

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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SATURDAY, MAY 19, 1917.

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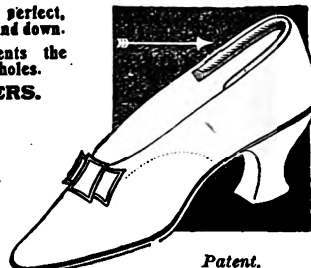
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NOTES BY THE WAY.

Under the heading "Mediums de Contrebande" in "La Revue Spirite" for April, M. F. Remo refers to the campaign against professional mediums who "traffic in spirit communications to order" and in a manner which, having a savour of charlatanism, is "quickly seized upon by the enemies of Spiritism and furnishes them with ready weapons against it." The French writer then proceeds to deal vigorously with the abuses which flow from the commercialisation of psychic gifts, and remarks that those who are genuine mediums, revolting against the mixture of truth and falsity which results from the present system, and which discredits their exalted mission, have raised a cry of alarm. LIGHT, and "Constancia," the Spiritistic journal of Buenos Ayres, are cited as having given earnest attention to the question, and it is noted with approval that the advertisements of professional mediums have been discontinued. The writer concludes that "the little revolution which compels Spiritism to purify itself will lead it more rapidly to final victory."

* * * *

We quote our French contemporary, without being altogether able to endorse the sentiments expressed. There is, as Sir Roger de Coverley remarked on another occasion, "a great deal to be said on both sides." When the community has the grace to recognise and appreciate the services of which mediums are capable, and to provide them with the means of subsistence, without the entry of the element of exchange and barter, it will be time enough to cry out against making commerce of spiritual gifts. The evils which flow from the present social system are notorious, not only in mediumship, but in every other pursuit in life where the rogue competes with the honest man in the pursuit of a livelihood. We agree with the French writer that for the medium—however honest—to advertise is to expose himself to discredit and danger. The same rule, of course, holds good with other professions; the lawyer and the doctor, for example, advertise themselves at their peril, but their professions are legitimate in themselves. When the possession of psychic gifts is recognised by the law, the problem will be partially solved. It will not be completely solved until the coming of a more humane order when the claims of all—weak and strong alike—to life and liberty are assured. The law of the jungle, the reign of the beast, is going, desperately as its brutish champions in Central Europe are fighting to preserve it. When it is quite gone all the oppressed selfs of the competitive system will be emancipated. For the present we must do the best we can.

A correspondent, who is keenly interested in Mr. David Wilson's experiments, points out that, as Mr. Wilson's invention appears to provide a means of detecting vibrations of a discarnate or spiritual origin, it is necessary, on scientific grounds, to determine the precise nature of these vibrations. If they are electrical it would be easy, he thinks, to demonstrate the fact by the tests commonly made use of in radio-telegraphy. But if they are other than electrical it is remarkable that the transmission of a message is accomplished in much the same way as in wireless telegraphy. We have what is alleged to be a discarnate intelligence sending out impulses in accordance with the Morse code, which are picked up by the machine and presumably could be made to record themselves upon a moving band of paper as in an ordinary telegraphic receiver. There is, however, this difference. In wireless telegraphy the oscillations are caught by a system of aerial wires connected with the receiving station and occupying considerable space, as a glance at the roof of the Admiralty at the present time will show. But in the Wilson detector these are not required, as the waves appear to pass directly into the machine. It would be interesting to know whether, if several of Mr. Wilson's instruments were placed in different rooms of the same house, or even in different houses, they would all simultaneously record the same message.

* * * *

Again, in wireless telegraphy (our correspondent points out), the distance over which the message is transmitted is an important factor, as it determines the length of the electro-magnetic wave employed, and entails a corresponding modification in the receiving apparatus. In the messages received by Mr. Wilson we have no clue as to the amplitude of the vibration or of the distance of the operating intelligence. The communication, for all we know, may originate in close proximity to the machine, or in the outmost regions of "the beyond." In the former case the probability of Mr. Wilson being a sensitive or medium would have to be considered. The fact that messages reach the machine in the form of impulses is in itself significant, as it indicates the possibility in the future of spirit-telephony without wires. If we, on this side, can transmit speech into electric vibrations, radiate them into space, and transform them again into speech, why should not the vibratory thought of a discarnate mind be capable, under suitable conditions, of becoming audible and expressing itself by sounds which, if at first unfamiliar, we should presently learn to recognise and interpret as speech? This would be no more remarkable than the translation of the shapes of letters into sound and the reading aloud, by mechanical means, of a book or newspaper—a feat the possibility of which Dr. E. E. Fournier d'Albe successfully demonstrated recently at a meeting of the Institute of Electrical Engineers.

I CANNOT praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary.
—MILTON'S "AREOPAGITICA."

THE WORLD-CRISIS.

ADDRESS BY MISS FELICIA R. SCATCHERD.

(Continued from page 147.)

What, then, in view of these considerations, is the nature of the world-crisis?

It is the struggle between two world conceptions, two sets of moral principles, two ways of thinking, two controlling ideas, affecting the whole future of human destiny. It is a battle to the finish between the Goliath of a mechanical Civilization and the David of an inspired Humanity—a fateful conflict between the democratic ideal of orderly advance in the direction of progress and the imperialistic ideal, a violently retrogressive step in world-history.

These words are taken from an article published at Athens in the "*Ἀκρόπολις*" for August, 1915, in which Dr. Platon Drakoules strove to force on his countrymen a truer conception of the nature and magnitude of the struggle in which they in common with the rest of the human family were ultimately and intimately bound up.

He had seen from the very first the tremendous issues involved, the mighty force of the contending principles at stake, and had distressed and annoyed the less far-sighted by his insistence on the fact of the probable prolongation of the struggle far beyond the anticipations of many of those most nearly concerned in the conflict.

My optimistic self was grieved by his insistence on this fact, but he gave his reasons for this point of view in no measured terms. The divine fires of enthusiasm had burned low, the supreme and vital interests of the race had ceased to inspire us. Individually men asked what they stood to gain or lose materially, not realising that the living, essential assets of Humanity's well-being could be secured only by the triumph of justice and equity, and the maintenance of lofty and noble ideals. He saw, as the prophets of the race have ever seen, that only by living in accordance with the eternal principles of justice and equity, a justice and equity that should enfold, not only all mankind, but all sentient creatures in its beneficent embrace, could the human race ever hope to work out its final salvation from those old limitations and errors which inevitably cling to the skirts of a being evolving from the animal kingdom to the truly human and spiritual order.

At the outbreak of the crisis the shallow thinkers cried out, "Is God dead?" and failed to realise that the mass of human beings had been living all the time as if in very truth God were indeed dead, or at best indifferent to the welfare of the world He had brought into existence.

For the first time in history, we are fighting causes rather than effects, on what may be regarded as a world-stage.

