

24 April 1917

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,892.—VOL. XXXVII. [Registered as] SATURDAY, APRIL 14, 1917. [a Newspaper.] PRICE TWOPENCE.
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NOTES BY THE WAY.

The "Westminster Gazette" is one of the few papers to recognise the tremendous importance of Dr. Crawford's Belfast experiments, and thus help to redeem the Press from the reproach of being "twenty years behind the times in regard to everything which really matters." "There is a wonderful time coming," says the writer of the review of Dr. Crawford's recent book, which appears in the "Westminster" of the 31st ult. That wonderful time will come when, in the days to follow the great war, we begin to concentrate upon "the greatest of all problems—the problem of Being." And the reviewer tells us that "the real hope for the future of psychical research lies in adopting the methods of the physicist and the chemist." That, of course, is only one side of the question, but it is a side which has been greatly under-rated and neglected, the outcome, no doubt, of the old antagonism between Science and Theology and the false idea that their interests are separate and irreconcilable. The reviewer accepts the *bona-fides* of Dr. Crawford, and refers to his distinction as a scientist. He might have gone further by a reference to our pages, which would have revealed the fact that the phenomena have been examined by Sir William Barrett, who has testified in *Light* to their genuineness. And the case could have been strengthened still more had all the scientific witnesses who were present on some of the occasions come forward to give their evidence.

* * * *

But the most important part of the "Westminster Gazette's" article is the paragraph with which it concludes:—

Now granting, as we must, that these experiments are genuine, we have here the material for deductions that are profoundly important to such investigators as the physicist and the chemist. If these results can be corroborated [we have shown that they have been] they are worthy to rank in importance with any scientific discovery of the nineteenth or twentieth century. There is no need to rush into explanations; to make the preliminary hypothesis that these emanations are only obtainable by the help of "spirits." This is a subject that ought to be approached in the spirit of scientific inquiry; the hypothesis may or may not come later. But if ever Dr. Crawford's theory of the rods can be maintained, surely the mechanists will be discredited for ever.

Well, we are willing that the "spirits" shall (for the time) be kept out of it, although even the reviewer calls for one spirit, *i.e.*, "the spirit of scientific inquiry." Hitherto many of our scientific critics have avoided spirits to the extent of becoming quite *spiritless* in their methods. We recall Artemus Ward's advice on the subject of mules:

If you want mules to go into one field, drive them into the next and let them jump out! Dr. Crawford, it will be seen, accepts the spirit theory, but he is not a man with a closed mind, and he has the true scientific spirit of following his truth wherever it may lead. But as regards some other scientists, it seems that the best plan will be to allow them to follow the method of the physicist in psychical inquiry until they are fairly driven out of that field into the next, even if it results in their being, in the words of the "Westminster Gazette," "discredited for ever"—rather a stronger expression than we would have used.

* * * *

In their discussions on the subject of spirit intercourse, the sceptic and the telepathist continue to promenade hand in hand like the Walrus and the Carpenter. Says Mr. J. Arthur Hill in his latest book:—

Mr. Joseph McCabe, departing from the orthodox unbelief of his German master, Professor Haeckel, and his co-"rationalist" Sir E. Ray Lankester, makes the remarkable admission (no doubt perceiving that he is between the devil of telepathy and the deep sea of spirits, and preferring the former) that he considers the evidence for telepathy "satisfactory." He means thought-transference by unknown means *between incarnate persons*. But he ought to have said so. What he does say leaves him open to the greatest suspicion of harbouring Spiritistic views, for telepathy may be thought-transference from the dead.

Professor Hyslop in the January issue of the "Journal" of the American Society for Psychical Research is even more emphatic. Telepathy, he points out, can no longer be used to explain away phenomena, because:—

It always remains possible to explain the same facts by spirits, and your evidential standard for telepathy is destroyed.

* * * *

There is something ludicrous in the spectacle of persons decrying the "assumption" that psychic communications proceed from spirits, and then proceeding to a tremendous assumption on their own account, which consists in assuming knowledge of a phenomenon concerning which, in many cases, they actually know nothing but the name. The manoeuvre is so transparent that continued resort to it is surprising to all but those who have learned to what desperate straits the materialistic or semi-materialistic school is now reduced. If it were possible for what is now called the Spiritistic hypothesis to be succeeded by an even larger and more magnificent conception of the spiritual order, and if that conception were coming into the field at the present moment, we can see in our mind's eye a frenzied rush of our present telepathic theorists to take shelter inside the Spiritistic explanation. The difficulties would disappear miraculously; the old positions would be abandoned, and the Spiritistic attitude (of which many of them would know as little as at present they do of telepathy) would be zealously adopted to fight off the newer menace.

ON THE SPIRIT OF UNITY.

SOME THOUGHTS ON THE PRESENT CRISIS.

BY HENRY FOX.

This little word "unity" has a profound meaning for the whole world, for it stands for the ideal of human happiness as well as for the secret of all the laws of Nature. It is the foundation of all religions—though religions are split up into endless sects, these sects seek unity in sections of thought among themselves. It is the foundation of Spiritualism—which seeks unity in the spiritual constitution of the human race. It is the foundation of all political organisations—though such organisations divide us into warring factions, these also seek unity amongst themselves and aim at national unity.

Some nations seek international unity by war and force and bloodshed. Germany is a notable example of this, for the object of Germany is to unify the world under their great symbol of unity—the German flag. Britain seeks unity by the freedom of all nations under their own flags. Hence the origin of this war. But under all wars and contests and flags the great underlying idea is unity: more or less imperfectly conceived.

Nature also seeks unity. The whole of the great science of chemistry is founded on the passionate desire for unity amongst the affinities of chemical gases and substances. What else is the meaning of explosives? Their explosive power is the power of unity within them.

Nature teaches us that unity can only be found by destruction of obstacles to unity. Let a spark of fire release the imprisoned gases, and they destroy with intensest violence every barrier to their affinities; which is another name for love. The volcano illustrates the same principle. The seething chaos and commotion of a fiery heat from the bowels of the earth enables the elements of carbon to become the diamond, and the elements of clay to become the ruby. Unity of spirit thus makes sparkling jewels. "The fiery furnace of affliction" is no mere metaphor. It illustrates the law of unity.

This law is operating in this great war. Only through this fiery furnace can the human race achieve its longed-for unity. It means destruction of all obstacles. The manifestations of life, whether in plants, animals or man, are destroyed wholesale by the countless millions in the struggle of Nature and of Nature's laws for unity. Individual physical life counts as little as a mere microbe in the passionate desire of the spiritual life for unity. This unity is ultimately the unity we call "God." "God" is only another name for the "Good"—unity is the Good—and destruction and death are but the release of the spirit of unity within all things. Fire is but the agent for releasing the spirit of unity within all material things.

It has been said that "our God is a consuming fire." Perhaps we ourselves, the real spiritual personalities within us, are also but sparks of this consuming fire, and can only achieve our real unity by destruction of all obstacles which separate us from the ultimate unity of all life and of all Nature. Perhaps our civilisation will be some day studded thickly with sparkling gems of character as the result of this fiery ordeal.

