

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Görke.

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

No. 1,891.—VOL. XXXVII. [Registered as] SATURDAY, APRIL 7, 1917.

[a Newspaper.]

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PRICE TWOPENCE.

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NOTES BY THE WAY.

On April 5th, 1874, there passed from earth John Worth Edmonds, better known as Judge Edmonds, one of the most distinguished of the old pioneer Spiritualists. He was an eminent lawyer, being at one time a Judge of the Supreme Court of New York, and later occupying a seat on the Bench of the Court of Appeals. He lived in days when to profess a belief in spirit-agency was to invite not merely ridicule but envenomed hostility. As the "New York Sun" mentions in the course of a long obituary notice at the time, so intense was the feeling excited by his courageous confession of faith in psychic phenomena, that he was even called upon to resign his office as Judge. But there was never any ground for attacks on his efficiency, for his professional brethren regarded him as a sound lawyer, ready and courageous, and as a private citizen he had the character of being honourable, highly intelligent and amiable. His high distinction may be gathered from the fact that his death was recorded in the London Press, the "Standard" remarking that as a Judge he had, in point of "ability, logical clearness, and thoroughness in details, but few equals and probably no superiors." He made important contributions to the subject of psychic phenomena, some of which are to be found in the L.S.A. Library. The anniversary of his decease suggests the propriety of a tribute to a great man who was also an earnest Spiritualist.

* * * *

When, a few weeks ago in the "Daily Mail," a critic of Spiritualism calling himself "An Enquirer" made a curiously crude and boorish attack on "Raymond" and its author, one of our readers, Colonel Coghill, addressed a letter to that journal, one of the no doubt numerous protests which failed to appear. Colonel Coghill lately sent us a copy of his letter from which we take the following extracts:—

Sir Oliver Lodge and other psychic investigators should feel deeply grateful for having been shown the fallacy of their views by one who, though anonymous, proves, by the intellectuality of his writings, the superiority of the critic over the criticised. Still, it is difficult to shake off our ingrained superstitions taken in at our mothers' knees, and Sir Oliver may be forgiven for believing that he communed with Raymond when he has lived so long in the belief that the medium of Endor produced Samuel, who communed with Saul.

As "An Enquirer" ridicules spirit writing, we may clear away the fiction of Belshazzar's feast, or that Jehoram received a written communication from Elijah, or the writing of the Ten Commandments.

Daniel's statement, too, that "the spirit lifted me up

between the earth and heaven," may be dismissed now that modern criticism denies the possibility of levitations, and Pentecostal fables can be ignored since "An Enquirer" shows that strange tongues at séances can be stilled at as mere credulity. In fact, "An Enquirer" will relieve us from much if he can clear away the psychic fictions which pervade nearly every book in the Bible. Would it not be a kindness to posterity to inform us whom we have to thank for such a deliverance from Biblical superstition, rather than to let it be attributed to a mere anonymous newspaper scribe?

* * * *

We have before remarked how much profitable teaching is to be found in the literature of our subject in earlier years. Here, for example, is a passage from an address delivered before the London Spiritualist Alliance in 1884 by Mr. Alaric A. Watts, when in dealing with the difficulties of psychic investigation he attacked the problem of false or misleading "messages":—

So aimless and so deliberate are these, because at the same time persistent and capable of being readily identified for what they are, that we may be led to consider whether there may not be something at the back of them—some underlying beneficent purpose in the permission that they should exist. What purpose? To display to us, perhaps, the important fundamental axiom that it is not the mission of Spiritualism to tell us truths but to teach us Truth. If a man desires a new region wherein to prospect for gold, in which he is to find the precious metal already minted into sovereigns for his pocket, without the trouble of crushing the quartz, it is not in this direction he must look to find it.

And Mr. Watts goes on to point out that if all communications made to us from the next world could be accepted as invariably true there would be a gradual degeneration in reason, energy and initiative. Much wise counsel from the Unseen has conveyed the same lesson, but it is always worth repeating, even if it comes at times as a cold douche to the sanguine expectations of those who look to spirits for infallible revelations, and a short and easy way out of all mundane difficulties.

* * * *

While finding ourselves unable to accept the idea of reincarnation in any literal and objective sense of the term—that is to say, the idea that John Brown could ever have been Onesimus Jones or Sophonisba Robinson in some preceding age of the world's history—it has sometimes seemed to us that there may be some esoteric truth concealed in the doctrine. Mr. J. Arthur Hill handles the question in his latest book, "Psychical Investigations." He expresses no opinion as to whether reincarnation is a fact or not, although he admits that it is a legitimate speculation. The totality of the ego, he remarks, is something far greater than its present conscious manifestation. There may be a continuous presentation of new facets to the material world, which would amount to "a sort of reincarnation, being a reappearance of the same entity." It is a doctrine we have heard from many philosophic reincarnationists, without being able to see exactly how the line can be drawn between the unmanifested self of some particular person and the Universal Spirit or Central Soul.

which unites all individual expressions. As Mr. Hill remarks :—

We must not forget that in visualising as spatial and material a thing which is certainly neither (*i.e.*, the mind or soul or spirit) we are making a risky venture which is sure to be partly wrong.

A LATIN WAR PROPHECY.

We take the following from the "Roscommon Herald" of the 17th ult. While we cannot vouch for the authenticity of the prophecy it is certainly curious :—

Don Santa Monti, a learned priest of Como, Italy, who is president of the local historical society and director of the civic museum, has a seventeenth century book containing a collection of letters, verses in Latin and Italian by uncertain authors and other documents. The book evidently belonged originally to the writer Paolo Giovio.

Among other things it contains a curious prophecy about the present war attributed to St. Malachy, Archbishop of Armagh, Ireland, who died in 1148.

The war prophecy in the Como book is written in Latin in the same handwriting as other documents, and in all probability it was copied from some earlier manuscript in the seventeenth century. It is dated 1469, over three centuries after St. Malachy's death. There is no doubt, however, that the prophecy was written three hundred years ago, and its interest is, therefore, undiminished despite the fact that it is wrongly attributed to St. Malachy.

The following is a careful English translation of the prophecy from the Latin original :—

"Great wars will happen and many will perish. Prophecy of the Blessed Malachy, 1469.

"When the first number will find the ninth and both will join the first and the sixth numbers (1916), in the sixth month (August), when twice four and twice ten days are passed (the 28th), then the head of that terrible beast which for two years and a month has already filled the world with blood and slaughter, devastation and death, shall be crushed. From the Book of Prophecies of the Blessed Malachy in the year 1469.

"When the first number finds the ninth and both are joined with the first and sixth numbers, in the sixth month, when twice four and twice ten days have passed the new people called from Romulus (the Rumanians) will rise and conclude an alliance with the powerful people. Then that ferocious beast that since two years and a month had filled all the world with blood and slaughter, with devastation and death, surrounded on all sides and wounded, vainly roaring, will seek whom to devour and find none. There will be great devastations during all the time, when new moons will rise and set three and ten times: then on the fifth day, when the sun comes out of the sign of the Lion, he will die of the worst death, and a Virgin whose name is composed of two iotas (i), two alphas (a), with a tau (t), and a lambda (l), will crush his head, and his spoils will be divided among the Latin people.

