

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 1,898.—VOL. XXXVII. [Registered as] SATURDAY, MAY 26, 1917. [a Newspaper.] PRICE TWOPENCE.  
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Transition.—Mulley.—At 6, Loftus-road, Shepherd's Bush, on the 14th inst., Ethel Sophia, the beloved wife of George H. Mulley, passed to the higher life at the age of forty, after ten years' experience of the reality of spirit intercourse.

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## NOTES BY THE WAY.

We said recently that we would welcome *intelligent* opposition, and we repeat the sentiment with some indications of what precisely we mean by the phrase. In the first place, it is clear that no criticism can be of any particular value when it is offered by a person who has no knowledge of the subject which he sets out to criticise. The editor who detailed a junior reporter or even an eminent scientific expert to report upon the pictures in the Royal Academy would rightly be regarded by his proprietors as showing clear indications of a tottering intellect. But with a subject like Psychic Research, which has engaged and is engaging the attention of some of the finest intellects in the country, the case is different. It is a young science; it is struggling and it is not popular—the comic paragraphist—or the office boy—can dash off something funny about spooks, something that will amuse the average reader, who is regarded in some journalistic quarters as a particularly engaging kind of ass, not at all fastidious about the fare which is provided for him. Nowadays it happens frequently that the reader is a bereaved person, lamenting the loss of father, son, brother or friend, and his grief is naturally lightened by some drolleries about spooks and the idiocy of supposing that there can be any hereafter so human and natural that his lost ones are really safe and well and may in certain circumstances be able to signify the fact to him. Before long he and his like will demand a little more serious consideration. They will refuse to be put off with balderdash. The man who writes for them will have to know his business. Then we shall get something like intelligent criticism, and it may be very valuable. We shall welcome it—when it comes.

\* \* \* \*

Of course the pulpit will have to attend to the matter, too. The men of the cassock are supposed to be the chief authorities on this question, but the exhibitions which they give to their congregations of their extraordinary incompetence are painful even to many of the persons in the pews. To mount into a pulpit and yell "Devils!" is easy, and it is also infantile and ridiculous—it resembles "a tale told by an idiot, full of sound and fury, signifying nothing." If there were any substantial truth in it we should still recall Carlyle's words when he heard a hot gospeller discourse for an hour on hell and damnation:—

If a man must be damned, let him be damned with dignity, and not screech about it.

We record with regret that after many years' oscillating, as it were, between the wise men and the fools of this par-

ticular subject and the wise men and the fools outside it, we have only met with one intelligent opponent. He is a distinguished naturalist who has had over thirty years' experience in psychical research, and has seen, generally speaking, every kind of evidential phenomenon. His verdict is that the phenomena are true (no one who investigates can come to any other conclusion), but he disputes the idea of individual spirit agency. His theory is that they are caused by a Universal Spirit which temporarily adopts an individual form. His thesis was a little obscure, but we understood what he meant, and allowed him the opportunity to set out his views in *LIGHT*.

\* \* \* \*

We fully appreciated the force of this particular critic's argument, and were even able to accept it to the extent that to us it represented one half of the truth. For we endorse the idea of a Universal Spirit, only we find it not incompatible with the idea of individual spirit intelligence. That is how the Universal Spirit is expressed in Time and Space, in all relative forms of being. Of course it is a very deep question. Proclus, the Greek philosopher, and Hegel had a very fine grasp of it, but this is not the time or the place to consider their views. Nevertheless, their authority is with us in the argument. And now we are waiting to hear from some person who, having exhaustively examined the question both as to its facts and its principles, has arrived at some conclusion adverse to what is known as the spirit theory. For even our naturalist friend accepted the spirit theory—only with a difference. It was the One Spirit, he said, and not individual spirits. With "spooks" and "devils," however, we are frankly bored to death. We can guess what Dr. Johnson or Carlyle would have said when confronted with buffooneries and infantile babblings instead of intelligent criticism on any subject which they had made their own by thought and study. And we do not forget that both Johnson and Carlyle held views that would probably to-day have drawn them both to the Society for Psychical Research.

## A GENERATION AGO.

(FROM "LIGHT" OF MAY 28TH, 1887.)

Mr. William Eglinton, who has now been staying a short time in St. Petersburg, has obtained unqualified approbation in high circles, including the highest of all, for his sèances, the results of which are so contrary to every physical law with which we are acquainted that people are unable to credit them in spite of the strongest assertions they hear made. It is only those who have themselves been witnesses of these wonderful occurrences who can gradually bring their minds to believe that they really have happened, though they still remain a matter of incomprehensibility.

JUBILEE GOLD MEDAL.—The Jubilee Gold Medal offered by the committee of "The Bath Philharmonic Society," for the best cantata for soli, orchestra and chorus, was awarded on Saturday last to Mr. Charlton T. Speer, Associate and Professor of the Royal Academy of Music.

## IS SPIRITUALISM A RELIGION?

By W. H. EVANS.

Despite the fact that some learned people consider that Spiritualism is not a religion, the main body of Spiritualists think that it is. And this question as to whether Spiritualism is a religion will not be settled by savants, but by the body of opinion formed by the people who call themselves Spiritualists. The miracles of Jesus, the manifestations occurring in the presence of the disciples and apostles, of early Christian days, were not religion; they were the necessary accompaniments of religion. And their importance as being essential to religion was emphasised by the early Christians, and even Jesus urged men to believe Him "for the very works' sake." While you may have ethics without religion, it is religion which supplies the driving force to ethics; which fills ethics with the spirit of life. But you cannot have religion in its fullest, broadest and most vigorous state without the accompaniment of those psychic powers which breathe into religion the "breath of life."