The Hindoo philosophy of India, which is probably the most ancient form of religion in the world, has the spiritual unity of mankind as its ideal.

The conclusion of the whole matter would seem to be this—that "this muddied vesture of decay," as Shakespeare calls it, is but the bodily individualisation of a living unit of the Spirit of Life—being prepared for further unity through endless stages of development—upwards and onwards towards the final unity which is its real "home"—meanwhile qualifying itself for higher and higher work in the great workshop of the universe.

This war has begun the process for us. It has already largely unified our political parties and all our main interests in public life. It has yet to unify our private lives and interests. The latest unification up to date is that of our food consumption and supplies. But, soon individual competition may be replaced by national work and co-operation, and our incomes and private property may be merged in the national

income from our national property in all the necessities of life. None will be left without the means of living by work in reasonable comfort—all will be obliged to work for all who cannot work, and none will be allowed to live in idle enjoyment of others' work or to consume the luxuries of life which they have not worked for or duly earned. Universal conscription of all men and women and of all private property will probably be necessary for England before she can win this war or achieve a real national unity.

All this turmoil, suffering and commotion seem to indicate the struggle of the spirit within all things to fulfil its destiny of unity. It all tends towards the unification of our physical and material interests under the influence of the spiritual forces within us. The whole process is full of pain and suffering, but it will become less painful the less we resist this spirit and the more we recognise the overwhelming power and glory of the spiritual forces at work in our midst.

This attitude of mind would be but a revival of the most ancient Eastern religions of the world, now hidden and smothered under repulsive heaps of physical and moral corruptions.

We are just now living witnesses of the purification of the physical world by the consuming fire of the spirit within us all. For us the choice seems to lie between physical destruction and spiritual reconstruction; for nothing short of spiritual reconstruction can enable us to unify the nation to resist adequately the dangers to our physical existence. If our physical destruction or that of our enemies is necessary to achieve the spiritual unity of mankind, one or the other—or perhaps both—must surely perish, as other races and other civilisations—nay, other lost continents, such as those of Atlantis and Lemuria—have perished in prehistoric ages.

Spiritual reconstruction seems to be almost a necessity for our continued physical existence: as well as for any complete or valid reconstruction of our civilisation. We cannot rest satisfied with such a class of spiritual phenomena as we already know. It is no longer a question of our survival after death: or even of further proofs of it. The question before this generation is how far and to what extent it will yield to the spirit of unity lying beneath the explosive forces of Nature threatening us with physical destruction. If man learns to control these forces and uses them for the destruction of his fellow-men nothing can save the human race from extermination except a spiritual reconstruction of his civilisation which shall achieve his unity without the necessity of his physical destruction. We all know that we have an endless future before us; and that this future will be influenced by our achievement of unity here below. Without unity there can be no peace. Nature seems unable to rest till it has achieved its unity with its Maker.

Not the equal distribution of "wealth," nor even of talents, gifts or opportunities, seems to be aimed at by the laws of our existence. Our unity lies not there. Nature makes these things profoundly unequal amongst us. Still she demands unity.

So to her great gifts, whether in the region of labour, or of brains and skill, or of capital, she attaches proportionate responsibilities for the happiness and welfare of all the rest. If these responsibilities are ignored or neglected, or used for our own selfish purposes, we must expect these barriers to our unity to be blown to pieces by the explosive forces of the human spirit which we call revolution. The spirit of Christianity—not its dogmas nor its churches but its spirit of unity—is shaking our civilisation to its very foundations. Our civilisation must be amended, or it will be destroyed, as previous civilisations have perished, by a process similar to that of volcanic action: and for the same ultimate purpose of purification and unity in the ties of brotherhood and love.

SACRIFICE.—What is sacrifice? In reality, it is not pain but joy. It is not really self-denial, it is self-expression. You only think of sacrifice as pain because you look at it from the standpoint of the body. Look at it from the standpoint of the eternal spirit, and you will know that his joy and delight is in pouring himself out, and that it would be in self-repression that suffering would be found. You realise yourself as you give yourself.—A. BESANT.

DR. CRAWFORD'S EXPERIMENTS.

ANOTHER VIEW OF THE PROBLEM.

It appears to me, and, I think, to other students of psychic phenomena on the Continent, that Dr. Crawford and Sir Oliver Lodge, in endeavouring to explain levitation by mechanical constructions such as cantilevers and mechanical "action and reaction," are led astray by the prepossession of physicists and mechanical engineering experts for what are called normal explanations, and are possibly neglecting another factor, *i.e.*, the transfer of matter, that is, of electrons, from the objects levitated to the medium, and possibly, on some occasions, to other objects in the immediate vicinity.

The article by Sir Oliver Lodge in *LIGHT* of March 3rd brings forward a very serious objection to the "action and reaction" hypothesis. For Sir Oliver Lodge shows clearly that when a man is sitting on the raised table, the turning moment produced around the axis of the psychoplasmic centre would, on the mechanical theory, be sufficient to tilt the medium off the weighing machine altogether. In fact, we have only to read Sir Oliver Lodge's letter to see the numerous contradictions involved in this system of explanations.

I desire to bring forward tentatively here an alternative hypothesis; that *something implying weight (i.e., a certain state or condition of substance) is lost by the levitated object and transferred to the medium*, and that the objects raised really become lighter for the time. This loss of weight was noticed, for instance, in the famous case of the Seeress of Prevorst, whose body floated in her bath when she was in the magnetic condition, *i.e.*, in trance.

Also, in Sir William Crookes' experiments with Home, the latter caused objects, such as a plank of wood, to become heavier or lighter at will, thus apparently withdrawing or adding some kind of substance to the objects in question.

That there is some modification in the substance of levitated objects, such as a human body, appears to me suggested by certain photographs of the Italian medium Carancini when levitated, and in which a partial transparency of the lower part of the body is visible. One or two of these photographs may be seen reproduced in the "Annales des Sciences Psychiques" of Paris. Indeed, in the rather numerous cases of semi-transparency of the human body observed in certain so-called "psychic" photographs (*i.e.* portraits taken in the presence of a medium), it would have been interesting to have had the sitter weighed at the same time.

We may note that Dr. Crawford can find no reaction on the floor, and this gives some colour to the hypothesis I bring forward. The fact that there is a reaction on the scale-pan placed below the table at the height of about a foot *may only show that weight (i.e., substance or electrons) was transferred from the object levitated to the scale-pan and concentrated there*. The notion that the intimate substance of "matter" is electrical is familiar to physicists, since it is they who have promulgated it. It is, therefore, within the bounds of possibility that these electrons can be transferred by mediumistic power. It is not at all certain that gravitation, the cause of weight, is not of an electrical nature. Experiments have been made by certain savants in the United States by which the weight of a book placed in the scale of a balance was modified under the influence of a special kind of dynamo, in the field of force of which the balance was placed.

I submit, therefore, that purely mechanical explanations may be vitiated by transfers of substance, the basis of "matter," and also by attractions and repulsions; which, while not affecting the electroscope, may be magnetic or magnetoid in their nature. For persons placed under the influence of so-called magnetic passes have so frequently been described as having become lighter, or else oddly attracted, by the old magnetisers, such as Dupotet and Deleuze, that there must, one would think, be something in it.