"A single instant more than the allotted time will not pass before the events above written come to happen."

The prediction of Rumania's intervention for August 28th, 1916, has come true, as this date corresponds to Germany's declaration of war against Rumania, and the period during which the war has been in progress, namely, two years and one month, is also substantially accurate, since from the outbreak of the war in the beginning of August, 1914, to the end of August, 1916, the date of Rumania's intervention, two years and a month passed.

The virgin referred to in the prophecy is evidently meant to typify Italy, since the Greek letters composing her name correspond to two i's, two a's, a t and an l, which form the name Italia. Evidently, according to the prophecy, Italy is destined to play a decisive rôle in the war and bring about its end.

The end of the war is clearly predicted, and as there was a new moon on August 28th, 1916, counting thirteen lunar months from then and taking into account the fact that the sun crosses the sign of the Lion in summer, it is comparatively easy to calculate approximately that, according to the prophecy, the war will end toward the middle of next September, until when "great devastations over all the world will happen."

[The reference to August as the sixth month is doubtless explained by the old Calendar.]

If telepathy could not have been used to discredit a spiritistic hypothesis it would have to-day no more general acceptance than does the spiritistic theory.—PROFESSOR HYSLOP.

PSYCHIC SCIENCE AS A RE-INTERPRETATION OF CHRISTIANITY.

ADDRESS BY DR. ELLIS T. POWELL AT THE LONDON RESIDENCE OF LADY GLENCONNER, ON MARCH 23RD, 1917.

(Continued from page 102.)

Referring to previous great revelations which had been limited and conditioned by a physical environment, Dr. Powell suggested that the increasing tendency of life towards the super-organic and the psychical might be making the way clear for a Great Unveiler who should be both super-organic and psychical. To bring that new revelation to a world chastened and regenerated by a world crisis and made psychically alert by the wearing thin of its grosser physical environment might be a task not unworthy of the third person of the Godhead. Our translation of the Greek term *Parakletos* by the beautiful old English word "Comforter" had obscured this aspect of the work of the third person of the Trinity: "But the Comforter, even the Holy Spirit, whom the Father will send in my name he shall teach you all things." If we said that the Helper, the Aider, the Invigorator should teach us all things we got nearer to the actual sense of the word and at the same time some strength was added to the hypothesis which was presented. Might we not venture out as far as we could into this ocean of hallowed and uplifting hypothesis, encouraged as we were by a multitude of confirmatory manifestations all around us? The march of physical science did not stop because it found fundamental facts which were inexplicable. It built upon them and went on. Psychic science might well do the same.

"The Purpose operating in Evolution," said Hobbouse, "is itself not fully defined from the beginning but susceptible of development." That was a magnificent suggestion. It seemed to be the only one which met the intellectual needs of the hour. That development meant a growing possibility of effective co-operation between man and the great Contriver, the reduction to a mere triviality of the barrier between the incarnate and discarnate planes of existence, so that the denizens of each would be able to pass from one to another as easily and as cheerfully as in normal circumstances we travelled from one city to another :—

... as when one layeth
His worn-out robes away,
And, taking new ones, sayeth
"These will I wear to-day,"
So putteth by the spirit
Lightly its garb of flesh
And passeth to inherit
A residence afresh.

Referring to the great world-struggle now proceeding, Dr. Powell described it as an effort of the Universe to destroy the final relics of barbarism, the last survivals of the ape and the tiger in Western Europe. We with all our shortcomings and imperfections were called to aid the Supreme Strategist in this colossal task. We were selected to be His auxiliaries, His co-operators. We were to learn that upon our efficiency as an Imperial people, upon our pertinacity, our constancy, our devotion, our self-sacrifice, depended the future of civilisation, the whole terrestrial destiny of humanity.

In an eloquent peroration, Dr. Powell declared that the time had arrived for an advance along the whole line of civilisation. Humanity waited expectant for some new and greater Apocalypse, and all the indications around us carried the assurance that it would not have to wait long.

SIR OLIVER LODGE ON THE ADDRESS.

At the request of Lady Glenconner, SIR OLIVER LODGE then addressed the audience. He said that it was a remarkable sign of the times to hear an address of this kind from a man of weight and influence in the City of London. Dr. Powell had dealt with some difficult topics and with a form of theology to which many had been tending, but he would hesitate to go quite as far as their lecturer had gone. Still, the great facts remained, and Dr. Powell had brought out very eloquently at the beginning the magnificence of the Universe and the very small part of it which was embraced in our knowledge. The things which we called incredible were illustrated or illuminated by the things

which we now knew to be true. A great many incredible things were now discovered to be true. We had been afraid of the magnitude of our imaginations. An example of this was found in the case of Herschel, who thought some of the nebulae might be whole fresh independent systems of stars lying far beyond the Milky Way, which constituted our system, our Cosmos, so to speak—that in the depths of space there might be other Universes stretching away into infinity. “In my youth,” continued Sir Oliver, “it was found that some nebulae were vast masses of gaseous matter in process of condensation; and so it became thought that the idea of Herschel was too great. But I do not myself consider that any idea of which humanity is capable is either too great or good to be true. The imagination of the creature must always be below the imagination of the Creator and never above it. And quite recently this hypothesis of Herschel has been confirmed, for the distance of the cluster of Hercules has been shown to be so vast that the time taken for the light from it to reach the earth can only be expressed in geological periods longer than human history.” Thus we got another hint of the inconceivable vastness of matter, space, and world systems, and learned to appreciate how intensely insignificant was our own corner of the Universe. So also when we were told that it was incredible that there should be other planes of life about us, a universe of non-material existence in which dwelt those who could mingle with us unseen and with whom we could co-operate, we might reflect on the danger of closing the mind to any idea on the score that it was too great or too good to be true.

As to the difficulties concerning the existence of evil in the world, we were told that we had been made in the Divine Image, that freedom of choice had been given to us, and that it was by our own goodwill we went in the right way and not by compulsion. We were exhorted and encouraged to help in the onward progress of the race, and we could either give that help or withhold it. We must be free to go wrong, if there was to be any virtue in going right. The planet on which we lived was our home and was designed to be managed by us, now that we had reached a full consciousness of our power and our destiny. We spoke of new discoveries but the things we discovered had been there all the time. Radium was not new: it was only new in our knowledge. So it was with every discovery in the psychic world—our eyes were being opened to the contemplation of beings above man, whereas it had been supposed that man was the highest being in the Universe. And as to the Universe itself—as Heraclitus had said, it was a “becoming,” a flux, a growth and not a being; *i.e.*, it was subject to growth, improvement, evolution. But whether that could be held to apply to the Deity was another question. God might be a Being, in the absolute sense, even though the Universe was but a “Becoming.” But there were beings above man, in higher and higher gradations; and one step taken above man, there was no stopping till we reached infinity.

The proceedings then terminated.

