption is sound.

One man sees a landscape, that is, he senses a landscape; another man dreams of the same landscape, that is, he is impressed by the same landscape in idea. For even the "Encyclopædia Britannica" admits that *in idea* dream-images are as *objective* as waking images.

Then "N. G. S." says, as to the dream-landscape:—

For this same landscape is not in essence a large affair of fields and rivers, and such-like, but an infinitely minute affair of inconceivable complexity, an affair of atoms and molecules incessantly in motion. . . .

Now I do not enter on the question of whether "N. G. S." is right or wrong. This is no place for a discussion of the conflicting theories of materialists, Kantians and Berkeleyans. But what "N. G. S." has done is this: He assumes reality for atoms and molecules incessantly in motion, and then says the "imaginist" is wrong because he does not admit the assumption. He argues in a circle.

Permit me further to point out that science itself gives no real reality to the ether, atoms, molecules or entities. Indeed, the tendency of science is to some *ultimate* of energy or force. Science, quite rightly, proceeds on *hypotheses*. Science does not deny a spiritual *ultimate*—it simply ignores any such thing. And science is quite right; for at present it has nothing to do with the spiritual. The S.P.R., in its scientific procedure, simply endeavours to *extend the purview of science*. It does not endeavour to drag down the spiritual into the mean field of time and space.

For the waking-man to criticise the dreamer's experience is at least as foolish as for the dreamer to criticise the waking-man's experience. For to *both* experience is equally objective!

"REVELATION ON REVELATION."

We are asked by Mrs. Rachel J. Fox to publish the following extracts from a letter received by her on this subject from Mr. J. W. Sharpe, of Bournemouth, late Senior Fellow of Gonville and Caius College:—

I hope you will excuse me for taking the liberty of writing to you about your book "Revelation on Revelation," to which I have given a great deal of attention for some weeks past. It seemed to me at first a "hopeless" book, but I have ended by being greatly impressed by it. Your guide's writings have the character of the best writings of that kind, of yielding the more knowledge to the more perusal. He solves for me a great difficulty, *i.e.*, how is the world to be rescued from the *impasse* to which the astounding advances in natural knowledge and corresponding inventions have brought it, so that, as things are now, mankind, with its low level of prevalent morality and ethics, not to say of religion, will most certainly bring itself to ruin. I could not and cannot see how, in the course of evolution by natural selection, the fundamental qualities of the race can change for tens of centuries to come. Long before that could come about the fearful weapons of destruction, of domination, of many-sided control which science and invention have put, and will put, into the hands of millionaires and multi-millionaires and their colleagues throughout the nations, will have ruined and almost destroyed the whole race. But if, as your guide tells you, the powerful wills among the good and the wise in the spiritual spheres which are connected with us, headed by that Great Being whose immediate action upon us is to be the "Second Coming," are to prevail over those who inhabit the Dark Spheres, who have now an excessive dominion over us and among us, then it is plain that the future of the race is to be made secure, and knowledge and all manner of service and open intercourse with the spiritual spheres connected with us can all be pressed to their utmost limits, to the great gain of the race and not to its destruction.

It is related that on the night previous to an enemy bombardment on the Kent coast a woman in a small house, having a premonition of trouble, took refuge in the dwelling of a neighbour, and that the house she left was one of the two which were struck by shells. Whether the premonition was in the nature of a direct and special warning or a flash of prophetic vision we have not sufficient information to be able to judge.

AN EXPERIENCE IN WESTMINSTER CATHEDRAL.

BY ERNEST MEADS.

The conditions were ideal for our purpose: for a fitting environment certainly helps most of us to acquire a mental and spiritual attitude: the vast dimly-lighted Cathedral—its massive pillars seeming to vanish upwards into illimitable space, its solitude, its mystery. Passing along the dark aisle we seated ourselves opposite a chapel, raised by a step above the level of the nave: on either side were seats for worshippers, and beyond, raised by another step, an altar blazing with lighted candles, behind which, in the apse, a dim mosaic figure presided over all. The almost empty church, with its dark shadows and splashes of light—for candles were burning on other altars and before the image of more than one favourite saint—engendered a feeling of awe and reverence which was enhanced by the harmonious voices of priests chanting Vespers close by.

My reverie was ended by the voice of my companion, through whom a spirit spoke:—

Here is a simile of life—the shadows, the steps, the light, and behind it all “The Master.”