C. J. HANS HAMILTON,

Member of the Société Universelle d'Etudes Psychiques of Paris.

Le Pavillon, Mauze, Deux Sevres.

March 28th, 1917.

THE UNSEEN WORLD: ITS REALITY.

A REPLY TO F. C. CONSTABLE.

By N.G.S.

I protest with indignation—at any rate I protest—against Mr. Constable's accusation. He charges me with arguing in a circle. Himself a metaphysician, and therefore a practised dialectician, he has hitherto found my reasoning valid, however questionable my premises. Now—do I imagine a slight regret in his tone?—he observes my train of thought running upon circular lines. It is by no means easy for the writer to avoid every logical pitfall that lies in his way. (The chief task, indeed, of the metaphysician is to correct the logical errors of his predecessors.) But in this case I think Mr. Constable has done me an injustice. He quotes from my article on page 87:—

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. . . . What need for all this complexity in a "dream" universe?

In this argument, he says, I assume reality for atoms and molecules and offer this assumption as evidence against the "imaginist"—that is to say, I offer the assumption as proof of the assumption! That was not, however, my intention. The argument may be stated more clearly as follows:—

The landscape we admire is presented to our consciousness by certain sense-data. From other sense-data the chemist infers that the landscape is made up of atoms and molecules. The philosopher, whatever be his theory, must take account of these sense-data and their inferences. He must therefore include in his scheme of the Cosmos the complexity and the incessant motion of atoms and molecules. It does not matter whether he conceives of them as pellets like dried peas, or swarms of electric charges, or features of a cosmic dream. He must give them hospitality and account for them. I do not say he is committed to a belief in their material reality (which is Mr. Constable's meaning), but he cannot ignore the complexity which is implicit in our sense-data.

I claim that my argument is not a circle, but a straight line. Does Mr. Constable dispute this? It is true he says that "the tendency of science is to some ultimate of energy or force." Well, be it so: you do not get rid of the complexity. Mr. Fawcett, the "imaginist," says we "have to get rid of atoms, sub-atoms and the rest" because they are "conceptual creations constructed in the interests of practice." These "fictions" are the whole foundation of the science of chemistry, and one trembles to think where this process of "getting rid" will end. But the process is described in Mr. Fawcett's book ("The World as Imagination"), and I have not read it. In this connection the author gives me some advice, the value of which I perceived at once. (In fact, I had already had it not long ago from another contributor to this paper.) He writes: "It is best, I suggest, to read first a standpoint which is to be criticised." This idea appeals to me as so entirely reasonable that I have made up my mind to act upon it—from time to time—in the future.

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(Owing to the pressure occasioned by the Easter recess, we have not space to acknowledge amounts received since the above list was compiled. These will be acknowledged next week.)

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THE DAY OF INTELLIGENCE.

Our future welfare as followers of what to some is a new Religion and to others a new Science depends on faith, courage and persistence, on the moral side of the question, and to an even greater degree on clean, clear and sound thinking, so far as the intellectual side is concerned. We once heard a wise man say that at the root of most of the world's troubles was not wickedness so much as laziness and stupidity. Certainly we can clearly trace the effects of those twin causes in the awful disaster which is laying the earth waste to-day—so clearly, indeed, that we hear and read romantic revelations of the "occult" order concerning the "Dark Powers" and "banded legions of devils" with a feeling hardly to be distinguished from boredom. Was it not the slothful man who gave as an excuse for not rising betimes and going forth that there was a lion in the streets? The devil legend in all its various forms, from the crude Oriental types to the more refined Western idea of some diabolically clever Being pitting his wits against a Divine Power (without which he could not exist for a single instant), is a legend that dies hard. With the various pictures of the Arch-fiend as a Serpent, a Lion, a Dragon, we could never agree. If we had to select a zoological comparison, we should take the ass, and describe this monster—so convenient a scapegoat for our follies—as the Ass of the Ages. We could easily justify ourselves, in the one article of this Spiritualism of ours, by pointing to its enemies, who, having exhausted every epithet in describing its alleged imbecilities, wound up their tirade by attributing it to the Devil. We hope the Devil liked the compliment.

In this attitude of what is termed (curiously) "religious" hostility we could see a clear trace of faith (in the form of credulity), of courage (in the guise of hardihood), of persistence (in the character of obstinacy). But there were no symptoms, so far as we could discern, of any kind of thinking worthy of the name. And clear thinking—that is to say, applied intelligence—is one of the greatest needs to-day, not only in this subject of ours but in every problem with which mankind is confronted.

We have to narrow the issue perforce to a consideration of our own problem. And the one clear call is for intelligent direction of forces scattered not for want of loyalty to the truth, but for sheer need of clear vision and concentrated purpose. Now, the first requirement for any

effective movement of any body of persons in any direction is a clear appreciation of its fundamental aims. We can never stick too closely to those aims, for any strength devoted to disputes over side issues is so much force wasted. What is our purpose? To proclaim the proven and provable truth of the existence of an Unseen World of intelligent human life and the possibility of communication between that world and our own. It is a proposition so vast that in its ample area is room for the wildest superstition as well as the most exalted wisdom. We cannot take one or the other as exactly typical of it. We can only say that one is of a higher grade in the human order than another, and that there is room for both. But we can certainly fix our gaze on the higher and aspire towards it. And in that way we can effectually escape the evils of lower stages, not by wasting our strength on efforts to destroy them of set endeavour, but by advancing beyond them. When to renovate a dilapidated and insanitary dwelling is an impossible task, it is an excellent thing to move into a new house.

There are signs that the old thought-structures in which we have dwelt so long are becoming dilapidated, and are not suited to the needs of a new generation of intending tenants. There are cracks in the walls, signs of mould on the floors, and the air is more than a trifle musty. It is time to remove to a newer, larger and airier abode. Fresh ideas and wider ideals are coming in at a great rate, and the old provincialisms of thought and outlook must give way to more spacious modes and larger views. To change the metaphors, the old husks and incrustations which have so long protected the germinal truth must break and fall away that it may have room to burst into flower.

The great surging life of the world is breaking in upon us and scattering old customs and ancient shibboleths right and left. Our truth need not be something tough and hardy—it needs only that it shall be a *truth* to withstand all that can possibly happen to it. We should not tremble for it but only for ourselves. *We* may fail it; it can never fail *us*. But we shall not fail if we add to faith vision, to courage discretion, to persistence intelligent direction. "Now let everything go in!" For this truth of ours is to be the keystone of the arch in the coming Temple of Humanity.

A GENERATION AGO.

(FROM "LIGHT" OF APRIL 16TH, 1887.)