A GENERATION AGO.

(FROM “LIGHT” OF APRIL 9TH, 1887.)

Dr. Charcot's really marvellous experiments go to prove that he can do almost anything with some of his cataleptic patients. He can put them to sleep at will, ordain that they shall wake up in a given mood at a fixed time, and then shall do that which he has willed in his mind. He can cut out by his volition the memory of any portion of their life, will that they should remember only this or that occurrence as he directs. It is a terrible power, and till we really master its extent, it leaves on the mind a sense of awe and almost of horror. We have, it is superfluous to say, almost everything to learn yet as to the phenomena of sleep. What do we know of what goes on in and about us during sleep? Nay, what do we know of that curious faculty by which certain animals go in for a prolonged snooze when there is no food to be obtained? What a pity that the unemployed cannot hibernate! One curious point that is brought into prominence by this discussion is the calm and complete acceptance by the newspapers of the reality of hypnotic phenomena. The writers do not even blush at their indiscretion: they do not apologise for their belief; they merely state it as a matter of course.

—From “Notes by the Way,” by “M.A.(OXON.).”

THE PREMONITION.

AN EPISODE OF ANZAC.

BY “SKIDOO 23” (FRANCE).

[For the story hereunder we are indebted to the editor of a monthly review, from whom we learn that the father of the narrator vouches for it as “fact, and not fiction.”]

How little do we know of the unseen forces that every now and again, when least anticipated, make themselves manifest!

The scene of my story is on the ridge and bay for ever glorious by the name of Anzac.

Australians are unsuperstitious to a degree, but among them there are some who have inherited from their Scotch forebears the uncanny faculty of second sight. My pal, Scrum, was one of these. The army had thrown us together, an oddly assorted pair. Gallipoli had bound us close with unbreakable bands. We shared the two most priceless articles in that Heaven-forsaken country, water and smokes. We occupied one dugout, fought off the flies, swam, dreamed, lived—each doing his utmost, always, to serve the other, together inseparable.

Anyway, on this particular night, Scrum and I were units of a wiring party. The job our party had to do was to put a screen of French wire round our position on Walker's Ridge. None of us were in love with the task, and as we waited, grimly tense, for the word “go,” my pal whispered to me, “I say, Skid, I don't like this job; the more I think about it the more funky I get.” “*W'hy* think about it?” I replied, “think of something else, your home, anything but of what we have to do.” He was silent for a time, but presently he began to speak quietly but distinctly. My own mind was far away at the moment, but when I realised what he was saying I was all attention.

“I am ‘going out’ to-night, Skid.” “Rats!” I exclaimed, “your nerves are jumpy.” “No,” he replied, “I have seen this place before. Just now, as I was dreaming, this scene came back to me. Have you ever dreamt, imagined or thought you had seen certain places and done certain things, and, long after, realised that the thing you were doing at the moment, you had done in a subconscious state? No! Well, I have often. Look, I know this place as well as I know the palm of my hand. At some period, goodness knows when, I stood in just this same spot. Then as now, the bullets were whistling over my head. The darkness wrapped me round like a blanket. I could feel it, and all the time there was the dread of going up into that hail of lead. In my dream I conquered my cowardice, and I can still remember my surprise at not being shot the moment I went over the parapet. However, we got out and finished the job. On the way back I felt a sudden shock, followed by growing weakness; then, as the darkness got denser and denser, a dim form bent over me, and a voice in tones of entreaty came to me as from a long way off, ‘Scrum, old man, are you hit?’ And I remember saying, ‘Don't let me lie here among the dead, bury me —.’ Somehow I knew that he never heard the end of what I was saying.”

I got separated from my friend when we got out on the job, and did not think any more about him and his weird tale until we turned to rush back to our trenches. The machine guns had been playing Old Harry amongst us while out; evidently “Jacko” had got wind of our intentions, or he may have seen us. Anyway, I was racing back when, for some unaccountable reason, I stopped suddenly beside a prostrate form—it was Scrum!

I don't know what I said to him, but his gasping, choking words are writ in letters of fire on my brain. “Skid, don't let me lie here among the dead, bury me —.”

I gathered the limp form in my arms, and staggered back to my lines. We buried him in the shadow of the hills, but for ever and for aye I shall miss him; a part of my life has gone with him.

Sometimes his spirit calls to mine, and I go back to those far-off hills. For a space I sit again with him, overlooking the bay. Together we watch the battleships bombarding some point far inland. Together we see the lines of mules in the valley, with their dusky masters. The strings of sweating, semi-naked men, the water-carriers and stretcher-bearers, pass up and down before us. The litters of the Supply Depot (old No. 4), the saps and dugouts on the hills, the host of small boats in the bay, all as it was so long ago.

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A GREAT AWAKENING.

In that entertaining little work—written more than a century ago—"Evenings at Home," by Mrs. Barbauld and Dr. Aikin (a book familiar to the childhood days of many of us) is a sketch entitled "Eyes and no Eyes." It tells of two schoolboys who each went on a solitary country walk. One came back with a tale of a delightful ramble full of pleasant adventures and interesting scenes; the other, passing over the same ground, found the walk tame and tedious—there was nothing to see. Many a moralist since then has descanted on the theme. Even Sterne—but he was rather earlier—must have had the same thought in his mind when he wrote in satire of the man who could go from Dan to Beersheba and find all barren.

Let us give the parable here a wider application—all the lessons of childhood can be expanded to fit the circumstances of a more mature outlook. The art of seeing, whether inborn or brought to perfection by wisdom and experience, carries us at last to the perception that everything which is required to make this ramble through mortal life not merely picturesque and interesting, but happy, intelligible and purposeful, is already here. It has not to be brought in from anywhere without. We may easily miss it by looking afar into dim infinities and demanding it with urgent petitions from the unresponsive heavens.

"We want love," we have been told countless times by those who discern the need more clearly than the source of supply. But the world is, and always has been, full of love. If it is urged that this particular love is for the most part self-love, the reply is that it is none the less love, the same in essence as its divinest expression. The love is there, elementary, cramped and limited by a multitude of circumstances, but full of all the possibilities of growth, and containing the seeds of everything that shall in due time fill the earth with peace and harmony.

"We want wisdom." True again, but no more than with love is it a question of importing it from supernal regions. It is here already in a multitude of immature, sometimes even repellent forms—shrewdness, calculation, craft, astuteness, diplomacy—low forms of the great principle that guides the spheres in their courses through space, and controls and regulates the whole fabric of cosmic life.

It would be possible to make a long catalogue of the things we want, whether as seekers for personal ends or ardent lovers of the world's good, but it would be impossible to enumerate anything that life here and now is unable

to supply, in one form or another, provided always that we know where and how to look for it. That, too, is a gift no less present than the rest, but, like them, undeveloped, elementary, lacking only fullness of expression.