One can, of course, study psychic phenomena in a frame of mind detached from all religious considerations. Many set out to study them in a scientific spirit, but sooner or later they come up against certain realities which force the religious aspect upon their notice. The moving power behind psychic phenomena and religion is a *spiritual* one. We cannot escape that fact. And if the chief *raison d'être* for psychic phenomena is to convince the world of life beyond death, then their religious significance and importance cannot be overlooked. The immortality of the soul is one of the central teachings of religion, and while it is true that these phenomena do not demonstrate, in the philosophic sense, the soul's immortality, they do demonstrate what the "man in the street" regards as the essence of immortality, the survival of man beyond bodily death.

Now you cannot have a demonstration of a fact of that importance without religious implications arising. It echoes and emphasises Paul's words, "Now if Christ be not risen, then is our preaching vain." It is, for the Christian, the fact of Christ's survival of death that constitutes the foundation of Christian teaching. Without it the teaching was and is vain. Without it you have the negation of the spiritual and the triumph of the material, with its philosophy of blind, brute force, and its eventuation in such bloody catastrophes as that which has overtaken us in these days.

I do not think that any Spiritualist regards psychic phenomena *per se* as constituting religion. It is merely one of the foundations of religion. It is the vast body of teaching arising out of these facts, the implications involved, which are of such importance. Every student of these phenomena is aware of the wealth of suggestion, relating to the spiritual life of man, which accompanies these phenomena, and it is these suggestions, teachings, exhortations, embodied in a philosophy, which merit the larger term Spiritualism. And I cannot help thinking that the man who studies these phenomena and misses their religious significance loses the best that is in them. He may collect volumes of facts, and gain much knowledge, but it will, after all, be as a "sounding brass and a tinkling cymbal."

Why do people in this time of stress and trouble turn to Spiritualism? They have, most of them, been nurtured and reared in what is termed orthodoxy. That is, they have been taught what is called "sound doctrine." But the sound doctrine has no power in it. It has lost its virtue. Why? Wherein did its virtue consist? They had been taught, and so believed, that in the day of trouble it would be as a staff upon which to lean, and lo! when the trouble comes the staff is found to be unreliable. In confusion of mind, blindly groping, hoping against hope, many of them turn to Spiritualism. And there they find the lost virtue, the hidden strength which their "sound doctrine" did not hold. And the value of such demonstrations to the deepening and enrichment of the spiritual life of these people cannot be estimated. Does not this demonstrate the importance of the religious aspect of these phenomena? Does it not show from whence the vitality of religion is drawn? Does it not emphasise the reality of that hidden life of man—that spiritual life which is above all price? Does it not supply the

key which, opening the door to spiritual verities, reveals the universe as one, life as one, and that life God, in all His plenitude and power? Yea! verily, if our friends be not risen, then is our preaching vain, our philosophy a snare and a delusion, and religion bankrupt. Spiritualism a religion? Nay, Spiritualism in its fullest sense *is* religion.

## SIR WILLIAM BARRETT ON MEDIUMSHIP.

It is doubtless a peculiar *psychical* state that confers mediumistic power, but we know nothing of its nature, and we often ruin our experiments and lose our results by our ignorance. Certainly it is very probable that the psychical state of those present at a séance will be found to react on the medium. We should get no results if our photographic plates were exposed to the light of the room simultaneously with the luminous image formed by the lens. In every physical process we have to guard against disturbing causes. If, for example, the late Professor S. P. Langley, of Washington, in the delicate experiments he conducted for so many years—exploring the ultra-red radiation of the sun—had allowed the thermal radiation of himself or his assistants to fall on his sensitive thermoscope, his results would have been confused and unintelligible. We know that similar confused results are obtained in psychical research, especially by those who fancy the sole function of a scientific investigator is to play the part of an amateur detective; and accordingly what they detect is merely their own incompetence to deal with problems the very elements of which they do not understand and seem incapable of learning. Investigators who, taking an exalted view of their own sagacity, enter upon this inquiry with their minds made up as to the possible or impossible, are sure to fail. Such people should be shunned, as their habit of thought and mode of action are inappropriate, and therefore essentially vulgar, for the essence of vulgarity is inappropriateness.

—From SIR WILLIAM BARRETT's new book, "On the Threshold of the Unseen."

## NOT TO BE EXPLAINED BY TELEPATHY.

Mr. F. H. Worsley-Benison (of Newton Lodge, Chepstow), writes:—

The two following incidents being, as I think, out of the common, may be of interest to your readers. Some few years ago, during an hour of "table turning" amongst a casual evening party of friends, I wrote down in perfect silence a name on a slip of paper held in the palm of my hand, and asked my friend, who had his hands on a small three-legged table at the other end of the room, to tell me the name I had written. The table tilted out the name quite correctly (one tilt for A, two for B, &c.). I wrote down two other names with an equally correct result. Telepathy may account for this, and I only mention the name-reading as leading up to the special incident which telepathy cannot explain. Directly the table had answered the three questions I picked up a book, and *without opening it* placed my finger at random between two pages, and then asked for the number of the page. The table tilted 172 times, slowly and deliberately, and then stopped. On opening the book, I found that my finger rested between the 172nd and 173rd pages! On another occasion exactly the same thing happened with a clergyman friend, the only difference being in the form of the answer (which was given by raps instead of by tilting), and also in the manner of giving the number. I should say here that after the lapse of some few years my friend has now forgotten the actual number of the page. I am therefore assuming it to have been, for the sake of illustration, 254; but the answer was as exactly correct as was that in my own case; and I have never forgotten the 172. With the same friend at the table, he slipped a sheet of paper between the pages of an unopened book and asked for the number. The table gave two raps. Question: "Is that all?" Answer: "No; please go on." (Five raps.) "Any more?" "Yes." "Please continue." (Four raps.) "Is that all?" "Yes." The book was then opened. The sheet of paper was between the 254th and 255th pages. I narrate bare fact unadorned in any way.