It is odd enough to watch how, in the periodical literature of the day, subjects that would have sent an article straight into the waste basket are now prominently treated without disguise and without apology. "No. 222" in the current number of the "Cornhill" is such an article. It deals with the mesmeric, magnetic—or shall I say fascinating?—power exercised by the will of a certain prisoner, No. 222, over all whom he desired to influence. "A small, grey man, with no comeliness about him, and as lean as a volume of minor poetry. . . In his prison clothes he looked as awkward as a man who had just been sentenced to be hanged." Not an impressive exterior; yet he made everybody "feel queer"; other convicts gave him part of their scanty rations though they wanted the food badly enough themselves. How he mesmerised people generally; how he made a troublesome warder get out of his way; how he acquired control over the sensations, volitions, memory, and imagination of all whom he chose to influence; how finally he got himself released by the power of his will—all this my readers must peruse for themselves. I am concerned only to note the singular appearance of such a story in the "Cornhill."

—From "Notes by the Way," by "M.A. (Oxon)."

IS SPIRITUALISM OF THE DEVIL?

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

(Continued from page 110.)

We cannot but concede that "Imperator's" statement of the spirits' aim and motive is a reasonable one. The teaching of Christ *has* been misinterpreted; man *has* for centuries been adding to it his own conceits and drawing logical conclusions in a domain which is beyond logic. "An enemy hath sown tares among the wheat."

"More and more," said Lewis Carroll, "as I read of the Christian religion as Christ preached it, I stand amazed at the forms man has given it, and the fictitious barriers they have built up between themselves and their brethren" ("This Life and the Next," p. 259).

To take an example, the Cult in the Roman Communion of the Virgin Mother. You will remember how careful our Lord was to leave no grounds for such a development, how He drew a line between His human relationship and His "Father's business." "Woman, what have I to do with thee?" He asks at Cana, as who should say, "Why do you seek to interfere or to control my movements in a matter which is beyond your province and has nothing to do with our relationship?" And again, "Who is my mother and who are my brethren? . . . Whosoever shall do the will of God, the same is my brother and sister and mother" (Mark iii., 35; cf. also Luke xi., 27, 28). And yet the Roman Church, whatever the better instructed hierarchy may profess, has, in effect, made a Goddess of the Virgin, and in some countries more prayers are said to her than to God. "The Kingdom of Justice God has reserved to Himself," said John Gerson, "and the Kingdom of Mercy He has in a certain manner given to Mary, ordaining that all the mercies which He dispenses to men should pass through her hands and be dispensed as she pleases." (See Gore's "Bampton Lectures," p. 234). Could a better example be found of the impertinent working of man's presumptuous imagination? Did man ever receive a good thing without at once setting to work to spoil it—weaving round it his own inventions until it became doubtful what was his work and what the original? The scribe must add an explanatory gloss which, sooner or later, becomes incorporated in the text. Because something is revealed as true, something else is felt to be a fitting consequence, and therefore this also must be true: so the matter grows. The thing is well seen in the lives of the saints, where so often the original and sufficiently marvellous story is lost in a tangle of subsequent additions.

Much has been believed as the doctrine of Christ which we have no difficulty in labelling as spurious. Augustine taught that unbaptised babies must be finally lost, and (to go to the other end of the scale) George Whitfield said, "I hold that a certain number are elected for eternity, and that they must and shall be saved, and the rest of mankind must and shall be damned." I say that the fact that Christ has been so grievously misinterpreted in the past lends some probability to the contention of the spirits that He is misinterpreted now.

The war has brought things to a head, and never before were there heard such bold and outspoken criticisms; never was there such widespread dissatisfaction with much of the teaching and general procedure and method of the Church as there is to-day. People are educated in these days and can think for themselves; they will not be soothed or put aside with the old forms of speech and pious opinion—besides, as never before they are *in earnest*; their husbands and sons are being killed every day, and they demand some instruction and teaching which is alive and reasonable.

There has been too much mumbling and word-making, too much fighting and wrangling over trifles, too much patronising and pooh-poohing of enquirers, as though they were children and wanted to know more than was good for them. It is not an attack on real religion or upon God and His Son, nor even upon the office of the clergy; it is an attack upon unreality, wearyful man-made tradition, and general humbug and insincerity. (Applause).

Can any deny that the teaching of the spirits is on *some* subjects both nobler and more reasonable than that which is accepted among immense numbers of Christians?

There are many people still who tremble at the thought of eternal burning in lakes of fire. A notorious tract by a Roman priest, the Rev. J. Furniss, now fortunately out of print, and entitled "A Sight of Hell," was until lately put into the hands of Irish children. I quote from it. "See in the middle of that red-hot floor stands a girl; she looks about sixteen years old. Her feet are bare. Listen! She speaks. 'I have been standing on this red-hot floor for years; look at my burned and bleeding feet.' . . . The fifth dungeon is the red-hot oven, the little child in the red-hot oven." (Quoted in Lecky's "European Morals," p. 223.) And so on. This dreadful publication is not a unique and isolated example of a horrible imagination. Dante's "Vision of the Inferno" and a thousand lesser books of dreary cruelty have been circulated since the "Apocalypse of Peter" (about A.D. 150), which was the mother of them all.

Now the spirits are far from denying the existence of hell—and let Lord Halifax take note of the fact. Indeed, the paragraphs relating to it in the well-known book "The Life Elysian" are appalling, but for the most part the doctrine of the spirits commends itself to our ideas of equity and righteousness.

Perhaps the most revolting aspect of the belief of many Christians in time past was that which made the joy of the saints in heaven to be enhanced by the sight of the tortures of the eternally lost. "The elect will go forth," said St. Gregory, "not indeed locally but by intelligence and by a clear vision to behold the torture of the impious, and as they see them they will not grieve. Their minds will be sated with joy as they gaze on the unspeakable anguish of the impious—the just man will rejoice when he seeth the vengeance" (quoted in "European Morals," p. 227). The Troubadours, we are told, gave some relief to the terrified people in the Middle Ages by going about making fun of the bogey stories of the monks. But much the same kind of thing is taught in many quarters even to-day.

But compare such horrors with the teaching of Spiritualism. Only a short time ago I myself heard a spirit say that the rapture of the most elevated intelligences is tinged with sadness at the temporary misery of souls suffering expiation for their sins. There are many hells, they tell us, and from all accounts the metaphorical fire of the New Testament is no bad symbol of the mental anguish suffered there, but they assure us that it is *never eternal* and that every pang is for the cure and purification of the soul; that at the first movement towards a better mind help and hope are given, though the sorrow may still continue for long.

There needs no ghost, my lord, come from the grave,
To tell us this. —HAMLET.

Churchmen need not have waited for such an assurance so long, for we read in Scripture that Christ after His death "went and preached to the spirits in prison who before time were disobedient," and as Dean Farrar pointed out, why should He have preached to those whose fate was sealed, and who were incapable of amendment and salvation?

The Roman Catholic Bishop of Nottingham wrote to William Stead: "The intelligence which uses your hand, and of which you are not conscious, is no other than the Devil" ("Stead, the Man," p. 62). "Am I a demon?" asks Julia; "am I doing what is contrary to the will of God when I constantly try to inspire you with more faith in Him and all His creation, and, in short, try to bring you nearer and closer to God?" ("After Death," p. 21).