The whole process of evolution may be described as a great awakening, on an infinite variety of levels, and the most advanced are those whose faculties are awakened in every department of their lives. At present the development is unequal. Some are mentally alert but physically and spiritually dormant. The athlete who feels his life in every limb, and whose vision makes instant response to every point in some encounter of muscle, may be as a man asleep in a contest of wits where the activities demanded are purely intellectual. The man who, spiritually awakened, sees easily through the riddle of death, may be but a drowsy participant where the problem to be solved is merely one of politics or economics. The superiority of the alert boy, in Mrs. Barbauld's story, over his dull friend, might conceivably be limited to the power of seeing the beauties of Nature. When it came to a game of cricket or a problem of Euclid the tables might easily be turned and the boys change places in the particular kind of alertness shown.

This leads us to what may at first appear to be an awkward situation as involving an impossible ideal. Is the man to be awake on all sides of his nature—as much alive in the physical region as in the intellectual or the spiritual one as a condition of world advancement? Nature makes no such demand—her Admirable Crichtons are significantly rare. She only requires that while exercising any particular gift with which we have been endowed—and every man or woman has some special faculty or quality of body, mind, or soul which renders him or her unique in the history of creation—we shall not be utterly blind in any other respect. The man of practical mind must at least be aware of the ideal world—the idealist must not be altogether unpractical. It is no credit to the saint that his heavenly vision is so limited as not to permit him to see through the wiles of the worldly-minded ones who would make him their dupe. The "wide-awake" man, so alert to everything on the lower levels of existence, must somewhere surrender his title to wakefulness if he is never responsive to the impressions from worlds unrealised. But with all the rounding out and developing of the individual character, there will always be some quality of especial strength—the very article of individuality—an everlasting answer to the demand for uniformity, equality—a form of mechanical "justice" much favoured by those who place logic before life. The conclusion is obvious—it points to unity, the co-operation of the separated lives when all the lessons of competition have been learned. And with that co-operation, already accomplished on the higher planes of human existence and filtering gradually down, will come a transfusion of life and energy that will awaken into action the souls of all the dormant multitudes and bring them into organic unity with the rest, each to employ his strongest faculty for the general welfare. With the awakening will come in every case first the "opening of the eyes"—it will be to see and afterwards to act. And the seeing will be a veritable apocalypse—the revelation that all the things demanded of the spirit are present here and now, waiting only to be used.

THE OLD STORY.—At the time when the subject of steam navigation was first discussed, an English scientist, one Lardner, published a pamphlet proving the impossibility of ships ever crossing the Atlantic under steam, since it would be impossible for them to carry sufficient coal. The first steamship to cross the Atlantic carried some copies of the pamphlet for the enlightenment of American readers.

IS SPIRITUALISM OF THE DEVIL?

BY THE REV. F. FIELDING-OULD, M.A.

An Address delivered to the Members, Associates and friends of the London Spiritualist Alliance on Thursday evening, March 22nd, 1917, at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, Mr. H. Withall, acting President, in the chair.

THE CHAIRMAN, in introducing the lecturer, said that it might be regarded as a little startling to associate our subject with the Devil, but in one way it was a sign of the advance which had been made. For a long while the general attitude toward Spiritualistic phenomena was one of incredulity, but now so much evidence had been accumulated that people were compelled to believe in the phenomena and only wanted to know whether their source was good or evil. It was a question which had always been before the public more or less. Some thirty or more years ago he was visited by an English clergyman who was very enthusiastic on the subject of Spiritualism and wanted to preach it everywhere. He (Mr. Withall) did what he could to induce his visitor to act with discretion, but he began to preach Spiritualism till his congregation was disgusted and his vicar told him they had had sufficient. His presence at séances appeared to introduce conditions which produced unpleasant results, and as a consequence he came to think that perhaps Spiritualism was wrong. Then he came under Catholic influence and was told that the whole thing was of the Devil. Thereupon Mr. Godfrey Raupert (the gentleman to whom he referred) became an active and bitter antagonist of the movement and was sent by the Catholic Church to America to combat it. That evening they were going to have the support of a minister who had lately joined the Alliance and whose attitude on the question was, he thought, very different from that of Mr. Raupert.

In his opening sentences MR. FIELDING-OULD stated that he had endeavoured to approach the subject without bias and with complete sincerity. It was a very serious question, and all the more serious because neither side was willing to admit that it was a question at all, but was perfectly convinced that it had the monopoly of truth. He would first explain that he used the word "Devil" as a convenient one for undeveloped or malicious spirits with evil intent. The speaker proceeded:—

It is necessary that an ambassador of a foreign Court should present his credentials and make good his claim to be speaking in the name of his master. In Spiritualism we hear a great number of heralds and messengers; they exhort, rebuke and instruct, and we cannot wholly rely upon their pronouncements until we know something of the motive, something of the source, the power and authority which sends them forth. Are they irresponsible persons speaking of their own initiative like enthusiasts in Hyde Park, or are they authorised delegates of some Great Power which lies behind? And if the latter be the case, of what nature and quality is that power and what is its object in intervening in the affairs of our world?

I am, I know, speaking for the most part to professed Spiritualists who are in no doubt as to this matter, but who by one means or another have satisfied themselves that the communications are from a high and noble source, and are given with unselfish and altruistic motives. But I am not, I assure you, flogging a dead horse, for there are millions of people who know something of these matters and are of a vastly different opinion. In fact, I am like the Irish preacher who said, "I will now address a few words to those who are not here!"

If Spiritualism is a great and noble thing, as many believe it to be, it is a deplorable fact that many believers bring it into daily contempt and condemnation, and the Spiritualist who sees in it the hand of God may well cry, "Save me from my friends; deliver me from those 'who went out from us but are not of us'!" But as Cardinal Newman said, "Let us recollect the great principle of our Church that the abuse of a thing does not supersede the use of it."

The Bishop of Oxford, in his recent book, "The Religion of the Church," makes the following comment on Spiritualism:—

I cannot help often feeling that if the experiences which Spiritualists report are true experiences, it is more likely that they are the victims of clever demons than in real communication with the spirits of just men being made perfect." (Page 85.)

This opinion carries weight, for the Bishop is a man of God, an exceedingly able and learned scholar, and one who, being a personal friend of Sir Oliver Lodge, is by no means ignorant of the subject.

I think there are very many people who, without having come to any final conclusion, are uncomfortable about Spiritualism. It seems uncanny, sordid, secret and furtive, a kind of backstairs religion, unauthorised and much blown-upon. They seize with enthusiasm upon any well-known name which may be connected with the movement and cannot conceal their chagrin and bitterness that there are at present so few such upon whom they can lean for support. "Have any of the rulers believed?"

The Church of Rome, with unwise precipitancy, has through the Holy Office condemned the whole thing (decrees in 1840, 1856, 1898). Relying upon her own traditions and the teaching of the ancient fathers, instead of keeping her eyes and ears open for new aspects of Truth, she says the thing is of the Devil. It is in the nature of things impossible, says Rome, that souls departed should manifest their presence to the living. Father Lépiciér, Professor of Divinity in the College of the Propaganda, and whose book bears the usual imprimatur, says: "The souls of the departed, of whatever character these may be, cannot visit this earth, and even if they could do so, their ability to control the elements of matter would make it impossible for them to appear to us." "They are," he says, "fallen angels personating the souls of the dead."