THE withholding of large truths from the world may be a betrayal of the greatest trust.—SIR ARTHUR HELPS.

## AN APPRECIATION OF "RAYMOND."

BY A SCOTTISH MINISTER.

I have not seen in the many reviews that have been written of this book any adequate appreciation of the motive of the author in placing before the public the testimony that has led him to believe in the continued existence of his son. "Raymond" may be said to be an epoch-making book. It will definitely settle the place of Spiritualism in the modern mind. True, an enormous amount of "spade work" will yet have to be done to break down the incorrigible prejudice against the subject that has taken possession of so many people. But when a patient investigator of the eminence of Sir Oliver Lodge sets before the public the definite grounds on which he has arrived at the belief that his son Raymond, who fell at Ypres, is still a living personality, and more actively engaged in beneficent labours than when he was in this time sphere, the mere superficial critic is silenced, and the thoughtful and serious inquirers are immensely stimulated and strengthened.

No one who has not read the book can have any idea of its absorbing interest. We can remember the effect produced upon our mind by one of Sir Walter Scott's novels, and how "Jane Eyre" held us until far into the hours of the morning, but "Raymond" completely dominated our being until the last page was reached. Nothing else could be done. We have on our shelves another of Sir Oliver's books which deals to a large extent with the same subject, "The Survival of Man." There is the same patient investigation revealed in its pages, the same calm, dispassionate reasoning, the beautiful tribute that he pays to the memory of F. W. H. Myers, the confident assurance that man survives death, but this book did not appeal to us to the same extent. The reason, I think, is largely that "Raymond" is a human document. It touches the emotions deeply. We have presented to us, not in fiction but in real life, a splendid English youth, typical of all that is best and bravest of English manhood. It must be admitted that there is not a great deal of what might be called the Sunday School element about Raymond, although there appears to have been a deeper religious vein in him than what is disclosed in his letters. But the letters are deeply interesting, and one has simply begun to love Raymond when the page is turned and the telegram is read that announces that one more brave Englishman has fallen as a sacrifice for the homeland.

We felt at this point that the book had come to a natural termination, and that nothing more need be written. So it has been in many other similar volumes that we have read of our brave men who have fallen in the war. You read their letters describing their varied experiences, and then there is the dreaded telegram and the book ends! How different with Raymond! You enter on a period of discovery. The *Faunus* warning, the photograph incident, startle you. The discovery of the photograph is one of the most evidential messages we have seen recorded. Then, step by step, Raymond—vigorous, alive, keen in the dissemination of the new knowledge—is revealed, with the same delicious sense of humour that he possessed on this side of time, ennobled in many respects, with a deeper interest in the religious side of things, and animated by the conviction that the wall that separates the seen from the unseen worlds would soon be broken down. Anything more humorous in its way than the "Mr. Jackson" incident would be difficult to find, "Mr. Jackson" being the name of the peacock at Mariemont, and the medium naturally thinking of "Mr. Jackson" as being a man.

To anyone who carefully studies these interviews, so patiently and faithfully recorded, there can be little doubt that Lieutenant Raymond Lodge did return and gave convincing proofs of his individuality, that he is on the other side of the veil the identical Raymond Lodge that he was here, and that he is more really alive than when he fought in the trenches at Ypres.

This is a tremendous fact. Shakespeare speaks of the "bourne from which no traveller returns," although, strangely enough, in the play of "Hamlet," where the words occur, he postulates the ghost of the King as actually returning and

directing human events. But Raymond Lodge has shown that those whom we call dead can and do come back, and that life on the other side is far more real than ever it can be to us here.

In the last section of the book we have Sir Oliver's own summing up of the value of the evidence, with his reflections on life and death and immortality. These chapters will in the future, to a large extent, determine the judgment of mankind upon these subjects. This seems to us inevitable. Sir Oliver has severely scrutinised and weighed his facts. He will not advance one step beyond the stage warranted by those facts; but neither will he shrink from the logical deductions to which they lead. He values truth, and it is the truth about the future state that is set out clearly and emphatically in "Raymond." The concluding chapter, "The Christian Idea of God," is one of the most valuable chapters in the book, and is a timely utterance in this age of speculative unrest.

The rapid sale of the book is not only the proof that it has been a source of comfort to the thousands who mourn in this land, but that Sir Oliver expresses the convictions of a rapidly growing section of the British public. Truth may be distorted for a time and crushed down by ignorance and prejudice, but it will triumph in the end. So important a truth as the immortality of the soul cannot be ignored for ever; and the means that are within our reach in these modern days of establishing this truth will be more widely recognised. No book that we have read will contribute more directly to these ends than "Raymond." The effect on the public mind is already very marked, and the cumulative effect may well lead to a complete revolution of human thought on subjects that so vitally concern our present and future destiny.