Individuals, communities, even nations have been engaged in similar struggles before—for the most part, blindly, unconsciously, carrying out the Will of the Power that makes for righteousness. They were merely instruments, or agents, for good or for evil, neither rightly knowing nor understanding the purport and tendency of their actions.

Hitherto the life of the world as a whole, though conscious, has never attained self-consciousness, sufficient in degree to render it a conscious co-worker with the Divine Intelligence directing cosmic evolution.

Mankind has been self-conscious in *sections* only. These self-conscious sections have vainly and foolishly imagined that they could enjoy security and prosperity, even ecstasy and beatitude, while the great bulk of sentient creation was still plunged in darkness and ignorance—engaged in despairing, because unavailing, struggles towards a dimly perceived freedom and consequent joy in existence.

These self-conscious sections had become increasingly aware of the lack of something vital enough and substantial enough to meet the insistent yearnings of their unsatisfied souls.

The old heavens had lost their attractiveness; the old hells were scarcely more fearful than was the gnawing and restless craving for a good that should be practical, a beauty that should be realisable, a truth that should be attainable.

Vaguely, these advanced sections of humanity felt that peace, world-wide peace, was necessary to ensure the general

good, the greatest happiness of the greatest number—hence the innumerable warring peace societies and separatist universal brotherhoods flourishing as actively among those nations now our enemies as amongst ourselves and our Allies.

The trouble with us all has ever been that, while we talked and preached peace, we worked towards the maintenance of everything that tended to bring about war.

International schemes were prevalent in every department of human activity, but they were mainly limited to paper presentations, and political and sociological sermonising. Few took them very seriously. How could they do so since they failed to regard themselves as of any vital importance?

A true Internationalism which would consider the legitimate aims and urgent necessities of races and nations in order to enable them to work towards the realisation of those aims and necessities, has not yet come into existence. The only form of Internationalism which has been effectively operative has inculcated hatred and class war. In May, 1914, I went with friends to Brussels on a visit to the International Socialist Bureau, hoping to affiliate the Socialist Party of Greece with the Socialist parties of the world. I found they were all Marxian Socialists: they all talked class war. I revolted against it, and was told I had no right to call myself a Socialist. In the name of brotherhood this Internationalism has set man against man, and under the sacred banner of Peace it has advocated the most fiendish and cruel of all forms of war—civil war—and has looked forward to the day when the streets of the European capitals shall run with the blood of the classes slain by the indignant masses.

This direst and most soul-destroying of disasters has mercifully been averted by the lesser evil of a world-war, waged by nations against nations. So there is a silver lining even to this darkest cloud that has ever enveloped the world of struggling humanity. But Heaven help Russia and her Allies should Marxian Socialism rear its ugly head at Petrograd during this hour of supreme crisis!

God is not dead. Man is not mad: he has only temporarily lost his bearings. The hope for the future lies in the fact stated by Sir Oliver Lodge this afternoon, that the universe is one, and all veils of division are due to our own subjective limitations. So far from being degenerate, decadent, senile, humanity is only in its *spiritual* infancy as an organic self-conscious unity. The idea of individual regeneration has been extended so as to embrace that of the whole human race, not as a dream, a far-off unattainable ideal, but as an actual, vital, scientific necessity, if man is to remain man, if he is to retain all that has been slowly wrested from the experiences of embodied existence through the ages.

Human evolution is progressing by leaps and bounds. I remember when I met Sir Benjamin Ward Richardson I first grasped the idea that evolution is not always the slow-growing, age-long process we were taught in our schooldays. He explained how, by an accident, a chemical compound had been produced in his laboratory in two nights, which was supposed to take ages for its production. The phenomenon, biologically known as "sudden mutation," is true of the race. If you observe the phenomena of life you will see that people are grasping new truths so quickly and changing so rapidly as to afford hope for the future on this ground alone.

Superficial observers and shallow thinkers are saying mankind has lost its reason, that the excesses and horrors accompanying the present conflict can only be explained by the assumption that those responsible for the actual state of affairs have lost all sense of proportion.

The spiritually adult souls of the race, the world-teachers, the poets, the prophets, the Christs, the divinely inspired ones, have never held it possible for the few to attain the goal of moral and spiritual completeness while the bulk of their fellows remain sunk in misery and ignorance.

The late Mr. Stainton Moses was asked once when communicating by passive writing why he remained earthbound; he ought to be by now so advanced that it would become increasingly difficult for him to communicate.

"I belong," he replied, "to those who cannot enter bliss until the last wanderer returns to the Father's home."

Grave dangers, indeed, always accompany that one-sided spiritual development which is attended by remoteness from one's fellows. Especially is this the case with men and women highly endowed spiritually and psychically.

You cannot, fortunately, go against Nature with impunity. I was led to the perception of this when studying the personality of the founder of Positivism, Auguste Comte. Here was a man who was intended to be a great religious genius, but he suppressed that side of his nature, with the result that he became to a certain extent insane, and the culmination of his insanity seemed to be reached at the death of his beloved Clotilde de Vaux—an event which plunged him into the deepest grief. In his despair he sought solace by rising daily at an unusually early hour, in order to go through a solemn ritual he had composed in her honour, although, according to his own philosophy, nothing remained of the object of his adoration but a memory and a handful of dust.

Those souls, both in the seen and unseen worlds, which have attained their spiritual majority are insistent in pointing out that, so far from mankind having lost its reason, the world is for the first time, *as a whole*, in search of its reason and well on the way to find it. Such is the hope and expectation set before us by thinkers like Mr. G. R. S. Mead, whose writings on this subject in "The Quest" are worthy of the closest study.

The need of the world is life, and ever fuller life.

'Tis life, not death, for which we pant,
More life and fuller that we want.

This was so in the days of the Nazarene, who declared that He had come that men might have life, and that more abundantly, and to-day humanity is seeking this freer, fuller, higher life as it has never sought it before, because for the first time the practical realisation of the oneness of the human race is seen to be the primal fact upon the recognition of which its very existence and continuance as a human family is based.

Never before, according to Mr. Mead, has there been any practical realisation of the nature of this world-problem, for the simple reason that the world of humanity has only recently come into physical touch with itself as a whole.

So far from deploring this world-catastrophe, some of the deepest thinkers regard it as one of the best things that could have happened in the circumstances.

The editor of the "Hibbert Journal," Professor Jacks, has said that he can imagine nothing worse than another century of such a life as we were living before the war. We are now fighting "naked evil" shorn of the trappings which made it appear good. Britain before the war was "wounded by bad pacifism, whose ideal was the undisturbed enjoyment of the good things of life, and Germany is still in the grip of a bad militarism whose ideal is the domination of force."

The spirit in which America is participating in the struggle is best evidenced by the attitude of President Wilson. Last year in accepting, as a national memorial, the gift of the log cabin in which Lincoln was born, Mr. Wilson made use of these words:—

In the case of a man, I would rather say of a spirit, like Lincoln, it is always what he was that really arrests our thought and takes hold of our imagination. It is the spirit always that is sovereign.