We must be very ignorant of history if we are surprised at the hostility with which the new teaching is received in many quarters. Prophets and reformers have never been popular. The Pharisees (the narrowly orthodox) are in their old place, and the Sadducees (the sceptical worldly) again up in arms. Well, so much the better! Let the thing be *tried and tested to the uttermost*; if it is good and true it will survive the storm. If there are some who prefer to go on believing that at

the crack of doom they will reassume their fleshly bodies (though "flesh and blood cannot inherit the kingdom"), let them do so; if they think it consistent with Divine love that some souls shall endure agonies of fire for ever and ever, let them think so. If they hope to enter into ineffable joy because they held a certain set of intellectual opinions, let them believe it—the spirits say these things *are not so*, and it is open to man to accept or reject the message as he sees fit.

We must remember the age-long tendency to put down everything which is strange and marvellous to the Devil. A storm is his work, disease his doing, a comet his messenger, half the mountains and gorges in Europe bear his evil name. If a sparrow interrupts St. Dominic at his prayers by its twittering it is sure to be a disguised devil. If the little jackals visit the cave of St. Paphnutius they are fiends with some design upon the good man's soul.

What would the Middle Ages have thought of the telephone, of the motor car going uphill without a horse, or of the radiograph of a living man's skeleton? Devil's works, every one of them! In judging Spiritualism this well-marked tendency must be discounted. Devil? Very possibly so, but a case of "Wolf! Wolf!" certainly. We have heard the accusation so often of what have subsequently proved to be perfectly legitimate scientific achievements that we may well pause before accepting that ancient and ready explanation.

It is the readiness to attribute everything strange to the Devil which accounts for the accursed witch-hunting of the past, when to have a blue mole on the body which would not bleed when pricked was a sure sign of the Devil's servant. Innocent VIII. issued a Bull against witchcraft in 1488 and the result in human misery was appalling. For a long time five hundred people a year were burned in Germany alone. At Würzburg in 1627 many little children of both sexes were among the victims. Between 1550 and 1590—forty years—seventeen thousand, it is said (though I think there must be a mistake) were put to death in our own Scotland (Mackay's "Popular Delusions").

A curious belief was prevalent that witches were incapable of shedding tears (Brevior: "The Two Worlds," p. 104). This fact, one might think, would have saved some lives, but apparently there was a way round the difficulty.

Very often there was no real excuse for a prosecution at all, but there are cases recorded which go to show (and this is a point I want you to notice) that the witch was simply *what we call a medium*. In Scotland Christian Shaw incurred suspicion because she was levitated (and that against her own will), Elizabeth Dunlop because she cured sick folk, and Richard Dugdale, a boy of nineteen, for speaking Greek and Latin which he had never learned.

The tragic thing was that the victims, quite ignorant of psychic matters, often themselves believed that they were in the grip of the Evil One; and when torture was applied they readily poured forth the contents of their own imagination in the form of Sabbaths, broomsticks, devil-goats and so forth, which confirmed the judges in the whole stock-in-trade of traditional witchcraft.

The last witch burned in Scotland was a poor old woman in the winter of 1722, and it is recorded that she sat composedly and warmed herself at the fire which should presently reduce her to ashes.

Can you hear young women screaming at the stake? Can you see little children terrified out of their senses? It is the ignorant making good their conviction that Spiritualism is of the Devil—and it somehow makes us reluctant to take that view, for to us, who come later, there is more evidence of the Devil on the Bench than in the dock. (Applause).

(To be continued.)

MEN enslaved to rudimentary conceptions, mentally imprisoned in traditional dogmatic definitions, mainly based on mistranslations of the Greek Testament, interpose their theological barriers and dare to limit the power of the Infinite Mind to carry out His own purposes.—ARCHDEACON WILBERFORCE.

THE RELIGIONS OF EGYPT.

If any of his hearers were previously quite unacquainted with the subject, the store of spiritual beauty in the religions of ancient Egypt, which Dr. Vanstone opened to them at the rooms of the Alliance on the 29th ult., must have come as a revelation. He began by taking them back to the first dynasty—to the original Egyptian ideas of the Divine expressed in the worship of Ra, a worship associated with the sun. Scholars had tabulated about two thousand two hundred Egyptian gods, but we must not therefore conclude that the people were polytheists. These were but embodiments of the multitudinous aspects of the one indivisible Deity symbolised by the sun. That symbol—and what symbol could be more beautiful?—had its threefold expression in dawn, noonday and twilight. The first entrance of the Divine light into the soul was typified in the scarabæus—the beetle. Though she deposited her eggs in dung, the quickening rays of the morning sun would penetrate and cause the germ within to evolve. As the man's experience progressed, the symbol was changed to the Sphinx—at once animal and human, sitting with its face to the sun, calm and unmoved, heedless of the traffic that passed by, a type of passions subdued and held under control. Then came the twilight, and the sweet music of Aten, for the experience of the mature godly soul was always associated with the worship of Aten. "At even time it shall be light." Ra-worship reached its zenith in the sixth dynasty. Later came the worship of Osiris, and we had the story of Isis—of her untiring search for the mutilated body of her murdered husband; of how her search ended, and Osiris restored to life, became the god of the resurrection and messenger of the under-world. Ra-worship dwelt in the scientific and abstract, but the human heart craved a more anthropomorphic conception of the Deity, so we had this beautiful legend of Osiris, of the divine ruler who came down and manifested as a man, a man with a loved and loving wife; and we were thankful that Ra-worship was supplemented by this delightful thought of the manhood and womanhood of God. Another anthropomorphic conception was added in the person of Horus, the son of Isis and Osiris. Thus again we had the idea of Father and Son in the Deity. But these beautiful religions degenerated into dull idolatries, till there rose up in Thebes those who thought they would like to get right back to "the Hidden One who cannot be named." (The word Amen means "hidden.") With this Amen cult was also associated the worship of the Ram Sphinx, or in another form a lamb without blemish, and ultimately we got the idea of the lamb being sacrificed in order that he might reveal the mystery of the Hidden One. "May my prayers not rest here, but be passed on to the Hidden One whom I cannot name or make an image of—the hidden one Amen."

THE ANCIENT MYSTERIES.

Miss E. Stephenson (St. Clements, Oxford) writes:—

The letter of the Rev. Charles Tweedale (page 98) has made me think of the time when the ancient mysteries will be restored to the Church. All too long has the night of materialism darkened outer Christianity.

The powers which were given to the Gnostics, and in some measure to all who were content to undergo the training for the spiritual life, were withdrawn from the Church when she became the State religion and therefore admitted persons of a more selfish nature into her fold. The gifts of prophecy and healing promised by the Master to His disciples, and possessed by the leaders of the early Church, were not to fall to the lot of dignitaries who aimed at worldly power, for the forces which can heal can also kill, and may not be given to the selfish. Therefore the mysteries which the writings of St. Paul, St. Clement and Origen show to have been possessed by Christianity in common with the religions of Greece, Egypt and India were withdrawn from her and revealed only to a few souls who are known to the outer world as saints, mystics and healers.

When will the mysteries be restored to Christianity? Where souls can be found willing to hold nothing for themselves, but to give all to their fellow-men, and for their sakes to undergo training of mind and character of which the outer world has never dreamt, but which is needful for those who would become creators in the realm of thought and saviours of the world.

AN OXFORD PROPHET AT JERUSALEM.