## THE SECOND ADVENT.

In connection with the interesting suggestion in Miss Katharine Bates' last book, concerning the coming again of Christ on the psychical plane, it may interest readers of *LIGHT* to know that last year a clergyman, interested in Spiritualism but not an advanced student of the literature, told me that the idea had come to him that the promise of Christ to come again might be fulfilled by His manifesting in the region just beyond this material world. The thought as he presented it was new to me, and it struck me as particularly interesting. It remained present with me, waiting, so to speak, for further corroboration. Not many months later I came across the following passage in an old number of *LIGHT* which at once arrested my attention. It is part of a communication (coming, I believe, from "Imperator") received by Mr. Stainton Moses on August 28th, 1873:—

He and we all act in direct subordination to that exalted spirit whom men call Jesus. . . . So far as I know, He has never visited the spheres of probation until of late. Nor have the exalted spirits whom I then saw [*i.e.*, when he was brought into contact with Jesus]. They have descended, I believe, for the first time since the era when Jesus was born into the world to work a similar work.

Stainton Moses here interposed: "You once said, I believe, that Jesus had never returned?" and the message proceeds:—

Jesus had passed beyond the sphere whose denizens operate directly on man. And it was not until necessity called Him that He came again to work out a further portion of the work He began in the flesh. I do not know that He has even now manifested Himself on earth. But I know that He is now organising a great mission to man . . . this which now operates on you comes from Him and has His blessing. It is of Him, and we are His ministers.

I sent this extract to my clerical friend. As Dr. Powell aptly suggests, these ideas may truly have issued from "a common psychic well-spring."

H. A. DALLAS.

MR. GEORGE CRAZE and MR. HAVILAND have been appointed respectively secretary and treasurer of the Marylebone Spiritualist Association *vice* the former holders of those offices, Mr. Douglas Neal and Mr. Wm. Lord.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C. 2.  
SATURDAY, MAY 26TH, 1917.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of LIGHT, 110, St. Martin's-lane, London, W.C. 2. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

Subscription Rates.—LIGHT may be had free by post on the following terms:—Twelve months, 10s. 10d.; six months, 5s. 5d. Payments must be made in advance. To United States, 2dol. 70c. To France, Italy, &c., 13 francs 88 centimes.

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## THE GARDEN OF LIFE.

In melancholy mood, a cynical writer once described the world as a great garden in which the delicate tropical flower was expected to thrive amid the rigours of the North, while the hardy shrub, fitted to sustain a bleak temperature, was often set in warm and enervating spots, where it languished for sheer lack of those sharp and bracing airs that stunted and killed the exotics.

But this comparison of human life to a garden in which many of the plants are put in the wrong places, while ingenious enough, is a good deal of a fallacy. To liken the soul to a flower is a pretty and permissible conceit in poetry, but it has its obvious limits. The flower that the unskilful gardener has set in an unfavourable place must needs wilt and sicken, but the soul in an uncongenial environment has within itself infinite possibilities of adaptation and readjustment. The trouble is that at present, in the welter of things, the soul does not know itself and its powers. It may seem to itself at times like the "wild dove" of Swinburne, "lost in the whirling snow," or like a delicate plant set in a cold and gusty spot. So long—and only so long—as the soul is unconscious of its powers, do such comparisons apply with any force. Even then, its unhappy situation is, at the worst, temporary. There comes to all in the end a transplanting, a removal to better conditions. That, indeed, is the faith and knowledge for which we of LIGHT stand. But side by side with these convictions of the ultimate good of human life there is growing up to-day a science of the powers of the embodied soul. We are learning that human life is not a condition of disorder which is ultimately to be rectified by death.

We are not thinking of any magical process by which the soul, however enlightened, can in this life transmute its surroundings into perpetual happiness and peace. There is often a fatal facility in this direction on the part of those who study and teach the processes of "new" and "higher" thought. Life is not yet so ductile as to respond fully to even the highest influences from the spiritual realm. Nor do we believe that the world is so designed. Otherwise, where the discipline, the pain that teaches, the effort that strengthens? Our thought is rather that while the soul has in a (necessarily) limited degree the power to subdue its environment, it has in an equal, perhaps even a greater, measure, the ability to adapt itself to uncongenial surroundings and to draw from them their best uses in the way of strength and patience. "Storm-stayed upon a windy site" was the graphic phrase of Tennyson, who in those few magical words calls up the

picture of a great tree which the very tempests themselves have assisted to anchor securely against their battering rage. It is a description that applies well to many calm, strong souls in the Garden of Life to-day. Instead of complaining against the harsh conditions in which they are placed, they have adapted their growth as far as possible to their surroundings, rooting themselves securely against the shocks of tempest. Great souls these, giving shade and shelter to many of the weaker inhabitants of the Garden, and drawing their power alike from summer sunshine and wintry rain. Spirits like these have never sought for the warm and sheltered places, nor ever yearned for a ceaseless procession of calm, untroubled days.

But are there no "stunted plants" in the Garden of Life? Truly yes. We have all met those quiet, timid souls, so subdued, as it were, by a chilling environment that their more robust fellows are disposed to pass them by as of no importance in the scheme of things—failures, "people of no account." And often the more kindly observer has been surprised on making their further acquaintance to find in them rare depths of feeling and perception. It has seemed as though such minds had been driven in upon themselves by the stress of external life, their gifts lying latent, until, in a genial atmosphere, they were able to expand and reveal their true characters and possibilities.

Happy, indeed, is the faith that sees in them not the helpless victims of a world gone awry, but souls, with an immortal destiny, passing through a transient phase of spiritual growth. For, when closely examined, these analogies from the lower world are apt to break down. "Natural law in the spiritual world" is an idea that has led many a philosopher astray, for with each round of the spiral of spiritual progress there comes in the operation of a higher law that transcends the working of the laws below. Even a received truth is found, after a time, to become not a falsity but a lower truth to be absorbed into a higher one.