There is a very holy and a very terrible isolation for the conscience of every man who seeks to read the destiny in affairs, for others as well as for himself, for a nation as well as for individuals.

Living hearts, Mr. Wilson goes on to say, are the only sources of life-giving heat; man can no more be kept ethically alive by constitutions and codes of liberty than he can attain his full stature as a spiritual being lacking the inspiration of the word of the Living God. Constitutions, codes and doctrines must be transmuted into life and action by the heroic lives of men and women willing to become embodiments of right and service and enlightened purpose. "Democracy," he insists—imposes commands upon men as imperative as its privileges are wide-reaching and beneficent. It can only become great in proportion as men are great, and can only enlighten humanity if men bear its guiding light aloft for the guidance of their own feet.

And he concludes that—

we are not worthy to stand here unless we ourselves be in deed and in truth real democrats and servants of mankind, ready to give our lives for freedom and justice, and for the spiritual exaltation of the great nation which shelters us and nurses us.

While recalling and trying to make our own those noble words of the great-souled Abraham Lincoln, "With malice towards none, with charity for all," let us also adopt and determine to act upon the solemn affirmation uttered by him on the battlefield of Gettysburg, and declare that "we here highly resolve that these dead shall not have died in vain"—that all the sacrifices and sufferings through which humanity is passing shall bear fruit in a glorious future wherein we shall realise, as truths, statements which have fallen into the limbo of truism and triteness.

We have too long been accustomed to quote glibly such sayings as that of Emerson—

There is no great and no small
To the soul that maketh all,

and the proverb that "a chain is no stronger than its weakest link," without realising that they enshrine cardinal and vital truths. When Mr. Lloyd George wrote a few days ago that if our line of defence broke anywhere, it broke everywhere, thousands for the first time, perhaps, in their lives realised the importance of trifles, so-called, in the scheme of things.

Looking back in the days to come, we shall see that the shock of this war was necessary to arouse the sleeping soul of humanity, which is now for the first time becoming a self-conscious and self-directing factor in the working out of the Divine plan. In the realisation of this plan the most perplexing anomalies and contradictions will all alike fall into their rightful places as essential elements in the culmination of that "one far-off divine event to which the whole creation moves."

It has been well said that "the future of the world is for the States whose policy is influenced by the widest human motives—International justice must be supreme." (Applause.)

National and international politics have been vitiated by Machiavellian compromise and expediency. Individual aspirations and ideals have fallen to the dead-level of a materialistic, self-seeking age. The remedy lies in a return to the basic principles of human fellowship and international amity on the broad lines laid down by Mazzini, Venizelos and Platon Drakoules, in truth and honour in diplomacy, love and justice for all living creatures—the fundamental requirements of all the great religions and philosophies of the world. (Great applause.)

A short discussion followed and the proceedings closed with the usual vote of thanks to the lecturer.

A GENERATION AGO.

(FROM "LIGHT" OF MAY 21ST, 1887.)

"Le Spiritisme" and "La Revue Spirite" are publishing a series of discourses pronounced on the occasion of the anniversary of the death of Allan Kardec. . . . The addresses were delivered at the tomb, in the Cemetery of Père Lachaise, on Sunday, April 3rd, and in the evening about two hundred people celebrated the anniversary by a banquet at the Palais Royal.

"Not only can will-force modify the matter of the human body, not only can it disorganise and repair living tissues, but it has, moreover, the power of acting on imperceptible fluids and of creating in space fluidic objects and beings which have so real an existence as to obey optical laws. The works of MM. Binet and Féré have irrefutably established the existence of these immaterial creations, and thus we see the science which treated our theories with disdain obliged to admit realities no longer outside the grasp of our material senses."

[Extract from the discourse of M. GABRIEL DELANNE at the tomb of Allan Kardec.]

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WASTE, AND THE HIGHER ECONOMY.

Much has been written on the subject of waste—the squandering of life, work and treasure on worthless objects. And assuredly a great deal of the ease and the happiness of the coming civilisation—for which the present civilisation is but a sorry substitute—will result from the wise economy of means to ends. We are speaking now chiefly of the material side of things: food, dwellings, manual labour, bodily health. Already some of our foremost thinkers have devised methods whereby the waste and excess in our ordinary fashion of living might be avoided. But these things will take time to perfect and bring into practical operation. Many ancient prejudices will have to be broken down, many hoary traditions set aside. But in this respect the war is playing a tremendous part. It is leading us in a short time by the hard road of necessity to goals that in "the piping times" of peace we might have taken generations to reach. There is, indeed, a soul of goodness in things evil. Even so, the Utopia of earth is still far ahead. The way to it will lie through much systematising of effort, much co-ordination of plans and purposes, much clearing away of the *débris* of those obstacles to human advancement which have been shattered by the dynamite of war and social revolution.

But there is another side to this question of waste, one that comes home with special force to every one of us in the direction of the individual and personal life. It is the waste involved in needless exertion, in needless fear and anxiety, in a multitude of wasteful misdirections of life-activity. When we examine life closely we see that every idea has a dual aspect. It is two-sided, and the two sides seem flatly to contradict each other. To drift, to go with the stream, for instance, seems to be the part of the weaklings, the "slackers," the heedless and indifferent. He who pulls against the stream is the hero, the man of energy and purpose. It is quite a true conception, but its truth is limited to the physical and external side of things. The farmer has to toil for his crops; only with pain and constant effort can builders, engineers, artists—the workers in all departments of mental and material labour—achieve their purposes. But when it is a question of life on its higher and more spiritual levels the whole aspect of things is changed. Here it is the strong, wise soul who goes with the stream, and the feeble and ignorant that struggle

against it. That struggle is a frenzied and futile business—a waste of effort and of life.

All the great things are to be gained by the mere act of acceptance; it is only the smaller ones which have to be won by struggle. The eternal things are ours without effort—the struggle after them defeats its own purpose. If they seem hard to win it is because the attitude of surrender and receptivity is for some of us difficult to achieve, which is only to say that it may be easier to strive than to cease from striving. The great visions come in the calms of the spirit, and these are never to be gained by struggles, however convulsive. The truth is that the need for positive effort, the attitude of "going against the stream" applies only to the ordering of the life which is below us—form, matter, method, all that belong to the external world. Applied to these things all effort, when wisely directed, succeeds. The intractable matter is shaped and moulded, and order is evolved from chaos. Human will and purpose are then being directed to that which is intended to be subservient to them, and are consequently working in their legitimate field. But when they are turned into those regions of the universal order which are above human disposition the result is inversion and disaster—the disaster being always in exact proportion to the effort made to achieve a result. A nation intent on world supremacy may succeed in every direction but that of over-riding universal laws. It may turn the course of a great river, but it cannot make water run up hill. It may fill the earth with maimed and shattered bodies, but it cannot kill a conscience or wreck a true idea. Its efforts are utterly wasted except in those realms in which it is designed that human effort shall achieve something, whether good or bad. That lesson is being taught at a terrible cost of suffering. When it is learned, the folly of endeavouring to tamper with Universal laws, the idiocy and futility of attempting to contest even the smallest point with them, will, let us hope, have been learned for good and all.