It is hard for those in the shadows to climb the steps that lead to the light and to a sight of the Master's face. But those who have already climbed them, entered the light, and gained a glimpse of His face, come back to help the poor lost ones in the shadows; the children of light come also to help, and so, with their assistance, the faltering and stumbling feet are guided into the light, and love is poured upon them even from the Holy One Himself.

There is joy and delight in thus helping to raise the fallen, and, by the loving ministry of children and the grateful service of those who have been forgiven, the Master's kingdom is increased, and agony and despair destroyed by love.

He saw (clairvoyantly) a troop of children in white carrying flowers, followed by a mixed crowd, coming slowly towards him, and through it all heard an agonised voice crying for mercy.

Again he was controlled and spoke:—

Friend, I am only a poor old woman. But however low a woman has fallen, there is one instinct she preserves and through which she may be appealed to—that of motherhood. I have waited, oh, so long, in the grey light of early dawn and in the last gleam of sunset, day after day, for years of your earthly time. I have waited to greet her and tell her of my forgiveness; for I forgave her long ago, and now the time approaches, for I see them come—a troop of children, with a crowd of others behind them—they come slowly; they come from a distance; but they are coming—here! and I hear a voice—her voice—crying, “Mercy, mercy! oh, have mercy!” See, I have carefully covered over my wounds with my garment, that she may not see the marks of her cruelty! And when she comes I will embrace her and take her by the hand, and together we will mount the steps and kneel in the light, and then my wounds will be for ever healed.

I see one dressed as a sister going to meet her; now they come nearer, and more and more clearly do I hear her voice.

Another controlled the medium in a hesitating manner:—

I do not know where I am—or who you are—but that matters little to me. I am in terrible agony—I have suffered—oh, how acutely! I did not know, when injuring others, that I was injuring myself! That for every wrong done to them, I should suffer to the uttermost. Oh, help me! help me, if you can, to get out of this horrible condition.

I whispered, “Dear sister, your words imply that you are repentant and ready to start a new life. He, the Lord of Life, has promised that none shall sincerely ask in vain. You shall have help: there is one waiting here to help and love you. Can you not see her? Look around, for she is near to you. As for us, all that our poor human love can do for you is yours. Be as a little child and accept the love and guidance which is offered to you.”

To which she replied:—

I take those words as true. None need help more than I. I have sinned, suffered, sorrowed and repented—I hear a voice say, “Come unto me, all ye that labour and are heavy laden,

and I will give you rest,” and I humbly repeat these words I hear, “Rock of ages, cleft for me, let me hide myself in Thee.” Oh, forgive! forgive! See, children come to me and offer to take me by the hand—O blessed little ones, I thank you! I go, led by them, and now I mount the steps and pass into the light.

Another said:—

Yes, the chain of whips has fallen from her limbs, she has mounted the step and passed into the light, not that of the candles only, that is but a symbol, but into that of the Master's love: now she kneels before the altar, led thither and surrounded by the innocent children and those who, once wronged and injured by her, have thronged hither to help and to offer their love: all kneel before the altar. Hers is no formal prayer, but the outpouring of an overcharged heart. Those who have sinned much and been forgiven, the same love much. All is well with her now. May the love and blessing of the Lord ever rest upon you mortals for your help in this blessed work. Amen.

The chanting of the priests formed a fitting background, though they little guessed, perhaps, that there were more than the dozen visible worshippers in the church.

The spirit in torment had been a wardress in the old Millbank Prison, which once stood on the site now occupied by the Tate Gallery and the adjacent military hospital, and her condition (she showed herself as though bound hand and foot by the nine lashes of a powerful whip, which had eaten into her flesh) was the result of her cruelty and use of the whip upon the unfortunate female prisoners.

CHRISTIANITY AND ANGEL MINISTRY.

Hamerton Yorke thus comments on the reflections with which “Joy” opens her article on “The Ministry of Angels” (page 83):—

Is the part always to be considered as greater than the whole? I quite agree with “Joy” that the glorious ministry of which she writes is largely ignored by “the various Christian sects,” and I look in the dictionary and see that “sect” is defined as “a body of persons holding sentiments different from those of others . . . a dissenting denomination,” thus presupposing an original assenting community, to be dissented from. But when “Joy,” instead of founding her reproach solely on the neglect of these Christian sects, also uses the words “Christian” and “Christianity” (which are generic terms), she apparently overlooks this fact of the necessary *raison d'être* of sect being *difference*. And this neglect of the angelic ministry happens to be one of these “differences.”