The Garden of Life, then, is, when fully apprehended, but an imperfect parable. The "stunting" that in the actual and literal garden dwarfs and cripples the plant may in the Garden of the Spirit be but a method of growth designed to concentrate the interior forces. We have often felt, indeed, that some souls are held back from fruition only because their season has not come. They do not even put out the "tender leaves of hope," lest there should come a "killing frost." But they grow interiorly none the less. And in due time they will reflect honour on the Garden—and the Gardener!

For the Garden of Life, when all is said, is the Garden of the Spirit. The world, with its false ideals of fortune and power and position as the highest fruitage and most perfect flower of the mind, has gone sadly astray, creating conditions that cramp and chill the spirit which aspires to higher growths. Small wonder is it that some of us are tempted to think that only in some spiritual "Summerland" can the soul attain the possibilities of true fruition. Many, indeed, have not even that solace, for, lacking the intuitions and evidences of a higher world, they see for their final consummation only one Garden—the "Garden of Sleep."

Nevertheless, even in this world the Garden of Life is being made beautiful and abundant with many a rare and fragrant soul. And the angelic gardeners are at work all the time, pruning here, grafting there, trimming and tending, but always leaving the soul to make its own root ("to stand on its own feet" as the homely saying has it) and to bear the fruit most proper to it. And the "fruits of the Spirit," as St. Paul has told us, are love, joy, peace, long-suffering, goodness, faith. Truly a fruitage of which the world cannot have too much.

## THE UNION OF LONDON SPIRITUALISTS' ANNUAL CONVENTION.

### ANIMATED DISCUSSIONS ON VITAL QUESTIONS.

The sixteenth Annual Convention of the Union of London Spiritualists was held at South Place Institute, Finsbury, E.C., on Thursday, the 17th inst., Mr. G. Tayler Gwinn, President of the Union, occupying the chair at each meeting.

At the morning meeting a paper was read by Mr. Ernest Meads, entitled

#### "THE APPLICATION OF SPIRITUALISM TO THE TEACHING OF THE NEW TESTAMENT."

In commencing his address MR. MEADS said that he had been a Spiritualist for over twenty-five years and was familiar with most forms of mediumship. The claim he made that he had received many messages from spirits whom they regarded with awe and reverence might be startling to some of them, but one of his principal duties, in conjunction with others, was to aid such spirits in seeking to save the lost by acting as a link between the spheres of light and those of darkness. It was his prayer and aspiration that he might be fitted for such work, for he had been told from the spirit world that the Holy could only come to that which was holy. To him it was natural to think of the New Testament and Spiritualism as if they were inseparably united, since he found in the New Testament the finest exposition of Spiritualism as he knew it and had proved it. St. Paul had given a description of "gifts of the spirit" which exactly described the phases of mediumship with which we were familiar, and Tertullian, writing at the end of the second century, said:—

We had a right to expect prophecies and the continuance of spiritual gifts, and we are now permitted to enjoy the gift of a prophesess. There is a sister among us who possesses the faculty of revelation. Commonly during the religious services she falls into a trance, holding then communion with angels, beholding Jesus himself, hearing Divine mysteries explained, reading the hearts of some persons and ministering to such as required it.

Here was an interesting picture of the early Christian Church, which showed Spiritualism, in the very form known to many of us, practised in the Church before that Church became contaminated by the lust of temporal power.

It was their duty as Spiritualists to raise their subject to the highest possible level. A person might be psychic without being spiritual. Love, sympathy, affinity, the attraction of like to like—these were the keynotes, the all-powerful factors in spirit communion which determined the quality and value of the messages. For the psychic quality was shared alike by good, bad, and indifferent. Indeed, so complex were our characters that, according to our varying moods, we might each at different times be mediumistic to spirits good, bad or indifferent.

Prejudice was never more illogical than when it stated that all spirit communications were from "the world of darkness," for that was to declare that evil was more powerful than good, and that the Lord of Life was unwilling or unable to avail Himself of laws freely used by the forces of evil. The Bible stories, the lives of the saints, and our noblest experiences contradicted so improbable an assertion. Had we not, each of us, found that only when we were at our highest, when our desires were purely spiritual, did we get communications from spirits of real spiritual exaltation—"soft rebukes in blessings ended," exhortations to more active and better service, and such sweet messages on Divine mysteries as caused the eye to fill with tears and the heart to overflow with love? Could we in such hours be the victims of deception? Was it possible that those noble souls who on earth were devoted to Love's service ceased to respond to its call; that those who had fought the great fight and knew how strangely weakness was mingled with strength in even the strongest mortal would not help while less developed spirits freely did so? Our ideas of love were outraged by such a suggestion.

As the human body had evolved from the grosser type of primeval man, and the human intellect from the production

of rude monoliths, so the spirit—that gem to contain which casket after casket of increasing beauty had been formed—had itself evolved in its expression if not in its essence. Was it unreasonable that Spiritualism, the modern expression of the everlasting truth of spirit help and inspiration in the lives of mortals, should begin in material form, so expressed as to arouse attention and to incite thought and effort to push it to its logical issue—which many preferred to call Religious Mysticism? For if an undeveloped or ordinary spirit could move a table or greet in familiar language a mortal, by what law of common sense could the door be closed to higher—nay, to the highest—intelligences if thereby the human struggler might be inspired and helped upward?