[The following remarkable story reaches us from an officer at the front. It is contained in a cutting from "The Oxford Magazine" of the 9th February last.]

All the elder generation at Oxford still remember "Cuthbert Shields" of Corpus Christi College, one of the most curious figures among the Fellows of Colleges who were in residence between 1880 and 1900. His broad bald forehead, his eager eyes, his big ring to which he attached a mysterious importance, his occasional eccentricities of action, and his more frequent eccentricities of speech made him an interesting and sometimes a disconcerting neighbour at the high table of Corpus Christi College. It was well known that it was wise to turn the conversation when it got near Zoroaster, the evil spirits that haunted Rome, metempsychosis, and certain other topics. He was always a good talker, and had seen—or supposed himself to have seen—many strange things. He particularly disliked any reference to the name of Robert Laing, which he had discarded, for reasons very convincing to himself, when he assumed that of Cuthbert Shields.

We agreed to take him as an interesting and amiable "crank." It was therefore with some surprise that I found him figuring as a prophet of no small power, who had completely "come off" in his predictions, in a newly published French work, "Psychical and Supernatural Phenomena," by Dr. Paul Joire, Professor at the Psycho-Physiological Institute of France, and President of the Société Universelle des Etudes Psychiques. I happened to pick up the book in the Library of the Athenæum, and my eye fell on the name of Robert Laing on almost the first page that I opened. The book is one of the sort that might have been written on this side of the water by Frederic Myers, Podmore, or perhaps Andrew Lang. Its interest to me lay mainly in the fact that all the authenticated stories quoted in it came from continental sources, and were different from (if generally parallel with) those familiar to readers of the "Journal of the Society for Psychical Research" or Myers's books.

The tale about Laing is so odd that it deserves to be known in Oxford, where so many of his former acquaintances still survive and have a kindly memory of him. It most certainly bears out his own statements that he often visited remote places, and foregathered with very heterogeneous friends. It also displays him as a seer who succeeded in impressing his circle in the most profound manner. Told shortly, the depositions in Dr. Joire's book give the following narrative:—

In the spring of 1885 there were resident at the "German Hospice" at Jerusalem four artists—Karl Hubert Frosch, Bruno Piglhein, Renatus Reinike, and Joseph Krieger, of whom the first-named three were engaged in making preliminary drawings of topography and costume for a projected Panorama of Jerusalem in the time of Our Lord, which they had induced a Munich syndicate to take up. Krieger was there on his own business. Staying with them for many weeks was Robert Laing, who to them was "an Edinburgh professor" of eccentric interests and much Oriental learning, whom they were inclined to consider a little "touched" on some subjects, but found an interesting companion.

According to the narratives of Frosch and Krieger, now before us, after the parties had been for some time acquainted Laing told the three artists engaged on the Panorama sketches that he was gifted with second sight, and that he had been inquiring about the future of themselves and their project, and that if they cared he would give them some curious forecasts. On their assent he said:—

1. That Frosch would paint the Panorama thrice over, and that Piglhein would finish it once; but that Reinike would never put brush to it. The latter dissented, saying that he was as much interested in the venture as the others.
2. That the Panorama would some day cause enmity between Frosch and Piglhein. Also that the latter would suffer a disaster from it. When questioned, he said the disaster would be neither a bad fall while painting on ladders, as someone suggested, nor pecuniary loss.
3. The Panorama would be a success, though it would bring detriment unspecified to Piglhein, in something between five and ten years.
4. To Frosch he said that it would bring him much travel, including a journey to London, and another far overseas, in which he would be accompanied by two men, unknown to Laing, dressed in strange sheepskin cloaks or mantles. He would also get involved in tiresome lawsuits over the Panorama. When Krieger, the artist not interested in the Panorama, persisted in "chaffing" Laing, the latter told him, as a token of his supernatural knowledge, that when he got back to Germany he would marry and shortly afterwards figure in a divorce case.

As to the prophecy about the disaster in (2) and (3) Krieger's memory is that Laing said that the Panorama would be destroyed, and that it would be the death of Piglhein. Frosch's memory of the phrases is not so exact, but as given above.

Six years later, in December, 1891, Frosch was talking to Dr. Karl du Prel, President of the Munich Psychical Society, and told him of Laing's prophecy, which was now brought to his memory by the fact that Krieger was suing his wife at the moment for a divorce.

Since 1885 the following things had already happened in connection with the prophecy:—

1. Reinike, as foretold, had never painted any of the Panorama, having gone out of the syndicate.
2. Piglhein had, as foretold, painted parts of the Panorama once, Frosch thrice, for it had been such a success that two replicas of it had been made, with the assistance of other artists.
3. Frosch had taken one of the replicas on tour to London and America. On his journey to the latter his two assistants had astonished him by appearing in sheepskin cloaks of a kind he had never seen before, from a district in the Alps. In London he had been vexed with a lawsuit with the *impresario* who ran the show, but no loss had come of it.
4. Krieger had been early married, and after a few years was now suing his wife for a divorce, which he obtained next spring.
5. The prophecy about Piglhein was only partly fulfilled—it was true that he had quarrelled about business matters with Frosch, but it could not be said that the Panorama had brought him any disaster, and he had done very well with it pecuniarily.

Karl du Prel was so much interested in the coincidences that he made Frosch sign a narrative before a notary, concerning the various prophecies and their fulfilment. This document exists, and is printed at length in Dr. Joire's book, signed by Frosch, du Prel, and several witnesses as well as by the notary, on December 27th, 1891.

In 1899 Dr. du Prel died, and his executor, Dr. Bormann, going through his papers, came upon Frosch's attested declaration of 1891. It interested him so much that he hunted up the survivors of the Jerusalem party of 1885. He interviewed Frosch, Krieger, and Reinike, and discovered that since 1891 the unfulfilled part of the prophecy concerning Piglhein had come true. In 1892 the artist was at Vienna, in charge of the original version of the Panorama, which was being shown there. It was destroyed by an accidental fire, and Piglhein, who was in a weak state of health, was hurried to his grave, partly by overwork in trying to organise a new version of the Panorama, which never got completed, partly by angry litigation with the insurance company with which it was insured, who tried to repudiate their contract. He died of heart disease, so that the Panorama might be said "to have been the death of him" in Krieger's words, or to have "caused him a disaster" in Frosch's vaguer phrase. The company paid up in the end to his widow, and there was no financial loss.

Frosch and Krieger answered many questions put to them by Dr. Bormann, who printed a synopsis of the whole evidence in 1900. Reinike remembered Laing well, but was unable to recall the details of the story of the prophecy. He said that he had taken the conversation of 1885 for nonsense, and that the thing he best remembered was that in the midst of it Piglhein had privately signed to him, tapping his forehead with his forefinger, as a hint that the seer was "wrong in the brain."