That mighty and vain struggle is being carried on in miniature in many an individual soul, in which the mortal is attempting to dominate the Immortal, the temporal to dictate terms to the Eternal. The results, where they are not tragic, are always unhappy—the life is wasted, the energy expended to no purpose.

Power, which belongs to the Universal, proceeds without struggle, pain, or effort. It is eternally calm and eternally resistless. The spirit which meets it in an attitude of willing surrender is carried triumphantly with it, and all those forces of mind and will which otherwise would be frittered away are conserved for the better ordering of life in its smaller aspects. Victory and surrender, struggle and submission, are opposite sides of the same idea. To grasp the truth that man is meant to subdue only that which is below him and to submit only to that which is above, is to achieve spiritual equilibrium, for that is the Universal law.

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TO AMEND THE WITCHCRAFT AND VAGRANCY ACTS.

MASS MEETING AT SOUTH PLACE INSTITUTE.

(Continued from page 150.)

MISS LIND-AF-HAGEBY'S ADDRESS.

MISS LIND-AF-HAGEBY then addressed the meeting. She said that Dr. Powell had so very clearly shown the objects of the gathering that she would only make a few additions here and there in corroboration of points he had put before them. To begin with, they might ask why had the present state of affairs come about? They had, in the first place, to look at the situation from the standpoint of the war. As with everything else, the war had to be taken into account in considering the question. The sacrifice of so many young lives in the fulness of health and strength and vigour naturally brought home to thousands of hearts the questions, Where had they gone? Where were they? Was the tie of love finally severed? If there was another world, was the veil between the two impenetrable? Thus it was that the war had given a great impetus not only in this country but in all other countries to psychical research and Spiritualism. Many thousands were flocking to Spiritualism, to its literature, to its meetings, to its exponents, who would not have come but for personal bereavements. That development had brought with it a wave of bitter opposition, which included the opposition of a certain influential element within the Church. Thus, they had recently heard of hostile sermons delivered by Dean Inge, the Bishop of Chichester, and Father Bernard Vaughan. "Now, I went myself to hear Father Bernard Vaughan," continued Miss Lind. "It was the first time I had heard that distinguished priest, famous for the fearlessness of his eloquence and his denunciation of society fads and follies. But I was never so amazed in my life as on this occasion. I was amazed that such infantile opinions could be expressed by a presumably intelligent person in a Christian temple to-day. He charged his congregation to have nothing to do with Spiritualism because Spiritualism was of Satan, and he said the spirits you communicate with are devils. (Laughter.) Now mark this, he did not uphold the law as it stands to-day. He did not say that those who tell you that they see spirits are impostors, but he admitted the reality of spirit communion. He acknowledged its reality, but he said it was all evil because the Church had forbidden it, and he then proceeded to tell us of the dire consequences that would follow to those who indulged in this wicked practice. One thing he said was that Spiritualism led to immorality, and he pointed to conjugal infidelity as a result. Again, he said, it led almost invariably to the lunatic asylum, and he told us the one great condition of spirit communion was that you must give up your will. Those who went to séances became gradually bereft of their wills and consequently of their capacity to decide between right and wrong. It is really amazing that such ignorant sentiments can be uttered by an educated man before an educated audience in the twentieth century."

Miss Lind then referred to the attacks in the Northcliffe press, and to the police prosecutions which followed. There was a long series of arrests and so-called trials, followed by fines and imprisonment. Now, there might have been some impostors amongst the persons arrested. On the other hand, all might have been genuine. They were assembled that night to register their indignant protest against an iniquitous law which made no attempt to distinguish between the conscious impostor and the person who honestly believed that he or she was a medium or psychic. (Applause.) That was a ghastly state of things. "I know little or nothing of most of the persons who have been prosecuted," continued Miss Lind, "but I do know one. I know Mrs. Olive Bush, who used to practise under the name of Olive Starl. I have known her for years, and I know she is a genuine psychic. Now, there is a great distinction between a woman who genuinely believes she possesses a psychic gift and one who merely pretends to its possession and imposes on the public, and I say that I have personally tested and satisfied myself of the gift of clairvoyance possessed by Mrs. Bush. Yet she was arrested as an im-

postor and brought before Mr. Denman, who sentenced her to three months' imprisonment."

Proceeding, Miss Lind related how the magistrate revealed the true inwardness of the law by remarking that it did not matter whether the woman thought she was honest or not. By the aid of some friends the case was taken to the Clerkenwell Sessions for appeal, but although Mrs. Bush was ably defended by Mr. Hollis Walker, K.C., assisted by Mr. Woodgate, and a great point was made of her absolute honesty, the sentence was confirmed.

A medium might be perfectly honest, truthful, straightforward, and yet, on certain occasions, under the stimulus of a powerful suggestion by a strong mind, become untruthful. It was deplorable that such very delicate instruments, such finely attuned organisms, should be at the mercy of ignorant and malicious persons intent on driving them into courses which would result in their falling into the clutches of the law. Mediums, in the presence of false or hostile persons, naturally did not do as well as when sympathetic and truthful inquirers came to see them. People had said, "Surely it does not matter to the cause of psychic science, or to Spiritualism in its religious aspects, if all these professional mediums are put down. Let them be put down." With this point of view, Miss Lind said she did not at all agree. Most of the professional mediums were poor—they had little of this world's goods. They pursued their vocation as a means of livelihood, but that did not mean that they were necessarily dishonest. That was nonsense. Clergymen, lawyers, artists, journalists, took money for their work, but did that mean that we could not trust them, or that their practice of taking money for their services implied a reflection on their moral character? Those who valued these psychic gifts, those who believed the world would be the better for a proper cultivation of the finer faculties of the mind, should help and protect these mediums by attaching them to societies, institutes, churches, where they would receive kindness, sympathy and protection. People had said, "Why cannot these mediums do some honest work and devote their spare time to the exercise of their gifts without fee or reward?" But surely they should remember that psychic gifts were impaired where a medium had to give three-fourths of his time to work which might be physically exhausting and pursued in uncongenial conditions. The grosser forms of work tended to unfit the sensitive for the exercise of his finer powers. Those who had psychic gifts would agree with that view of the matter. Continuing, Miss Lind said:—

I certainly think, with Dr. Powell, that mediums should be licensed, and should be given some kind of certificate. They should be rescued from persecution, put on their own dignity and given a status of their own.