Mr. Meads went on to remind his hearers that the earliest leaders of the Church were Jews, in whose Scriptures God appeared less as a loving Father than as a jealous tribal Deity, and to whom consequently vicarious suffering, the offering of the pure and holy for the sins of others, seemed not only reasonable but essential, and that this coloured even their idea of Jesus as the Judge, so that the gentle, loving element had to be introduced in the cult of Mary. Was it unreasonable to expect that with the advance of science and nearly two thousand years of the influence of the Holy Spirit, we should have a clearer conception of God and His unutterable love for His children? Mr. Meads' central idea with regard to the real person and mission of Jesus was contained in the following passage:—

Lamp-bearer after lamp-bearer had been sent in every country and to every faith to stem the tide of darkness which crept over the world as man's intellect expanded. But in spite of their efforts the world grew darker: the glorious faiths of old Egypt, Persia, India, and Israel had degenerated into idolatry and mere formalism. Love—the link which binds man to God, the very essence of the Divine nature, which is the light of the world—had almost vanished; the light had flickered almost to extinction when that great Spirit, controller of our sun and its planets, the Father's true Son and viceroy to us, came Himself to rekindle the glowing spark, and thus saved our planet from disintegration, for had the vital spark, its soul, been extinguished, such had been its fate, and we of to-day had never been born. Think what we will of His personality, the light of His teaching of love has permeated the earth, galvanising into life the best that was buried in the old faiths and creeds.

Thus in a grand and noble sense His life, which necessarily included His crucifixion, since it was part of it, has redeemed the world from destruction.

Mr. Meads claimed that there had been but one God-man upon the earth. "His history is unique. In this essential point, at any rate, many Spiritualists are in heart-whole sympathy with the Church."

The gifts of His spirit, which followed after His ascension, had never ceased to be bestowed. "Witness the long line of saints and the justly famous Curé d'Ars who passed over as late as 1859." And what outward and visible sign, asked Mr. Meads, could we of to-day demand more convincing than the case of Dorothy Kerin? "A little wayside flower plucked by the Master's hand and set on high as a sign that His love and influence are as vital, vivid and real to-day as at any period of the world's history, if only childlike faith and love make its reception possible."

The idea of God as a judge, Mr. Meads declared to be unknown in any sphere above the earth. His attribute was perfect love—limitless, forgiving love—and unselfish service to one's fellows was the true expression of the spirit's devotion to God. Such service, of course, was not limited to those who took the same view of Jesus as he (the speaker) did. The value of a creed was in the life it produced. Only those who performed His will were His servants.

In closing his paper, in the course of which he narrated several interesting personal incidents for which we cannot here find space, Mr. Meads thus summed up the main conclusions at which he had arrived:—

His (Christ's) mission was to reveal the Father—the Divine heart of love—and to demonstrate the nearness of the spirit-world.

Spiritualism is an important adjunct and instrument to the same end.

The insistent teaching of both the New Testament and of Spiritualism is that all progress consists of laying aside the material; for Spiritualism also demands renunciation of material ambition on the part of those desiring to tread the higher path.

At the close of the address Miss Lilian Maskell sang a beautiful solo, entitled "Joy," after which Mr. Meads answered several questions.

#### THE AFTERNOON MEETING.

At the afternoon session, Mr. Richard Boddington read a paper entitled "Some Problems to be Faced." The proceedings opened with an invocation by Alderman D. J. Davis. In the course of some introductory remarks the Chairman said that they, as Spiritualists, were under a cloud, but it was one of the brightest clouds that ever overshadowed humanity—it was the "great cloud of witnesses." (Applause.) It was a great mystery to him how anyone who had been the recipient of the ministry of angels could ever be recreant to that trust, whatever the temptations might be. No matter what the circumstances of their external life, all true Spiritualists stood securely, because they stood on the immovable rock of truth, and he whose feet were on that rock stood firm against all the assaults of the adversary. It behoved them to see that they were true, for if there were any tendency to selfishness, any vain seeking after pomp, place, or possession, then were they poor indeed. He pitied above all the unfortunate medium who had been false to his or her trust. It was difficult to understand how a medium who had been in touch with the highest could ever descend to the base. If a person came to him as a medium, seeking for things of the earth, earthy, he would say: "If I can help you in any way: if I can bring you peace or consolation I will gladly do so, but if you want to know what worldly advantages are coming to you next week, you can go elsewhere. I have nothing for you." He urged that mediums should respect above all things the sacred trust to which they had been ordained, and remember that they would be judged, not by men or spirits, but by the living God.

(To be continued.)

#### MR. A. P. SINNETT AND DR. CROZIER.

Mr. A. P. Sinnett has replied in the May "Fortnightly Review" to Dr. Crozier's grotesquely inaccurate article on "Sir Oliver Lodge and Spiritualism" in the March number. He especially comments on the surprising confusion of mind exhibited by Dr. Crozier in writing of the "great Initiates, Mahatmas and Seers of Spiritualism"—showing that he "has not grasped the elementary idea that Spiritualism and Theosophy are two independent lines of study and research." Concerning the risks attendant on Spiritualistic inquiry, of which Dr. Crozier makes so much, Mr. Sinnett says: "His friends who have forbidden their wives and children to have anything to do with it as 'a thing accursed,' might as well issue a similar ukase against medicine at large on the ground that some drugs are poisonous"; and adds that "it is no less blasphemous than foolish to describe as 'accursed' the beginning of a beautiful expansion of human faculty that in its ultimate development promises to abolish most of the gloom and all the terror surrounding the grave, and has already paved the way for what is really the grandest contribution yet made to the spiritual progress of humanity—the revelation of the laws governing that progress, which constitutes modern Theosophy."