Now the argument from the belief of the original historical community, which has a great deal to say about the ministry of angels, and not only “preaches,” but what is more to the point definitely *teaches* about them—and that with a continuity of nearly two thousand years—is surely, as a mere matter of proportion, of greater relative value as to their place and office in the estimation of Christians, than any argument to be deduced from the silence of our comparatively quite youthful sects, the oldest of which may only reckon some four hundred years to its credit.

For it should always be remembered that when Christianity as a whole is spoken of, the inference must naturally be to the whole body of its contents, and not to local and late aberrations.

So large do these latter habitually loom before our eyes, that I verily believe were the average (sectarian) Englishman to re-write the Book of Genesis, he would phrase the first verse: “In the Beginning, Luther created the Reformation,” and I am afraid many of your readers would be content to take it at that. Yet to Spiritualists in particular the previous period should contain much interesting matter and, one would have thought, a great deal of congenial evidence.

A WORLD-PURGING.—With a singularly impressive unanimity the conviction is spreading through the world that this war is, in its deeper significance, a War of Purgation. It is the strong flail in the hands of God which is to winnow through our civilisation, separating the grain from the chaff. It is the crucible in which are to be burned up a whole age's impurities. It is the final crisis through which the world must needs pass in its pilgrimage towards a gentler and a nobler age.—From “A World Expectant,” by E. A. WODEHOUSE.

SOCIETY WORK ON SUNDAY, MAR. 25th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King, address, "Occult Training and the Normal Life."—At 77, *New Oxford-street, W.C.*, the 19th inst., members' and associates' successful meeting with Mrs. Mary Davies.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, Mr. G. Prior spoke on "The Resurrection of Religion"; evening, Mr. G. R. Symons delivered inspirational address. For Sunday next see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Both services were conducted by Mrs. Fairclough Smith, who delivered beautiful addresses. Sunday next, morning, for our fallen heroes; evening, inspirational address.

WIMBLEDON SPIRITUALIST MISSION.—Good address by Mrs. Beatrice Moore, and excellent clairvoyance. For Sunday next see front page.—R. A. B.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m. and 7 p.m., Mr. G. R. Symons, addresses; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.—R. G.

HACKNEY.—240A, *AMHURST-ROAD, N.E.*—Mr. Dougall gave an address, "More Evidence Required." Sunday next, 6.30 p.m., Mrs. Orlowski. Monday, 8 p.m., Mrs. Brookman. Tuesday and Thursday, Mrs. Brichard.—N. R.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Excellent addresses and clairvoyance by Mr. Horace Leaf, both morning and evening. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. Robert King.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, address by Mr. G. Tayler Gwinn. Sunday next, 3 p.m., Lyceum; 7, Madame Beaumont-Sigall, address and clairvoyance.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Service conducted by Miss E. Shead. Address by Mrs. Neville, "Is Spiritualism True?" and well-recognised descriptions. Sunday next, 6.30, Mr. and Mrs. Connor (small hall).

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. Prior gave a very instructive and inspiring address. Sunday next, 7 p.m., Mr. M. Gordon, address and clairvoyance. Wednesday, at 7.30, Mr. Leaf, address on "The Law and Spiritualism."

STRATFORD.—**IDMISTON-ROAD, FOREST LANE.**—Mr. Smith gave an address and Mrs. Smith convincing clairvoyance. Good Friday, 5.30, tea meeting and circle in aid of Building Fund. Sunday next, at 6.30, Mrs. Maunders.—M. D.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, at 11.15 a.m., Answers to Questions; 6.30 p.m., Mrs. Miles Ord. Monday, 2nd, at 8 p.m., Mrs. B. Moore. Friday, at 8. April 8th, Mrs. M. Clempson.—M. C.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Excellent address by Mrs. Julie Scholey. Sunday next, 11 a.m., service and circle; 6.30, Mr. Percy Scholey. Gifts of flowers sent to soldiers' hospital ward.

HOLLOWAY.—**GROVE DALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Addresses and clairvoyance: Morning, Mr. Vout Peters; evening, Mrs. M. Brookman. Sunday next, Mr. R. Boddington. Monday, 8, members' circle; Wednesday, 8, address and clairvoyance.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Note change of address.—Earnest address by Mr. F. J. Eveleigh. Sunday next, 11.15 a.m., circle; 6.30 p.m., service. Opening day, April 8th, circle, 11.15; Lyceum, 3; tea, 5; 6.30, Mr. J. Adams, and several speakers. Easter Monday, 7 p.m., Social.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses were given by Mrs. M. H. Wallis.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: "Emma," £2.