Dr. Bormann looked up the name of Laing in the list of members of the Society for Psychical Research, but failed to find the right man, as he wrote to a Dr. Robert Laing who was head master of a school in New Zealand, and had never been to Jerusalem. The clue had been lost owing to Laing's assumption of the name of "Cuthbert Shields." Some time afterwards Dr. Bormann tried another trail; he wrote to a French member of the Society for Psychical Research named Leuliette, who had many English acquaintances. The latter replied that there certainly had been an odd Orientalist named Robert Laing, who had changed his name, but what the new name was he could not recall. He then gave a fairly accurate sketch of Laing, describing him correctly as a Fellow of Corpus Christi College, Oxford, instead of an "Edinburgh professor," and speaking of his travels, his strange views as to the transmigration of souls, and his occasional lapses into wild eccentricity. Neither Dr. Bormann nor M. Leuliette carried the inquiry into his biography further, nor discovered whether he was alive or dead in 1901. But the narrative of the Jerusalem prophecy was printed, and coming afterwards into the hands of Dr. Joire was used by the latter as the best example that he could find for his chapter on "Lucidity in the Future," of which it forms far the greater part.

C. O.

"THE MINISTRY OF ANGELS."

"Joy," the author of the article under this title in *LIGHT* of the 17th ult., writes:—

I am indebted to your correspondent, "Hamerton Yorke," for instruction as to the exact meaning of "sects." I presume it is to what is commonly called the Roman Catholic Church that she refers as the "original historical community," which, she says, has for nearly two thousand years believed in the ministry of angels and preached and taught about them. I cordially agree with her that from such a source Spiritualists should be able to obtain "a great deal of congenial evidence." On the basis of a common faith in that glorious ministry, it should be an easy matter for Spiritualists and Roman Catholics to get together for mutual instruction and exchange of experience concerning the work of angels on earth. But I fear I shall never have the opportunity of attending such a meeting, much as I should like to.

I know very little about the attitude of the Roman Catholic Church towards Spiritualism. But judging from some reports of addresses on the subject by members of their priesthood, which I have occasionally read in newspapers, it is one of bitter hostility. The impression made on my mind by them is that Roman Catholics believe they are ministered to by God-sent angels, and that Spiritualists are either the dupes of charlatans and tricksters, or are deceived by emissaries of Satan.

Many good and devout Roman Catholics are, I know, the recipients of angel ministry. So are good and devout men and women the world over, whatever may be the religion or creed they believe or disbelieve in, though the most of them entertain angels unawares. It was a ministering angel, as I stated in what I wrote for *LIGHT*, who told me, "To all who earnestly seek to know God and to open their hearts to Him, He sends His holy angels to minister to them and to give them spiritual guidance and comfort." This will be one of several surprising discoveries many will make in the other world, who, in this world, by means of creeds and dogmas, are seeking to impose such narrow restrictions on the boundless love and mercy of our Father in Heaven.

D. D. HOME: AN EVIDENTIAL MESSAGE.

Dr. A. Fisher, of Bristol, sends us a copy of a letter received by him from a correspondent in Montreal, from which we take the following extracts:—

I belong to a small Spiritualistic circle, and at our usual sitting last Sunday (February 11th) a spirit came who gave us your address and stated that he was D. D. Home, and that we were to write to you, asking if you had not in your possession the slates he used for direct writing. . . . I trust you will let us hear from you, as this will be a remarkable proof of spirit return, for no member of our circle has any knowledge of your existence.

Dr. Fisher adds that the message is quite correct—he has the slates to which it refers.

"THE TIMES LITERARY SUPPLEMENT" of the 29th ult. devotes a column to the review of Mr. J. Arthur Hill's "Psychical Investigations," and remarks that it "contains matter which the timorous orthodox might well consider with profit. It is as important to get the subject of psychical research out of the region of superstition as to get it out of the region of unscientific prejudice."

THE BIBLE AND AVIATION.—Ezekiel described a vision in which he saw angels equipped with flying machines. Those unacquainted with this curiosity in aviation may be interested in referring to the Book of Ezekiel, Chapter i. The first Pan-American Aeronautics Exhibition, recently held in New York, included among the exhibits a model of the aircraft described by Ezekiel. By means of this model the designer attempts to prove that ideas relating to flying machines date back 2,500 years. The device is ten feet high, and it is claimed to have all the parts described in the vision. This, by the way, is the second time an attempt has been made to build aircraft according to Ezekiel's specification. The first attempt was made by an American in 1901, but, according to information available at the time, the machine refused to leave the ground. Another exhibit was the first practical aeroplane made by the Wright Brothers, which, in 1903, made its longest flight of 850 feet.—"LAUNVAL," in the "Referee."

THE SPIRITUALIST EDUCATION COUNCIL: A PROPHECY FULFILLED.

Spiritualists are constantly coming into touch with prophetic utterances—some lesser, some greater—and ever and anon are being privileged to watch their fulfilment. Under the auspices of the Spiritualist Education Council, an eloquent and instructive lecture entitled "A Spirit's Prophecy Fulfilled," was given by Mrs. Lester at the New Oxford Galleries, 77, New Oxford-street, on Wednesday, April 4th, to a large and attentive audience.

In the course of the lecture she related the incidents which fifteen and a-half years ago brought her into touch with Spiritualism, finally leading her to obtain an interview with a well-known clairvoyante. This lady, after telling correctly the lecturer's Christian name, and accurately describing her mother, gave a detailed description of a man in Eastern garb, and conveyed a message from him to the effect that the spirit world was working to use her as an instrument to help in convincing men of science. The invitation of the Spiritualist Education Council to lecture on a Spiritualist platform for the first time was to her an unexpected step in the fulfilling of the words spoken some fifteen years since through a sensitive. A feature of the lecture was its wealth of scientific analogy. The discoveries of electrical science were cited at considerable length to emphasise the teaching of psychic science. The sensitives or mediums of to-day were likened to Bramley's detector, which is able to register the vibrations of the ether produced by a high frequency current of electricity. The great care taken by the scientist of the delicate instruments used in research taught us as Spiritualists that we should show a greater kindness and consideration to the sensitives to whom we are so greatly indebted. During the discussion that followed the lecture a gentleman present who had spent many years in electrical research, and who has recently become interested in Spiritualism, congratulated the lecturer on the accuracy of her references to this phase of scientific discovery.

WHY THE PESSIMIST IS A CURSE.

The reason why the pessimist is a curse to his country is not because he is often wrong in his calculations; it is not even because he depresses our spirits and lowers our power to face our task; it is because he believes neither in God nor in man. That may seem a hard saying. But, so far as he is a pessimist, it is true. It may not be necessary for everybody who believes in God to believe with Browning's Pippa that because "God's in His Heaven" therefore here and now "all's right with the world." But it is certain that such a man will believe that all is at least in process and possibility of being put right; and that that process has begun now and is constantly at work. A man may believe that in another world all will be made right. But that is really believing only in a future God. He may live a sincerely good life of obedience to this future God; but that seems to be believing only in a God who will ultimately judge, not in One who is now transforming and converting the world. And no isolated texts in the New Testament will prevent the faith of mankind, and especially of Christendom, from believing more and more that God is leading His world slowly but steadily upwards, and that each generation or each century, gaining on one side, losing on another, does on the whole make a slowly mounting balance of progress towards the life that God meant man to live.—The "Times."