"A REGENT-STREET RAID."—At Marlborough-street Police-court on Tuesday, the 15th inst., Mrs. Mary Davies was charged with professing to tell fortunes, and an alleged mystical society called the "M. M. M." (otherwise the "Order of the Temple of the Orient") carried on at her business address was mentioned during the hearing. One of the witnesses, Police Sergeant Burnley, deposed that when he was told it was a Masonic lodge, he replied, "I do not recognise this as of any consequence. I understand you call this the Order of the Temple of the Orient. Your founder is a man of evil reputation and a traitor to this country." The prisoner was remanded on bail in two sureties of £50, or one of £100.—At the second hearing, on the 22nd inst., she was fined £20 on each of two of the charges, and £10 10s. costs.

#### AN EVIDENTIAL CASE OF CLAIRVOYANCE.

There are thousands of proofs of the reality of the clairvoyant faculty, although, for one reason or another, only a small proportion find their way into print. We give the following example, furnished to us by a literary woman (whose name is given in confidence) chiefly because of the interest imparted by the fact that the spirit described was that of a still-born child:—

The following extract from a diary I kept in 1909 may be of interest and bring comfort in a specially sad form of bereavement—that of the birth of a still-born child. I offer it with this hope.

In May, 1909, I was with that remarkable clairvoyant Nurse Graham. A friend had made the appointment for me by my request carefully withholding my name and every clue to my identity.

The medium began by accurately describing my mother who passed on in 1867, as near me, and especially her mental characteristics. Then came names of relations and friends and among these she gave "John." Several years before this through another medium, I had been told that John was guide of mine, and that he was so glad to be able to give me his name. But I had not been able to recognise or "place" anyone of the name connected with myself. About a year before my visit to Nurse Graham I happened to say to my son that I wondered who the "John" could be of whom I had been told, and I was startled by the reply, "Perhaps it was your little brother who died as an infant." I could not understand why this should be suggested. I had no recollection of ever hearing that the little still-born child born in 1857 had been named at all.

It was born on the ship which brought us from India, and all I knew was that the captain had baptised the little one, though dead, to satisfy my mother. To the best of my knowledge I had never known by what name, and as John is now one familiar in our family records, I conclude he decided on hastily.

My sister, however, had been told of it by a relative (long dead) very many years ago, and had mentioned it to my son.

When Nurse Graham spoke of John I asked what she could tell me about him, and at once got the answer, "He was your brother who died in infancy."

Most certainly neither my sister, nor my son, nor anyone they knew on this side, could have conveyed this knowledge to Nurse Graham.

May I refer in this connection to the striking experience of Mr. Morell Theobald recounted in his wonderfully interesting book, "Spirit Workers in the Home Circle"? To those who are open to the teachings given through Spiritualism, and who have suffered the bitter sorrow of "losing" (as the common phrase is) a still-born child, I can only hope his record may bring the deep rest and consolation it has brought to me.

The passages on the subject are to be found on pages 40, 77-79.

#### THE COMING OF A WORLD-TEACHER.

Miss E. P. Prentice writes:—

Referring to Mr. E. Wake Cook's article, I fail to see any inconsistency in the expectation of an actual spiritual Teacher. At the present crisis it seems a necessity.

When Christ quitted this sphere He promised to return at due time, in "power and great glory." What if the truth of His teachings by Church, State and people should hasten His advent? Only the Spirit of Truth can guide into all truth. The childlike simplicity that constitutes eligibility for entrance into the kingdom of Heaven has long been absent from many of Christ's so-called followers. "He came unto his own and his own received him not." To-day it may well be the way being prepared, and out of the world's long-suffering and bereavement a star will arise, spiritually potent—the Star of Bethlehem!

"The diplomatic life," remarks "The Observer," "scarce one fancies, tends to make men into Spiritualists, but Count Miyatovich, who so long represented Serbia at the Court of St. James's, is a believer in Spiritualism. His 'Memoirs of a Balkan Diplomatist,' which the House of Cassell will publish soon, have something to say of communications from the other side." This is only one aspect of a book which describes the whole activities of a full life. If Count Miyatovich had been left to follow his own bent he would probably have been a man of letters, and that circumstance promises us a written volume."

## OLD SCIENCE AND NEW VISION.

### THE OUTWORN CREED OF MATERIALISM.

[The following is taken from an article by Miss Felicia Scatterd in the "Review of Reviews."]

It has needed this world-war to awaken mankind to the perception of the fact that science had fallen into a groove, a deep, deep abyss, more difficult to escape from than those outside of it could possibly realise. For the scientist, groping in this darkness of physical science—a darkness that claimed to be light—was "blinded by his brains," rendered oblivious of whole areas of human fact and experience by reason of certain preconceptions and misconceptions. More deadly still, his often great and extensive knowledge of the domain he had peculiarly made his own shut from him all possibility of cognising his own limitations.

Science, restricted thus to a five-sense universe, had forgotten that there can be no finality in scientific truth. It had become stridently dogmatic. Its votaries, in the "interests of truth," ceaselessly endeavoured to stifle and strangle all new knowledges that threatened to reveal its own growing bankruptcy.

The Old Science rigidly closed its eyes and stopped its ears when the more adventurous souls pointed out that—

All experience 'is an arch wherethro'  
Gleams that untravell'd world whose margin fades  
For ever and for ever when we move.

This Old Science had determined that man was simply an automaton, controlled and dominated by physiological processes only, in which the mind played no part save that of an inert and helpless observer.