The suggestion is that Spiritualism is an organised attempt of the powers of evil to undermine and destroy the Christian faith. With extreme subtlety, it is said, the demons obtain a hearing and gain our confidence by imparting interesting information and the pretence of moral fervour, waiting their time and opportunity to introduce a stupendous lie and so to wreck God's plan for the salvation of mankind.

Now, this is a perfectly legitimate position to take up and one which has some show of probability, all things considered. It must not be met with impatience and indignation, but by an honest consideration of the facts, that we may ascertain whether or no this is the true explanation of the phenomena. I do not see how anyone can rest until he has faced the question and satisfied himself upon this point. To be the victims and dupes of a band of devils, and even be used by them in their malicious propaganda would indeed be a fate the very thought of which makes one's hair stand on end.

We are, be it remembered, easily enough deceived by a plausible address in our fellow men, and when we are dealing with beings possibly far beyond us in point of experience and intelligence, led on, as we may be, by credulous curiosity, we may very easily fall victims to deception. We may think we can judge of the truth when we hear it, but there is no conceivable nonsense which has not at one time or another been believed by some section of mankind, and the greatest souls have fallen into error. The noble and wise Marcus Aurelius believed his wife, Faustina, had been bewitched by a gladiator, and, having killed the man, made Faustina take a bath in his smoking blood.

In religion

What damned error, but some sober brow
Will bless it, and approve it with a text,
Hiding the grossness with fair ornament?

—"MERCHANT OF VENICE."

Let us, then, ask, in the first place, what account do the communicating intelligences give of themselves? What is their theory of the origin and objects of the movement?

They invariably profess to be in complete agreement with the teaching of the Lord Jesus Christ, and proclaim His gospel the highest revelation ever given to man.

"All my researches in Spiritualism," said William Stead,

"strengthen my faith in the essential doctrines of Christianity" ("Stead, the Man," page 228); but they (the spirits) allege that much of the doctrine which now goes by the name of Christianity is a misreading of the original teaching, or a merely human and erroneous addition to it. They claim that they are sent ultimately by Christ Himself to brush away the dust which in the course of two thousand years has gathered upon His gospel.

This was eloquently expressed by the spirit known as "Imperator" through Stainton Moses. "The time," he said, "is far nearer than you think when the old faith, which has worn so long and which man has patched so clumsily, will be replaced by a higher and nobler one—one not antagonistic but supplementary—and the pure Gospel which Jesus preached shall find its counterpart again on an advanced plane of knowledge. . . . Even as He, the Lamb of God, the Saviour of men, rescued Divine truth from Jewish ignorance and superstition, so do we rescue Divine verities from the crushing weight of man's theology." Raupert, who quotes the passage, adds this interesting note: "The spirits insist that this mission of illumination is to *advanced and enlightened souls only*, persons who are chafing under, or who have outgrown, the bondage of creeds, and who are thoroughly prepared to receive a higher and purer truth. They (the spirits) point out that the forcing of such truth on unprepared minds not only causes violence to be done to Truth itself, but harm, great and far reaching, to those not really capable of assimilating it. 'There are many,' they say, 'to whom the Gospel given of old is satisfying yet, and who are not receptive of further truth. With these we do not meddle.'"

I do not say that this is always happily worded, but the meaning is plain enough and, as I read it, satisfactory. To take an example of its reasonableness—the particular theory of Redemption and of the atoning blood of Christ which was held in the Church of England in Stainton Moses' day is now almost entirely discarded. *How* exactly the death of Christ affects man's relation to God remains much of a mystery. "The Church has no one definite or completely satisfactory answer to give to the question," says Dr. Swete, the Cambridge professor of Divinity ("Forgiveness of Sins," p. 158), though Irenæus, Origen, Hilary, Augustine, Anselm, Abelard, Aquinas and others have each advanced a theory. But we hear no more of the commercial transaction put forward when Stainton Moses took Orders. The spirits admit that Christ died to save us, but maintain that our theories of the manner in which the sacrifice becomes operative and effective are erroneous. This may very well be, and as man acquires more moral and intellectual capacity he must be ready from time to time to re-state the old fundamental truths in terms which his remote ancestors or even his own father would have rejected. "The Church in each age," says Bishop Gore, "should be free to return upon its central creed, structure and worship, and without loss of continuity re-express its theological mind, as it has so often already done, in view of the fresh developments of the intellectual, moral and social life of man." ("Dissertations," p. 213.)

(To be continued.)

We learn with pleasure from M. Gabriel Delanno that he has now resumed the publication of "La Revue Scientifique et Morale du Spiritisme," the temporary suspension of which had been rendered necessary by war contingencies. Our French contemporary is published at 40, Boulevard Exelmans, Paris.

THE "People's Journal," Glasgow, reported recently an interview with Mr. Maskelyne, in which the veteran conjurer described Spiritualism as an "immoral fraud." In the issue of the same paper for the 10th ult. appeared a trenchant reply from one of Glasgow's most prominent business men, Mr. William Jeffrey, in which he points out that to attack Spiritualism, as Mr. Maskelyne does, as immoral because of the misdeeds of some of its adherents is about as logical as to denounce Christianity as immoral because of the lapses from virtue of certain members of its churches, and even of certain shopkeepers of its flocks. Mr. Jeffrey affirms that he has personally had hundreds of manifestations of the actual presence of his late wife and many other relatives whom the world calls dead, and he expresses the hope "that the time may yet come when Mr. Maskelyne may be counted among us."

A PLEA FOR PSYCHICAL SCIENCE.

SIR OLIVER LODGE IN DEFENCE OF MEDIUMS.

Sir Oliver Lodge, in a letter to the "Saturday Review," headed "So-called Sorcery and Persecution," says:—

Efforts have been made before now to suppress unpopular beliefs and new branches of knowledge by first calling them opprobrious names and then prosecuting or tormenting those who hold them. Not to speak of religious persecutions, the investigation of ordinary physical science was at one time considered heretical and was taboo both to the ignorant populace and to the Church.

Physical Science in its many branches has now at length established for itself a secure position, but the spirit of persecution remains, though it has altered the focus of its activity, for only a short time ago I was informed in a semi-friendly manner that a determined effort was going to be made to put down the study of psychical science with a strong hand, and that I had better be warned in time and relinquish the pursuit inasmuch as the effort was going to be an energetic one.

The threat is in truth no idle one, for in this investigation we are dealing with sensitive organisms. We are confronted with all the difficulties natural to a little understood branch of inquiry, and a constant menace may stop phenomena. A bare threat has often had a deleterious influence.

In a rational state of the law, the opponents of a new study would have little power beyond the use of the well-worn weapon of scandal and ridicule, but strange to say, we are living under the jurisdiction of certain Acts—an amended Witchcraft Act of George II. and a Vagrancy Act of George IV., which together appear to confer upon a magistrate the power of imprisoning anyone guilty of occult practices. So has the law been recently defined in court.