There are, broadly speaking, two aspects of this question of mediumship, both equally important. There is the scientific aspect, which to me personally is of immense importance, for there is no science which can compare in importance with the science of the soul, of the higher powers of the mind, which brings the Unknown within the realm of the visible and tangible. Then we have the religious side, which comes as a surprise to many outsiders who think that Spiritualism is all table-turning and nothing else. "The messages you get from the spirits," they say, "are so silly; there is nothing in them. Why don't they tell us exactly how they live?" and so forth. These people know nothing of the religious depths within Spiritualism. They do not understand that the new ideas of the Universe which have come about as a result of Spiritualism have altered the whole religious outlook, and made those who follow the new light more tolerant and more understanding. I can understand the Atheist, the Materialist, the Rationalist scoffing at Spiritualism, but I cannot understand how the Christian, whether priest or layman, can do so. Christianity as depicted in the New Testament is Spiritualism. (Applause.) I have much pleasure in seconding the resolution and asking you to further this movement in every way in your power, that this abominable injustice under which we suffer may be ended for good and all. (Great applause.)

Miss Maskell then sang "The Lord is my Shepherd," after which the Chairman called upon Mr. Ernest W. Oaten, the President of the National Union of Spiritualists, to address the meeting.

MR. OATEN said that the Spiritualists' National Union, of which he was president, represented the largest body of organised opinion in connection with Spiritualism in this country. He stood there that night as representing two hundred societies established in all the principal towns, and calling together an average attendance of over fifty thousand persons every Sunday night.

He thought it would interest his hearers to know that the Union had officially applied to the King's printers for a copy of the Witchcraft Act of George II., only to discover that it was out of print. They had then applied to the Home Secretary demanding a copy of the Act, but up to the present had received nothing but references to other departments. Was it not, he asked, a scandalous and abominable thing that they should be expected to submit to being bound by an Act no copy of which could be supplied to them? They did know, however, that these old Acts were never intended to apply to psychic phenomena, and they refused to be bound by laws which obviously were never meant to apply to them. Nevertheless those laws contained provisions which they would be sorry to see removed from the Statute Book, since they provided for the punishment of sham practitioners of psychic gifts. In appealing for the amendment of those laws, therefore, they aimed at retaining penalties for frauds and impostors. He did not hesitate to say that there were persons publicly claiming to be clairvoyants and to see spirits who, if they happened actually to see a spirit, would be paralysed with fear. (Laughter.) But that did not invalidate the claim of those who not only said they could see spirits but demonstrated their ability to do so. As an example of the charlatanism which they as Spiritualists sought to put down he mentioned a case of a woman claiming to be a clairvoyant and psychometrist. In investigating her claim twenty-three people were sent to visit her, nineteen of whom were told exactly the same story. (Laughter.) This was the kind of thing they wanted to put down. While these pests existed there was a need of laws to punish them. At present, however, as they knew, genuine psychics and sham psychics were condemned together, since the law did not discriminate.

Psychic science, in its present form, was comparatively a new thing, and the law must be so amended that it should recognise that there was such a thing as genuine mediumship, that its province was to link up the two worlds, and that it was exercised in and through psychic faculty. They asked that, where mediumship was proved to exist, there should be a fair field for its exercise, subject to certification that the individuals possessed such psychic gifts. But if they were going to have supervision, it must be that of some tribunal consisting of people who understood what psychic faculties were. The Spiritualists' National Union had a plan of certification at present in operation. They had two classes, A and B—A, normal speakers or exponents of Spiritualism; B, trance speakers and inspirational speakers, those who spoke under the inspiration, the light, or the leading of their unseen friends. Their scheme also provided for the certification of demonstrators, clairvoyants and psychometrists, and they were only hindered from issuing such certificates by the knowledge that the powers they indicated conflicted with the law, or what was administered as law to-day.

Referring to the fact that police agents had visited mediums, and having received proof of their mediumship, had deliberately tempted them to do what they never dreamt of doing, a temptation to which they succumbed under the influence of a strong will, with the consequence that the tempted person was penalised while the tempter went scot-free, Mr. Oaten thought the tempter ought to be liable to penalties also. They asked for powers not only to grant certificates but to cancel the certificates of any individuals who degraded or prostituted their gifts, in the same way as a lawyer or a medical man might be struck off the rolls or the Medical Register.

Proceeding, the speaker said there was an increasing need of men and women qualified to satisfy the inquirer and aid the investigator. That being so, while professionalism in all its forms had its evils its value at the present time was undeniable. As to the agitation against them, they were perfectly aware

that it was an artificially engineered agitation. He knew that in some towns the police had no desire to attack them, but very often were quite friendly until their hands were forced by the members of the Watch Committee, who were sometimes bigoted religionists and men with political influence. Spiritualism, as they knew, had both a scientific and a religious aspect. Twenty-five years ago he had been ousted from the Christian Church in which he had been trained, and driven to Atheism; he became a member of the National Secular Society. From that depth Spiritualism had saved him. It gave him scientific evidence of a life hereafter and of an Eternal Intelligent Purpose operating within the Universe. For twenty-five years it had been his religion. He knew no better one. His religion, then, being based on actual present-day communion with the spiritual world, as long as the present laws existed he claimed that he had not religious freedom. Referring to the many Spiritualists who were serving their country with the colours, Mr. Oaten said there were twenty-seven young fellows from his own Church and Sunday-school fighting at the front, and two of these were elected by their own comrades as acting-chaplains, although they had had no religious training except that given them through their membership of a Spiritualist society.* Until Spiritualists were granted religious freedom he would not cease to fight the State's claim to require the services of freemen from men who were not free. (Applause.) He had great pleasure in supporting the resolution as moved by Dr. Powell and seconded by Miss Lind-af-Hageby.

MR. R. H. YATES, of Huddersfield, then addressed the meeting. He said that his task differed from that which had been allocated to the previous speakers. It was for him to discover whether or no those present had lost their will-power, since, as Miss Lind had told them, that was the charge made by Father Bernard Vaughan. (Laughter.) He wanted them to deny this in the only possible way—the demonstration that they had the will to conquer. With regard to the funds which would be the motive power behind that will, he had said that he would expect from London at least £500, but this had been treated as a contemptuous estimate of the possibilities of London—he was told that he had no right to ask for less than £1,000. So he would get rid of his modesty and ask for £1,000. He looked forward to a larger meeting at the Queen's Hall where they might demonstrate their strength—and he wanted them to regard the present meeting as merely a preliminary to a larger gathering.

I refuse (he said) to accept tamely from any Government the spiritual indignity of being called a rogue and vagabond, and furthermore as a democrat who has been fighting for thirty years for the expansion of democratic influence I refuse to accept any autocracy in religion.

After referring to the necessity of their supporters providing the funds for carrying on the agitation for the amendment of the two statutes, and to the machinery and organising power represented by the National Union which it was necessary to support in connection with the work, Mr. Yates said:—

I believe that no Government has ever been returned to power in the House of Commons with a majority in the aggregate counting a million; generally the majority is far smaller. I believe that the Spiritualists of this country, as represented by the affiliated societies alone, number over fifty thousand. But, of course, there are many thousands more than these, and I believe that the Spiritualists can control that million votes and direct them. When this agitation comes to a definite issue, and they are seeking the suffrages of the people at Huddersfield—and I am the election agent there—I shall go to the persons concerned, and if they refuse to listen I shall say this: "Very well, our societies shall become canvassing committees, but not for those who are against us. We have got something to bargain with—we can keep you out." Our greatest weapon is the ballot-box and we shall not hesitate to use it. (Applause.)