RICHMOND SOCIETY'S ANNUAL MEETING.—The annual meeting of the above society was held on the 14th inst., when the following officers were elected: President, Mr. A. J. Maskell; vice-president, Mr. C. J. H. Stockwell; treasurer, Mrs. Topham; secretary, Mrs. C. J. H. Stockwell; pianist, Miss L. Maskell; librarian, Mrs. Critchley; steward, Mr. Bidmead; sick visitors, Mesdames Doczy, Maskell, Yealand, Longman, and Miss Kingsbury; committee, all officers and Messrs. Braund and Burgess, Mrs. Burgess and Miss Crosby.

THE TIMELESS PEACE.

The initials A. B. O. W. attached on the title page to two little works which have lately reached us—"Light on the After Life" and "The Invisible Near City" (obtainable of all book-sellers, 2s. and 6d. net respectively)—are those of a well-known and greatly revered Church of England divine who has but recently passed on. They are described as "transmitted through a personal friend." The foreword to the larger work is by Mr. James Rhoades, that to the smaller by Sir Oliver Lodge. Mr. Rhoades writes: "I consider the contents of this consoling little book most characteristic of the author to whom it is ascribed and they seem to offer convincing evidence that he has fulfilled his written promise to return and communicate through the transmitter." Sir Oliver, with the scientist's caution, expresses no opinion. He is told that the "Invisible Near City" is "a Christmas message from my good friend B. W. to mourners and that he would like a foreword from me," and he simply complies, with a few kindly words. Whether or not the style of expression is that of the reputed author, the thoughts conveyed may well be inspired by him. Readers may be able to judge from the following quotation from "Light on the After Life." The writer is speaking of the peace that characterises that life in its higher aspects:—

I believe it is felt more when we first arrive than afterwards; it is such a contrast after earth's turmoil. I am sure half the effect of this peace is due to there being no time here, no need for us to cram occupations into a given time, for all eternity is ours. This is a most restful thought, especially to us who have led active and full lives. The soldiers after battle find this peace and absence of hurry a great comfort to them. Everything makes for peace here; we have no storms or tempests; it is a great calm, and it heals our souls after the stress of battle and soothes us indeed. I believe it is on account of this great calm and peace that we lose all our earthly infirmities and the marks Time has written on our faces and hair, and so return to our prime; for I suppose you know that everyone who comes over here old, goes back to his prime, and all children grow up to theirs.

MEDIUMS AND THE LAW.—Mr. Ernest W. Oaten, president of the Spiritualists' National Union, is taking an active part in the campaign for the amendment of the Vagrancy and Witchcraft Acts. On Wednesday, the 21st inst., he delivered an address in Brighton which the "Brighton Herald" reports to the extent of nearly a column.

Mr. FREDERICK C. E. DINMICK has resigned his position as secretary of the Clapham Spiritualists' Society, having been called for military service. He is now a probationary Second-Lieutenant of the Royal Flying Corps. We wish him every success in his new sphere of activity, and compliment him on the excellent record of loyal service to the society with which he has hitherto been associated.

THE MARYLEBONE ASSOCIATION.—It is pleasant to hear that the Marylebone Association, which is holding its evening services at the Steinway Hall, is doing good work and reports satisfactory progress. It has won by its earnestness and the unselfish devotion of its workers the sympathy and co-operation of many persons who are new-comers to the movement. While we do not take a propaganda point of view we can cordially appreciate such work as that undertaken by the Marylebone Association which, as many of our readers know, is the oldest society in the metropolis, having been established in the year 1872. It was registered under the Companies Act in 1905.

"THE QUEST" for April (J. M. Watkins, 21, Cecil-court, W.C., 2s. 6d.) is a solid and scholarly number. Professor J. E. Carpenter, discussing the "Aspects of Theism in Hinduism and Judaism," points out that while the Hindu was thrown back upon himself for the ultimate grounds of his belief, the religion of the Hebrew was a mode of conduct and feeling, not a quest for truth. Mr. E. E. Kellett, M.A., in a critical interpretation of Shelley's "The Witch of Atlas," contends that the poem is not a mere play of fancy, but an expression of Shelley's views concerning imagination. Miss E. M. Caillard writes upon "Self-restriction and Self-realisation," and in the course of her article reminds us that before the war we frequently talked of "the simple life" and conspicuously failed to live it. We are now called upon, by force of circumstances, to make a practical trial of it. Among other noticeable contributions are "A World in Search of its Reason" by the Editor, and "The Roar Behind the Hills," a mystical study of the scenery of the South Downs, by G. W. St. George Saunders, M.A.

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