A charge of this nature must certainly have been brought against Roger Bacon and many another worker in advance of his time, for every fresh fact must have been occult at one time, else no discovery would have been needed.

But it is strange to realise that even now history is repeating itself, so that whenever unrecognised psychical facts are brought to light the Church calls out "devilry," the average man "fraud," and the law "pretended witchcraft, conjuration or sorcery."

The attempt to burke inquiry is a discreditable revival of what ought to be an extinct theological attitude, for either the things asserted are true or they are false, and from every point of view the more they are examined the better. It is high time that more of the antiquated clauses in these Acts were repealed.

Sir Oliver next deprecates police methods, and says:—

In so far as they effect a riddance of impostors we may be grateful, but the machinery is clumsy and discrimination difficult. The rooting up of tares is always a delicate operation. Let us grant that some of the lower grade practitioners are pretenders, and that their main motive is the extraction of half-crowns from gullible people, but do not let us confound these hypocrites with genuine mediums.

The present persecution is bound to have a detrimental effect upon perfectly honest people, who under sufficient difficulties always are exercising a faculty they do not understand, but whose nerves are now strained to breaking point. The genuine medium is as necessary in the study of psychical science as is the telescope in the study of astronomy, and damage to either instrument must inevitably impede progress.

Obstruction of this kind, however, is what is desired by a banded coterie of pseudo-scientific, pseudo-religious dogmatists, who having made up their minds as to what is possible and what is not possible, are determined to prevent discovery of anything which runs contrary to orthodoxy and that does not commend itself to their common-sense.

This useful and most respectable faculty they seem to regard as the standard or form to which the universe must conform on peril of their displeasure. Yet surely even they might admit that the universe is a bigger thing than any of us have as yet any conception of, and that the only way to understand it by slow degrees a little more is to examine it reverently, to explore it patiently, and to be guided strictly by the facts.

If a man fears he is likely to contract the infectious disease which is in the neighbourhood, the auto-suggestion of fear has a deadening and depressing effect upon the life processes, the general vitality is lowered and with it the natural powers of resistance, and the probability of his contracting the disease very greatly increased.—"Manual of Hypnotism," by ERNEST HUNT.

MANIFESTATIONS OF THE CHRIST IN THE SPIRIT WORLD.

By THE REV. G. VALE OWEN, VICAR OF ORFORD, LANCs.

In Sir Oliver Lodge's book, "Raymond," the subject of that record declares that he has seen the Christ. That a vision of their Saviour awaits those who love and serve Him well on earth is the belief of the ordinary Christian. Doubt of such a possibility only obtrudes itself into the minds of those who, having searched somewhat more deeply into the constitution and life of the spirit realm, have come to know something of the difficulties which confront those of the higher spheres who would penetrate into the lower, that is, into that region of the spirit world into which the average human being, be he Christian or other, may hope to be ushered on his advent into spirit life.

Yet that such manifestation is given, and that with some frequency, to those who are qualified to receive it, I explained in my previous article (LIGHT, February 24th, 1917). For a brief statement of the method which is employed, and which was described to me under the name of the "Presence Form," I will refer the reader to the article itself (page 62), and get on to the illustrative extracts from the "Script" to which I then referred:—

We were called to a tract of country where many people were to foregather, of different creeds and faiths and countries. When we arrived we found that a band of missionary spirits had returned from their period of duty in one of the regions bordering on the earth sphere, where they had been working among souls just come over who did not realise that they had crossed the border-line between earth and the spirit land. Many had been enlightened, and these had been brought to the place in order that they might join with us in a service of thanksgiving before going to their own proper Homes. They were of various ages, for the old had not progressed yet in becoming youthful and vigorous again, and the young had not progressed to complete stature. They were all agape with happy expectation and, as one company after another of their new companions in this life arrived, they scanned their faces and the different coloured robes worn by the different orders and estates in wonder.

By-and-by we were all assembled, and then we heard a burst of music which seemed to invade us all and unify the whole great multitude into one great family. Then we saw a great cross of light appear. It seemed to lie on the slope of the great mountain which bordered the plain and, as we watched it, it began to break up into specks of bright light, and we gradually became aware that it was a large company of angels of a higher sphere, who stood on the mountain in the form of a cross; and all about them was a golden glow, which we could feel at that distance like a warm breath of love.

Gradually they became more distinct to our vision as they emerged more perfectly into this, to them, lower environment, and then we saw, standing over the square where the arms of the cross joined the stem, a larger Being. We all seemed to know Him at once instinctively. It was a Manifestation of the Christ in what you have come to know as "Presence Form."

He stood there silent and still for a long time, and then lifted His right hand on high, and we saw a column of light descend and rest upon it as He held it aloft. This column was a pathway, and on it we saw another company descending, and when they came to the uplifted hand they paused and stood still with their hands folded on their breasts and heads bowed. Then slowly the hand moved out until it had swung round and down and the fingers pointed over the plain, and we saw the column stretch out towards us in mid-heaven until it bridged the space between the mountain and the plain, and the end of it rested over the multitude gathered there.

Along this column walked the company last become visible, and hovered above us. They spread out their hands then, and all slowly turned towards the mountain, and softly we heard their voices, half-speaking and half-singing a hymn of devotion to Him who stood there all so beautiful and so holy that at first we were awed into silence. But presently we also took up their words and sang, or chanted, with them; for that evidently was their purpose in coming to us. And as we sang there arose between us and the mountain a mist of bluish tint which had a very curious effect. It seemed to act like a telescopic lens, and brought the vision of Him nearer until we could see the expression on His face. It also acted similarly on the forms of those who stood just below Him. But we had no eyes for them, only for His gracious face and form. I cannot describe the expression. It was a blend of things which words

can only tell in small part. There was blended love and pity and joy and majesty, and I felt that life was a very sacred thing when it held Him and us in one bond. I think others felt something like this, too, but we did not speak to one another, all our attention being taken up with the sight of Him.

Then slowly the mist melted into the atmosphere, and we saw the cross on the mountain and Him standing as before, only seen more dimly; and the angels who had come over to us had gone, and hovered above Him. And then gradually all faded away. But the effect was a very definite sense of His presence remaining and perpetual. Perhaps that was the object of the vision being given to the newcomers who, although they could not see so clearly as we could who had been here longer, yet would be able to see and understand enough to encourage them and give them peace.

We lingered some time longer, and then quietly went our ways, not speaking much because we were so impressed with what we had witnessed.

We were holding our "Eucharist," i.e., thanksgiving, in a valley where two lofty hills stood some little distance apart, not on each side, but at one end of the vale. We had offered up our praises and worship, and stood with heads bowed down awaiting, in that silent peace, which always fills us at such times, for the word of Benediction from him who had been the chief minister. He stood a little way up the hillside, but he did not speak, and we wondered why.