MR. A. P. SINNETT said he was thoroughly in sympathy with the resolution. The recent prosecutions and magisterial decisions were so brutal and violent that he was amazed that

* One Lancashire Society (Burnley) has over forty members and Lyceumists serving.—E. W. O.

the previous speakers had not shown more furious indignation in their speeches. He felt the utmost contempt and disgust with the magistrates who had sent men and women to prison. He had been a student of psychic matters for very many years, although chiefly interested in a phase less studied by most of those present. He expressed his pleasure to find the hall so well filled with people who were showing great interest in a subject which hitherto had been understood only by the few. He felt the necessity of conveying to the outer world their indignation at the treatment recently meted out to mediums.

The resolution was then put and carried with acclamation, and after another solo by Miss Maskell and some remarks by the chairman, the proceedings terminated.

NOTES FROM FRANCE.

A SERMON AT THE MADELEINE AND WAR PROPHECIES.

We take the following from "La Revue Spirite," which quotes from "Le Petit Journal" of March 12th last:—

The Abbé Stephen Coubé is giving a series of lectures on table-turning at the Church of the Madeleine, Paris. During yesterday's lecture, before an enormous crowd which packed the church, the Abbé affirmed the reality of Spiritualistic facts, and showed how they agreed with Catholic doctrine. He quoted many facts attested by leading savants in France, England, and other countries (both believers in various religions, and unbelievers), facts which show the transcendancy and extra-natural character of the agent behind the movements of the tables, who, nevertheless, is not [always?], as one is inclined to believe, a spirit from the dead.

Here is one of the most curious and realistic facts quoted by the Abbé, of which he was personally a witness. The table was asked if the victory of France was certain. "Yes," said the table with emphasis, and the subsequent replies were made with no less energy.

"Will the war finish this year?"—"Yes!"

"Before All Saints' Day?"—"Yes!"

"Before August 1st?"—"Yes!"

"Before July 1st?"—"No."

It is clear, then, according to the table, that the war should be over (victoriously, of course, for France) in July.

"But," added the Abbé, "I do not guarantee the fulfilment of this prophecy, for spirits often lie more than human beings."

The same journal, quoting this time from "Le Carnet de la Semaine," says:—

The scene is laid in May, 1914, at the house of M.B. They were doing table-turning to pass the time. Mdlle R. B. was there and also M. Jean R. Mdlle R., who is a wonderful medium, put her white hands on a small three-legged table. There was a religious silence and one would say that an angel was passing by. When the table was questioned it announced three times, "War." "When?" was the question. "In three months." "With whom?" "A general war." The people present looked at each other. They did not understand, but they knew all about it later, and the affair naturally made a great impression on them. The master of the house can show you the account of the proceedings taken down word by word in May, 1914, and countersigned by all present.

THE PREDICTION OF BEAUVAIS.

The "Revue Scientifique et Morale du Spiritisme" re-opens the much-discussed subject of war prophecies in an article entitled "The Prediction of Beauvais."

The prophecy in question was made public by M. Courier, administrator of "La Vie Nouvelle," a Beauvais journal, and foretells the invasion of France from the north-west by a mass of triumphal enemies, a desperate and sanguinary struggle, and the eventual surrounding of the invaders by troops and cannon.

There is a reference to a fierce attack on a "strong place" (a footnote tells us that these words appear in heavy type in the text of "La Vie Nouvelle" of February, 1914). Our contemporary identifies this with Verdun, an assumption which, though justifiable from the description, is not conclusive. We are told that the "strong place" is one where France will have concentrated large quantities of troops and engines of destruction, and that in this confined space would be gathered masses of men brought together from all parts by the most rapid means of transport. Terrible events would take place here, but by divine help a glorious victory would be accomplished.

THE STRANGE STORY OF "PATIENCE WORTH."

NOVELS, PLAYS AND POEMS FROM A OUIJA BOARD.

(Continued from page 152.)

A BIT OF BROAD HUMOUR.

"How be it, sirrah?" spelled out the board to me. "Would'st thee the Merry Tale or yet the Sorry Tale?"

I declared for the Merry one to start with, whereupon the board wrote about six hundred words, picking the story up at the word where it had been left off without Mrs. Curran's looking it up. During the course of the story, which developed an incident in which one of the characters is kept in a courtyard in an embarrassingly barelegged condition by the lord of the manor, while various Court ladies walk past the gate, we stopped to laugh and exclaim over the rather surprisingly broad humour of invention. This seemed to trouble the authoress, for the board spelled:—

"How be this thing? I tell thee this hath lovely yet athin it."

Then she asked if she should go on. We suggested that it would be unkind to leave Cato in his plight; and she declared:—

"Welladay, 'tis on, then, unto the puttin' o' his points. 'Tis a tickle that sweets sours, sirrah!"

So at last one of the characters threw Cato a cape to cover himself, and she asked:—

"How be it, then? Shall I set on, or tie the strand and on the Sorry put?"

We said this was a good place to leave Cato; and said she:—

"See ye, I sunked o' the tale, and hided it amid the cape's fold."

Then, after this flash of light spirits, she seemed to think better of her plan to "on the Sorry put," and addressed me:—

"Ye see, man, there be them that look 'pon His workin's, and bat them much o' their eyelids and speak out: 'How be this thing? Lo, has not man's hands done this and that?' For look ye, man casteth seeds, and planteth o' the groves; yea, and tickleth o' himself that this be his workin's—the uppin' o' the greens!"

"Yea, and I speak me out: 'Thou knowest 'tis the trick o' Him that setteth the seeds spurted up.'"

"Yea, and earth knoweth much o' the words He hath spake, and taketh them in; and yet behold, they speak out that e'en His words stand them not wondrous! But behold, e'en though they speak words that fill the all, e'en then there standeth His word! Yea, and ever shall this thing be. Behold, nay man may wash asunder Him with the beat of word's wave!"

LOVE IN THE HEART OF CREATION.

This theme of a divine spiritual nature in the universe is the favourite one of Patience Worth, the lesson which she claims to have come to teach to men. She seems to enjoy nothing more than to talk of God, of Love as the principle of creation and the explanation of the universe. It is this, she asserts, that she is trying to reveal to men through both her conversation and her writings.

"But are not even these words man's effort to find truth?" I asked.

"Yea. See, man, this thing be; but hark, they find not save until the time their lips be stopped, and they list!"

"Why, then, do men not listen?" was my next query. "Is it because they wish to escape the responsibility of realising the truth in themselves?"