THE SOUL OF A NATION.—We should be blind to the general movement of our age if we did not recognise how notably the idea of a nation as the repository of a definite fund of indigenous spiritual life is becoming part of the thought of our time. More and more the conception is dawning that every nation possesses a special contribution which it has to make to the general culture of the world. The present war has helped to breed—over and above the various alliances that have been made for military purposes—the idea of higher Spiritual Alliances upon the altar of which each of the allied races shall offer up the finest fruits of its own peculiar genius.—From "A World Expectant," by E. A. WODEHOUSE.

SOCIETY WORK ON SUNDAY, APRIL 8th, &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.*—Address by Mrs. Jennie Walker. Mr. W. T. Cooper presided.—77, *New Oxford-street, W.C.*—On the 2nd inst. successful meeting of members and associates with Mr. Horace Leaf.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. P. E. Beard spoke on "Some Thoughts for Eastertide," and Mr. E. W. Beard on "Revolution, War, and the Spiritual Resurrection." Sunday next, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Easter Sunday was a day of much rejoicing. Inspirational addresses by Mrs. Fairclough Smith: subjects, "A Spiritual Vision" and "Two Crowns." Sunday next, Mrs. Fairclough Smith, morning and evening.

WIMBLEDON SPIRITUALIST MISSION.—Interesting address and excellent clairvoyance by Mr. Horace Leaf.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mrs. Mary Davies much appreciated. Sunday next, at 11, service and circle; at 6.30, Mr. Robert King.

TOTTENHAM.—684, **HIGH-ROAD.**—Address and clairvoyance by Mrs. A. Boddington. Sunday next, at 7 p.m., address and clairvoyance by Mr. A. H. Sarfas.—D. H.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Afternoon, Lyceum; evening, Mr. H. Wright, address and clairvoyance. Sunday next, 3, Lyceum; 7, Mr. J. Lewis Wallis, address and clairvoyance.

RICHMOND.—14, **PARKSHOT (OPPOSITE PUBLIC BATHS).**—Mr. Stockwell, address; Mr. Maskell, psychometry; Mr. Seller, violin solo. Sunday next, Mr. and Mrs. Smith, address and clairvoyance. 18th, Mr. E. Hunt.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, Mrs. Beatrice Moore, address and clairvoyance; evening, Mr. H. Ernest Hunt, address. Sunday next, 11 a.m., Mrs. E. M. Ball; 6.30 p.m., Mrs. Mary Davies.

FOREST GATE, E.—**EARLHAM HALL, EARLHAM GROVE.**—Meeting conducted by Miss E. Shead. Address by Mr. George Tayler Gwinn. Sunday next, Mrs. Miles Ord (Small Hall), 6.30 p.m.—F. S.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Private P. R. Street (14th London Scottish) gave addresses on "The Easter Message" and "The Second Coming of Christ."

A BRAVE PEACEMAKER.

"The Whole Family of Man" (the popular edition of the London Missionary Society's report) records from Tsaoshin, in Central China, a noble deed performed by a native preacher belonging to a very lowly and despised class of the community:—

In the summer the two clans of Hsieh and Tien had a violent dispute. They assembled in their various ancestral temples and gathered arms and fortified their courage with liberal cups of wine. . . . The preacher (an ex-salt coolie, who by all the usual standards is inefficient) went first to the "hall of ancestors" of one clan, and in the midst of their drinking and cursing preached peace for two hours until his clothes were dripping with perspiration. He then went to the other clan's headquarters and harangued them, until the first clan's men had recovered from the preaching and had assembled on the bank of the river to fight. The other clan followed suit, and though both clans were outwardly unaffected, the preacher stood between the two sides until weapons were lowered and all went home. Had the preacher been a scholar or head man of the town, he would have been presented with an honorific tablet, but as he was only a humble Christian preacher, his name and deed are doubtless well written in Heaven.

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

THE MANIA OF A NATION.—It was not merely the Hohenzollerns or the Junkers who exulted over the "Lusitania" massacre: the atrocities of the German land armies are those of a nation in arms. The Majority Socialists themselves supported the resort to unrestricted submarine warfare; and they have no more protested against the sinking of hospital ships than they did against the ravishing of Belgium and France. The whole nation is up to its neck in blood. There are no signs of a moral repentance, and, indeed, there is little place left for one, though it were sought with tears. Nevertheless, the moral factor is a great one, and as the war nears its last phases it becomes more and more unescapable.—"Daily Chronicle."

THE STUDENT'S UNSEEN AUXILIARIES.

In the course of some very practical advice in "Pitman's Journal" as to the best methods of study for examinations, the writer, who is well known in business circles, counsels the young student to keep, as a rule, to the same subject at the same hour of the day:—

There is a psychic reason for this, and as I know whereof I am writing, I do not hesitate to state it. No man or woman ever begins the intellectual struggle without attracting the instant sympathy of the discarnate intelligences who fill all the planes of life that interpenetrate our own. Some of these will forthwith attach themselves to the struggler. By influencing his or her mind, they will endeavour to bestow the priceless benison of their aid. This is a scientific fact, not a mere visionary conjecture. Some temperaments are more open than others to the affectionate co-operation of these unseen auxiliaries—

"The choir invisible

Whose music is the gladness of the world."

But whatever the temperamental characteristics, certain it is that our best flashes of insight, our finest intellectual conquests, are seldom our own, but come from the planes of discarnate activity around. Now these intelligences are as busy as ourselves in their allotted spheres of activity. They can no more dance haphazard attendance upon you than you yourself could waste time in keeping "appointments" with a tutor who was seldom or never in when you called and who knew not the difference between nine and twelve o'clock. Therefore, if you can fix the study of the same subject at the same time every day, you will find your brain subtly prepared for the particular task that awaits it at that hour—because an expert sympathiser from a sunnier land has kept his appointment and is at your side unseen and unsuspected.

ANSWERS TO CORRESPONDENTS.

MARGOT.—Your letter is of too intimate a character for publication. As regards the vision, gold and pearl are symbolical of love and purity. Do not think of your children in the past tense, but as still yours, still bound to you by the ties of love and sympathy. But while the experiences you mention may be due to consciousness of their presence, we would strongly advise you not to dwell too much on the unseen or the thought of passing hence. Life on the other side is like this, a life of service, but for the present your duties lie here. Interest yourself in those duties as much as possible.

ENTERTAINMENT TO WOUNDED SOLDIERS.—On Saturday last, the 7th inst., the Little Ilford Society of Christian Spiritualists entertained a party of wounded soldiers at the Public Library, Manor Park. After a substantial tea songs were rendered by the following artistes: Miss Winnie Farrell (child comedienne), Miss Louie Watson, Miss D. Goode, Miss Stella Thompson, Miss Parrish, and Miss Ayton, Mr. Watson (president), and Private Snowdon. On leaving each soldier received two ½lb. boxes of chocolate and two packets of cigarettes, and eight lucky ones secured in addition pouches, pipes, &c. Our thanks are due to the artistes, the many friends who helped with donations and gifts, and to the following ladies who rendered such valuable assistance in the preparations: Mesdames Marriott, Watson, Tutt, Fray, and Briggs; also to Mrs. Jamrach, who organised and carried out all the arrangements.—A. J.

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