After a while we all slowly raised our heads, as if by one consent, and impelled thereto by some inner voice, and we saw that the hill on which he stood was covered with a golden light which seemed to rest upon it like a veil. This slowly drew together and concentrated around the form of the priest, who stood as if oblivious of anything about him. Then he seemed to come to himself again and, stepping out of the cloud, he advanced towards us and told us that we were to wait awhile until we were able to see into the higher sphere from which certain angels of that sphere had descended and were present. So we waited, well content, for we have learned that when such an injunction is given it will presently be justified.

The cloud then lifted and spread out over the valley, further and further, until it covered the whole sky above us, and then it gradually descended and enveloped us, and we were in a sea of light far brighter than the light of our own sphere, but yet not dazzling to our eyes, but soft and mellow. By-and-by we were able to see by means of it, and then we saw the vision prepared for us.

The two high hills at the end of the valley glowed like fire, and each was the side or arm of a Throne, and about that Throne all colours of the rainbow played, much like that scene of which you read in the Book of Isaiah and of the Revelation. But we did not see the One who sat on the Throne, at least not in bodily form. What we did see was a Manifestation of Him as to His Fatherhood. On the terrace, which was instead of the Seat of the Throne, we saw a great company of Angels, and they were all bending in worship and love over a cradle. In the cradle we saw a child who smiled at them, and at length raised his hands towards the open space above him, where a light seemed to stream down from above.

Then into his arms there descended a golden globe, and he stood up and held it on his left hand. It seemed alive with the light of life and sparkled and glowed and became brighter and brighter until we scarcely noticed anything else but that ball itself and the child who held it, and whose body seemed to be irradiated through and through by its living light. Then he took it in his two hands and opened it in two halves, and held them aloft, turning the open circles towards us. One was filled with a pink radiance, and the other with blue. In the latter we saw the heavenly realms set in concentric circles, and each circle full of glorious and beautiful beings of those realms. But the outer circles were not so bright as the inner ones, and yet we could see their inhabitants more plainly because they were more nearly of our own estate than those others. As the innermost circles were neared the light became too intense to see clearly what they held. But the very outermost circle we recognised as that of our own Order.

The other bowl of pink light was different. There were no circles apparent in it. But yet, in perfect order, we beheld all the different species of animal and vegetable life as they are on the planets, including earth. But we saw them not as they are with you, but in perfection, from man to the lowest form of sea animal, and from the largest tree and most luscious fruit to the tiniest weed which grows. When we had viewed these awhile, the child gently brought the two halves together—the glorious Heavens and the perfect Material Creation—and when he had joined them, we could see no mark of the joining, nor tell which was one half and which the other.

But as we looked on the reunited ball, we saw that it was enlarging, and at last it slowly floated up from the hand of the child and rose into the space above him and stood there poised,

a beautiful ball of light. Then there gradually merged into view, standing on the great sphere, the figure of the Christ, Who in His left arm held a cross, the base of which rested on the globe, and the top was some little space above His shoulder. In His right hand He held the child, on whose forehead we now noticed a single circle of gold worn as a fillet on his head, and over his heart a jewel like a great ruby. Then the globe began slowly to ascend into the heaven above, and the higher it went the smaller it grew to our sight until it melted into the distance over the space between the two hills.

Later, the explanation of this Manifestation was given them, which my communicator sums up as follows:—

The pink hemisphere represented the Creation which was inferior to our Sphere, and the blue one our own and that superior to us. But these were not two Creations but one; and there was no break between these two hemispheres or any of their sub-departments. The child was the embodiment of the beginning, progress and end which has no ending—our onward way. The ruby stood for sacrifice, and the crown for achievement, and the ascension of the globe and the Christ and the child led our aspirations into those realms which are at present beyond our attainment.

But of course, there is much more than this mere outline in it, and we are left to work it out for ourselves. This, according to our custom, we shall do and, at future gatherings, give our conclusions from time to time, and discuss them.

ADVERTISEMENT COMPENSATION FUND.

The following is a list of the donations received or promised in connection with the above fund:—

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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.

LIGHT-BEARING FLOWERS.

Researches in connection with radio-activity and fluorescence indicate that all bodies are more or less luminous. The light given off is, as a rule, too feeble to be visible to the unassisted eye, and specially prepared screens or photographic plates are necessary to detect its presence. There are, however, persons whose eyes appear to be exceptional in this respect, as they are able to see luminous clouds or flames issuing from objects placed in a dark room. The sensitives employed by Reichenbach in his famous experiments must have been largely endowed with this power. Although generally associated with the psychic temperament there is reason to suppose that this faculty occasionally manifests itself spontaneously in persons of normal vision, thus enabling them to become witnesses of phenomena transcending everyday experience. We give one or two instances of luminosity observed in connection with flowers. The earliest recorded is that of the daughter of Linnæus, the eminent naturalist. While walking in a garden one sultry evening in the summer of 1762 she saw "a lightning-like phosphorescence" about the flowers of the nasturtium (*Tropæolum majus*). The sparks, or flashes, were also visible in the early morning, but not in complete darkness; twilight appeared to be the most favourable time for their exhibition.

In 1843 a Mr. Dowden, an English botanist, noted a similar display in the double variety of the common marigold. Some friends who were with him at the time also observed the phenomenon, and by shading the flowers they were enabled to see "a golden-coloured, lambent light" playing from petal to petal, forming an almost unbroken corona about each flower. The Swedish naturalist, Professor Haggern, has also recorded having seen a light emanating from the marigold. His first impression was that it was an illusion, and to test the matter he stationed a man near the plant and ordered him to signal when he saw the light, the result being that both saw it simultaneously. In 1857 the Press of Upsala, Sweden, contained accounts of remarkable lights that had been observed about certain flowers in the Botanic Gardens. The original observer was M. Fries, a well-known botanist, who was at considerable pains to convince himself of the reality of the phenomenon. This subsequently led to the gardens being crowded with persons anxious "to see the flowers that threw out flames."

ARTHUR BUTCHER.

THE VISION OF FATE.

There is no more curious story in the annals of prophecy than that which tells how Cazotte, the French poet, while at a dinner party in the house of M. Chamfort, in Paris, six years before the Revolution, predicted not only the outbreak of the Terror, but the fate of all of the guests present at the dinner.

"You will die on the scaffold," he said to M. de Nicolai, "and you, too, M. de Malesherbes, and you, M. Boucher." To the Duchesse de Grammont he remarked, "Your Grace will be led to the scaffold and many other ladies with you in a cart, with their hands tied." He added that the King would be the last victim, and later predicted his own death by the guillotine. All the predictions, which included every member of the party, were fulfilled.

How history repeats itself even in relatively small matters is shown by a story told to the present writer by a young officer (a former member of the staff of a London daily) who recently returned wounded from the front.

It is a strange yarn, singularly like the tale of Cazotte. Amongst the narrator's brother officers was a rather weird gentleman of Scotch extraction and gifted with second sight. After giving several proofs of his power as a diviner, he electrified his *confrères* one evening with a wholesale prophecy. It was just before an engagement.

"You, M—," he said, "will be killed, so will you, G—. You, F—, will be wounded. W— will come out safely, and so will N—." And so he proceeded, foretelling also his own fate.