"Nay. Lor, I be loth for to tell. But here abe! See ye, man taketh upon him the settin' o' all things; yea, be fulled up o' himself. Yea, and his eye be the trickster; for behold, when he looketh first upon day, he knoweth lights and darks. And behold, at the full o' flesh, still would he to see this thing that he would to believe. Yea, hark—e'en though His face shewed at the morrow, there still would stand a man who would to cast a stone upon this showing face, for to see would blood flow!"

"Yet, ye see, doubt be the hands aseek amid dark. Yea, faith be the dim light that sheweth at the pit's ope—far, far, deep, deep, beyond thee! Yea, love thou e'en doubt, for thou needest o' the hands that seek 'mid dark."

Always remember that this is spelled off on the board as fast as a man can copy it down in abbreviations. Have you often heard a better humorous summary of human conceit than that man likes to think he makes the grass grow because he plants the seeds? Or a more striking metaphor for scepticism than that men would cast stones at the face of God to see if it would bleed?

"How do you explain evil impulses," I continued, "impulses to which we yield even though we are ashamed—"

At the word "ashamed" she broke in to define it:

"This be the bite athin the heart o' the love He hath dealt unto thee."

"Why, then, does man go contrary to what he knows is good, if he is full of a divine nature? Is evil part of the plan?"

"Behold ye, men o' earth build up, o' what seems to be naughts, mighty waves, that set them broked wrecks, o'en so surely as waters. Yea, this be o' words; yea, and deeds; yea, and even though man would for to do the thing that sheweth as meet and right, the wave washeth him, and this wave sweepeth him on and on unto the wrong-doing. Yea, man, for flesh hath the building o' flesh, and out o' the building o' flesh groweth wrong."

"OUT OF THE MIRES—THE LILY!"

In other places she has spoken of the telepathic influence of men's thoughts, for good or evil. I suggested then the case of a man swept along a bad course, apparently without power to stop himself. She answered:

"Behold ye, I be at the fashioning out o' a cloak for such an one."

This was taken as a reference to the "Sorry Tale." Then:

"See, out of mires groweth He the lily."

"This does not mean, though, that we cannot stand against the current which influences us?"

"See ye, yea; but this wave a-times be blood's taint, and the flesh builded up weak. So, then, this be a broked measure; and He looketh not to the broked measure for to bring forth the full."

"Can man not repair even broken measures, by will, and so bring perfection out of what seems a hopeless life?"

"Yea, yea, and nay. Nay, this be so; yet he who drinketh him full o' Him may build up the break o' his measure."

"Experiences we call evils, experiences we call pain, are then the result of ignorance—human error breaking natural law? They are no part of a divine will, as some men have taught?"

"See, look ye, thy babe be thine; and thou lovest it, sore heavy. Yea, but look: it reacheth forth, and graspeth o' a blade, and behold—blood sheweth!"

"Are we not responsible for fighting against 'the wave'?"

"Yea; man be Him. Athin him be Him. And with this thing man may build up all o' the measure's lack."

"When you lived as we do, did you have intimations of what you now teach? Or was your consciousness limited like ours?"

"Like. Like," came the answer. "Yea, for behold, the stones shewed but as stones—still athin the me o' me wert that that did bid I know o' the shadow o' the stones and the creeped mites aneath them. Yea, and this hand hath sought 'neath the stones. Yea, and of these things bearest thy hand-maid back unto thee."

When the story had stopped for the night on the second evening I reminded Patience that the night before she had promised me a song and forthwith, after a bit of by-play, she made good, taking her inspiration from some flowers which I had brought to Mrs. Curran and "to Patience." They were sweet-peas and a small star-like white flower called, so the florist told me, "babe's breath." Patience took her theme from these, first saying:

"See, I set o' singin' o' His wondermakin'; for here, this lad hath love for Him."

And here is what she spelled out for me—

I looked unto the day,
And sought to find His loved best o'er all—
The peaks o' mountains' heights,
Kissed o'er o' blushed youthed day's smile;
The valleys wrapped o' mists
And pierced o' trees' heights, swayed.
The fields, bloomed deep and wrapped o' golden sun
And pinned o' grainstalks fast unto the roads' ways long;
The gardens where His love hath loosed
And bursts from buds, to flaunt it unto thee.
The deep, deep skies
Whereon He ascribeth Him in mighty words
Writ o' stars that roll forever on;
The nested wood, pierced o' singin' notes,
Wherein the echoes hide
And sink unto the purled brook
Who doth but babble echoes o' the day;
The ragin' storms' blasts
That bend the mighty oaks
And snap the forest's folk

Like the meadow's straw adown;
The quiet tides wherein the dreams do float
Like phantoms 'bout the darkèd paths
And whisper sweets unto the hungered hearts.

O' all o' this I've sought.
Be this His loved best—
The mighty weaving o' His day's loom o' the cloth o' man?

Nay, Nay!
Unto the dell wherein the bluet springs
And mosses kiss the stilled pool's lips,
Unto the cot that lieth at the breast of yonder hill,
Where love hath spoke, sought I.
And there upon the still there hung a sweet
Soft as morn's birth,
Sweet as honeyed bloom.
From out a babe's soft lips
The breath doth stream His love unto the day.
And this—and this, be loved and best o'er all!

This is poetry, however and by whomever written!

Mr. Yost has published in the "Globe-Democrat" much of the writing of Patience Worth and compiled a volume of them. Mr. Reedy, of the "Mirror," is also deeply interested, and vouches for the authenticity and honesty of the whole business. But nobody thus far has fashioned a satisfactory explanation of these phenomena. The fiction is unusually good fiction; yet Mrs. Curran has never been a writer. And as for the style—Patience Worth carries on her conversations in one Anglo-Saxon dialect, wrote one story in an entirely distinct one, wrote another in a third, and is now writing the "Merry Tale" in still another.

In some cases she uses an idiom not familiar in literature, which has to be located by experts in the glossaries. The "Sorry Tale" is being written in a style quite modern; but the knowledge displayed of customs and intimate details of life in early Palestine is said to surpass anything in "Ben Hur" or "Quo Vadis," and certainly covers matters of which the Currans know nothing.

Neither Mr. nor Mrs. Curran is familiar with Chaucer or any other Old English writing, it is asserted. Yet each one of the Old English idioms is used with facility, and is in accord with the period of the story for which it is used; and furthermore, they are employed with accuracy which has stood the test of the examination of masters of the subject of early English. Similarly, the details of the folk life in the "Sorry Tale" have been studied and pronounced, by men who know, to be chronologically correct and to display an astonishing familiarity with the times. Implements and customs have often been mentioned, of which it could not be discovered that any of the people in the room had the slightest knowledge. Unless specialists in early English and professors of Biblical history have been collaborating unconsciously with Mrs. Curran, there is still much mystery in the writing of her Ouija board to be unravelled.

THE PROGRESS OF PSYCHIC SCIENCE.

SIR OLIVER LODGE ON CONTEMPORARY CRITICISM.

In the course of an address on the subject of human survival, which Sir Oliver Lodge, as Principal of Birmingham University, delivered recently to members of the Guild of Undergraduates, he referred to the books in which he had set forth his present views and to the uncomplimentary character of the criticisms they had evoked in some quarters. That, said Sir Oliver, was as it should be. When any subject was new, it had to run the gauntlet of contemporary criticism. This subject was not, indeed, new, but the scientific attention directed towards it was new, and it was that which had aroused so much criticism and, in some quarters, antagonism. The antagonism had arisen to some extent on the scientific side, and to some extent on the ecclesiastic side. But if a subject was not strong enough to stand against opposition of that kind, it was not a very important one. If the thing was not true, the sooner it was quashed out the better. If it was true, then examination and criticism were all to the good.

MR. CHARLES E. BENHAM writes, in reference to Mr. E. Wake Cook's remarks (p. 150) on Bailey's "Festus," that Bailey did not die until 1902, and therefore could not be included in the National Dictionary of Biography. "But," continues Mr. Benham, "there is a long account of him in the second supplement. He is also given full honours in Cambridge history and other works."

SOCIETY WORK ON SUNDAY, MAY 13th, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 5d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Eloquent and inspiring address, "The Still Small Voice," by Mrs. Wesley Adams, followed by clairvoyance. Piano solo, Mr. J. Field; contralto solo, Miss Janet Cooke. Sunday next, Dr. Ellis T. Powell. (See front page.) Collection for Campaign Fund.—G. C.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Bayswater, W.—Mr. P. E. Beard spoke on "The Divine Purpose." Mr. Peckham gave an inspirational address. For Sunday next, see front page.—I. R.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough Smith gave illuminating inspirational addresses on "Christ Within" and "Spiritual Gifts." Sunday next, morning, inspirational address, "The Sacraments"; evening, one of the guides will describe her work on the spirit side.

WIMBLEDON SPIRITUALIST MISSION.—Exalted address through Mrs. de Beaurepaire. For prospective announcements see front page.—R. A. B.

TOTTENHAM.—684, HIGH-ROAD.—Address and clairvoyance by Mrs. E. Marriott. Sunday next, 7 p.m., Mr. R. King, "What our friends tell us of the Other Side"; 3 p.m., Lyceum.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address by Alderman D. J. Davis. Sunday next, 7 p.m., address and clairvoyance by Mrs. Maunders.

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

HACKNEY.—240A, AMHURST-ROAD, N.—Mrs. Podmore gave an address and recognised descriptions. Sunday next, 6.30 p.m., Mr. and Mrs. Hayward. Monday, 8 p.m., Miss Gibson. Tuesday and Thursday, Mrs. Brichard.—N. R.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Mr. Lund, address; Mrs. Jamrach, clairvoyance. Sunday next, 6.30, Mrs. Edith Marriott; 21st, 3 p.m., ladies, Mrs. Maunders; 23rd, 7.30, Mr. Wright: addresses and clairvoyance.—E. M.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. Robert King highly appreciated. Sunday next, 11, service and circle; 6.30, Mr. G. R. Symons. No phenomena in public; séances by arrangement.

RICHMOND.—14, PARKSHOT (OPPOSITE PUBLIC BATHS).—Mr. E. Hunt gave an address. Sunday next, Mrs. Miles Ord, address and clairvoyance. Wednesday, Mrs. Brown, of Kingston.—B. S.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Addresses: morning, Mrs. Thomson; evening, Mr. R. Boddington. Sunday next, 11 a.m., Mrs. Mary Gordon, address and clairvoyance. 6.30 p.m., Miss Violet Burton, address and questions.

BATTERSEA.—45, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Mr. Olman Todd spoke on "The Beauty of Spiritualism." Sunday next, 11.15, Mrs. Neville; 3, Lyceum; 6.30, Mrs. Podmore. Thursday, 8.15, Mrs. N. Bloodworth. Doors closed 8.30.—N. B.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Mr. F. T. Blake, of Bournemouth, gave addresses in the morning, afternoon and evening. Much appreciated.

We learn that Alderman D. J. Davis, whose name is well-known on Spiritualist platforms, has just been elected President of the British Phrenological Society (Incorporated), London. Alderman Davis has filled many influential public positions in the district in which he lives—West Ham, London, E. In addition to being an Alderman, he has occupied the position of Deputy-Mayor, is a Justice of the Peace, secretary to Mr. Will Thorne, M.P., and hon. secretary of the South-West Ham Socialist and Trades Council Parliamentary Committee.

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THE "SILENT INVISIBLE FORCES."

The following significant passage is taken from the "Times" report of the address delivered by General Smuts, at the great meeting at the Guildhall held on Tuesday, the 1st inst., to do honour to the Oversea statesmen and soldiers of the Empire:—

All that he could wish for ourselves was that we might catch the spirit of the men at the front, and that we should be worthy of the men in the trenches. Let us be neither too much elated by success nor too much depressed by the ill-fortune which came now and then. Let us be patient and constant in the cause we were fighting for. Silent invisible forces were fighting on our side, and when the end came it would be realised that it was not so much our valour or the strength of our armies, but far greater and deeper forces that had carried us to victory. It was because of the inspiration that came to us from the consciousness that our cause was greater than ourselves and that our cause was our greatest strength that he laid so much stress on it.

INTO THE LARGER LIFE.

See this. Here is a bird's nest—a nightingale's nest. We take an egg. We know that within this tiny shell is a little nightingale. We ask ourselves, "What is this bird within the shell? How is it formed? What are its powers?" We soon come to see that this little bird is shaping itself wings. What does it want with wings in a shell? A beautiful throat is being formed for song, but where is the room for song in a shell? We recognise that within that shell are vast potentialities and latent powers which can only be realised when that little bird breaks the shell and makes its way out into the outer world. And presently you find it using its wings, and you hear the sweet nightingale note! So with man's spirit in the body, which is, indeed, a shell. There can be no question whatever that we have latent powers that can only be realised when we break the shell, when we make our escape from the body. Have you not felt like that—felt some movement and stirring of the spirit within you? I have, hundreds of times. I once saw a prisoned eagle. Its piercing eyes were fixed on the sun; it beat its wings, but was held in by its cage. So every one of us, at some time in his life, must have been conscious of powers hindered and confined. Death is a natural necessity—an orderly thing, a beneficent thing, because it means the opening of the door, the letting the man out into a larger, freer, more glorious life, in which he may realise the possibilities of his being.

—REV. JOHN OATES.

THE PSYCHIC FACTOR OF KINGSHIP.—In the course of his address at Steinway Hall next Sunday night, on "The Deeper Problems of Psychic Research," we understand that Dr. Ellis Powell will elucidate the psychic factor of kingship, now of such tremendous interest as an antidote to the republican propaganda.

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