The narrator of the story declares that everything fell out as these foretold.

LONDON SPIRITUALIST ALLIANCE, LTD.

ANNUAL GENERAL MEETING.

The thirty-third annual general meeting of the London Spiritualist Alliance (the twenty-first since its incorporation under the Companies Acts) was held in the rooms of the Alliance at 110, St. Martin's-lane, W.C., on the afternoon of Thursday, March 22nd, Mr. H. Withall, the acting president, in the chair. There was a fair attendance of members.

Mr. H. Withall, Mr. F. W. Thurstan, and Mr. H. Biden Steele, retiring members of the Council, who had been nominated for re-election, and Mr. D. Gow, who had been nominated to take the place of Mr. J. A. Wilkins, resigned, were, in the absence of other nominations, declared duly elected.

In proposing that the report and accounts be adopted, the Chairman said that his hearers would be struck by the fact that it was a most satisfactory report at a time when things were very unsatisfactory. In spite of many withdrawals in the early months of last year, they had at the end of the year more Members and Associates than at the beginning. Still they had found it necessary to cut down expenses as far as possible. They had effected a considerable saving by reducing the number of lectures at the Salon and had been fortunate in obtaining several donations. The dividends received on investments had also been very satisfactory.

Col. C. Macdonald seconded, and the motion was carried.

After considerable discussion regarding suggested methods of further curtailing the expenses of the Alliance, the meeting closed with the usual vote of thanks to the unseen helpers, as well as to the chairman and the members of the staff.

The following is a brief summary of the chief points in the report:—

The Council records with pleasure the fact that the Alliance passed through the year without serious difficulty and with only a comparatively small curtailment of its regular programme, that is to say, that the meetings held at the Salon of the Royal Society of British Artists, Suffolk-street, were given monthly instead of fortnightly, a change warranted not only by the need for economy but also by the darkened streets and the Zeppelin dangers. But even these perils did not prevent the mustering of large audiences on several occasions, while at the meetings held in the rooms of the Alliance itself there was no falling off in numbers, but in some cases a distinct increase in the attendance and interest shown. After recalling the variety of ways in which, during the year, our subject was brought prominently before the public, instancing especially the appearance of Sir Oliver Lodge's "Raymond, or Life and Death," and the discussion and criticism evoked by that now famous book, the Council refers to the strong opposition developed towards the close of the year in the form of a newspaper campaign and police activity against professional mediums or persons posing as such. It admits that there was need for scavenging work, but as this was undertaken by persons absurdly ignorant of the whole subject, and in many cases bitterly prejudiced against it, little or no discrimination was shown, and genuine and reputable mediums were classed in wholesale fashion with the rogue and the adventurer.

"The need for some modification of the obsolete statutes under which prosecutions are undertaken was never so plainly shown, and the Council has discussed the measures to be taken to bring about a change—in the present troubled conditions it is not possible to do much more than prepare the ground for effective work when peace is restored." The report proceeds to enumerate the names of some of the more prominent persons associated with the psychic movement whose transition took place during the year—among them Lady Crookes, Archdeacon Wilberforce and Mrs. Verrall. In conclusion the Council records its opinion "that the recent outbreak of hostility, marked frequently by attempts to burke free discussion of the subject, and to snatch at every pretext to suppress it, is a tribute to the power of the truth which underlies our movement. The contest in essence is one between Knowledge and Ignorance, and Ignorance will assuredly not have the best of it. But the struggle promises to grow in intensity, and the Council asks for the help and co-operation of all who have benefited by the facts and philosophy for which the Alliance stands and for which its founders and supporters, now gone from our midst, worked so ardently and fought so well."

God makes all things good; man meddles with them and they become evil.—ROUSSEAU.

SOCIETY WORK ON SUNDAY, APRIL 1st, &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.*—Anniversary service. Impassioned discourse by Mr. Leaf; remarks by president, &c.; solo by a member.—At 77, *New Oxford-street, W.C.*, good meeting of members and associates with Mrs. Brittain.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Ernest Hunt spoke on "The Spirit of England"; Miss McCreadie delivered a trance address. Sunday next, Eric Godley will sing special music, accompanied by the composer Margaret Meredith; 'cello obligato, Mr. B. Patterson Parker, Prof. and F.R.A.M.; organ, Mrs. Mary Layton. For Sunday next, see front page.—I. R.

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Dr. W. J. Vanstone. Sunday next, see front page.—R. A. B.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. P. Scholey much appreciated. Sunday next, at 11, Easter address by the president; 6.30, Mrs. Mary Davies.

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

WOOLWICH AND PLUMSTEAD.—**PERSERVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mrs. Beaumont-Sigall, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. H. Wright, address and clairvoyance.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, service by members. Evening, experience meeting (in Mr. King's absence through illness). Sunday next, 11 a.m., Mrs. Beatrice Moore: 6.30 p.m., Mr. H. Ernest Hunt.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Address and clairvoyance by Mrs. Sharman. Opening meetings Sunday next: Circle, 11.15; Lyceum, 3; tea, 5; 6.30, Mr. John Adams, Mr. Moncur and other speakers, followed by members' annual general meeting. Easter Monday, 7 p.m., Social.

HOLLOWAY.—**GROVEDALE-ROAD** (NEAR HIGHGATE TUBE STATION).—Mr. E. Haviland and Mr. R. Boddington, addresses. Sunday next, 11.15, address; 7, Mrs. E. Neville, address and clairvoyance. Wednesday, "Spirit Photography," with exhibits, Mr. J. Sims.—J. S.

RICHMOND.—14, *PARKSHOT* (OPPOSITE PUBLIC BATHS).—Interesting address and clairvoyance by Mrs. M. Gordon. Sunday next, 7 p.m., Mr. Stockwell, address; Mr. Maskell, clairvoyance. Wednesday, Mrs. Graddon-Kent, address and clairvoyance.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. George Woodward Saunders (Lyceumist) on "Man and his God" and "Spiritualism: A Truth or a Religion?"

Mr. W. H. ROBINSON, an old and well-known Newcastle Spiritualist, and one of the largest booksellers and newsagents in that town, writes to assure us from his own experience (he believes he has sold *LIGHT* from the first issue), that we have many readers among his customers who are rejoiced at the deletion of the professional advertisements. He gives us an illustration of the great value set on *LIGHT* by narrating a case in which he had to pay a very high price for back volumes at a London sale room, being assured that they were "rarities in the book-world."

TRANSITION OF MR. SAMUEL JENNENS.—Some months ago we alluded with pleasure in our columns to the generosity of Mr. Samuel Jennens, of Camden-road, N.W., in spreading the message of comfort conveyed in the facts and philosophy of Spiritualism by distributing nearly 50,000 leaflets and 27,000 pamphlets and books on the subject, as well as making grants of books to the libraries of Spiritualist societies. We have now to record with mingled feelings the transition of this worthy gentleman, which took place on the 28th ult., in his seventy-sixth year. The body was cremated at Golder's Green Crematorium on the 2nd inst.

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