Exponents of this effete and obsolete dogmatic science are still to the fore. In a recent number of "Science Progress" Mr. Hugh Elliot, one of this school of brain-blinded scientists, writing on Vitalism, tells us that Physical Science, investigating physical phenomena by physical methods, has discovered no evidence of the action of mind.

Dr. Chas. A. Mercier, late Physician for Mental Diseases at Charing Cross Hospital, makes a witty and convincing reply to Mr. Elliot in the "Hibbert Journal":—

"When we invoke physical or chemical forces we are dealing with things we understand . . . we know what we are talking about," says Mr. Elliot. "But when you invoke a spiritual or vital force you are dragging in a new and unknown conception of which you have not the slightest knowledge, nor the slenderest rag of evidence for its existence."

"Shade of Berkeley!" exclaims Dr. Mercier, in a fine frenzy of indignation.

So Mr. Elliot understands physical and chemical forces! Kindly make a note of that. He rests the main weight of his objection to what he calls vitalism on his inability to conceive how mind can act upon matter. Since he cannot conceive how mind acts upon matter, he denies that it does act. This is his strongest argument and he is never tired of insisting on it. But can he conceive how matter acts upon matter? Can he conceive how the sun attracts the earth through millions of miles of space? Can he conceive how oxygen combines with hydrogen? Can he conceive, even, how glue sticks to wood?

He is dealing, he assures us, with things he understands. He knows what he is talking about. Then, Mr. Elliot, perhaps you will explain; and when you have explained by what means the sun and earth attract each other, and by what means oxygen and hydrogen combine together, I promise you I will explain by what means the mind acts upon the brain.

Dr. Mercier goes on to say:—

If you understand these things you can explain how they happen; if you cannot explain how they happen, then by your own showing they do not happen. Then when you invoke gravitation or chemical combination, you are dragging in a new and unknown conception, of which you have not the slightest knowledge nor the slenderest rag of evidence for its existence.

The Old Science has little of consolation to offer to a "world in tears." Indeed, it would seem to rejoice over the world-calamity as confirmatory of its own soulless conclusions. It tells us in the person of one of its greatest living exponents, Professor Ernst Haeckel, that the present war has given the deathblow to the "illusions" of an overruling Providence and of human immortality.

Poor purblind Physical Science! It is your gods who have been swept away by this world-cataclysm, not the God and Father of the spiritual geniuses of Humanity—of Isaiah and Jesus Christ.

The "illusion" swept away by the war, says Dr. Schulman, a Jewish Rabbi, in his reply to Haeckel, is the one Materialism has ceaselessly dinned into men's ears for the last half-century—namely, that mastery over Nature's forces implies civilisation.

"This war proves," says the Rabbi, "that the civilisation of the head is the smallest part of human culture." Humanity's heart must be educated if brutal wars are ever to end, and men must realise as a vital fact of existence that God intends and requires them to love one another.

Enough has been said to demonstrate the inadequacy of Materialism to furnish a faith whereby the soul of man could not only subsist, but could rejoice in the gift of life. True, men have lived nobly and died courageously, comforting themselves with the reflection that if man's consciousness did not survive bodily dissolution it must be because it was better so:

He giveth His beloved sleep,  
And if an endless sleep He will, so best.

But the greatest souls and the keenest minds have never been able to acquiesce in this doctrine of despair. When faith waxed dim—

A warmth within the breast would melt  
The freezing reason's colder part,  
And like a man in wrath, the heart  
Rose up and answered, I have felt.

Were not these "feelings" effects of proximate causes just as much as any other phenomena? Must not a true science take all the factors of existence into account?

Unseen, unguessed, the New Science has been growing up all through the dark days of Materialism, expanding with force and vigour, so that it has at last burst forth, and with a voice that cannot be silenced or ignored is proclaiming the new truths that shall redeem the earth and reveal a new and nobler heaven.

### A NOVEL EXPLANATION OF MEDIUMSHIP.

A Dutch correspondent, Mr. B. Haga, from whom we hear occasionally, writes from The Hague:—

There appeared in the latest issue of the Dutch "Toekomstig Leven" ("The Future Life") a review of a work by a certain professor, which should be of interest to all scientific Spiritualists. In this book, entitled "Magic as Experimental Science," the professor, a chemist and a theologian, who is regarded as a truthful, honest man of high reputation, states that he has experimented in "magic" for eleven years, and at the end he has succeeded in drawing forth *out of himself* at will different kinds of phenomena, such as are attributed by Spiritualists to the influence of entities out of the body—viz., spirit lights, rappings, movement of a chemical balance under glass-cover, fantastic personifications, automatic writing, materialisations, &c.

The professor declares that the source of all these strange happenings is in the so-called medium, who appears to lodge within himself different semi-independent personalities, which, under certain conditions, are able to escape his personal control, and collect upon their own authority all kinds of facts. They treat and negotiate with the master of the house as if they were elves, elementals, or half-human beings, and tell him facts and incidents unknown to him; they are also able to transform some parts of his body, and to make him susceptible to music and arts.

A more detailed review of the book is expected in the next issues of the "Toekomstig Leven."

We cannot regard the views of the author in question as in any way quite new. Scientific students of psychic science already allow for such possibilities. Hence the stringent tests applied to gain evidence of the identity of communicating intelligences—tests which have many times resulted in cogent proofs. Presumably the investigator has not familiarised himself with the deeper aspects of psychical research.

THE best of prophets for the Future is the Past.—BYRON.

## CHRISTIANITY AND SPIRITUALISM.

BY THE REV. G. D. COOPER, VICAR OF LOWER BEEDING.

A letter from Miss H. A. Dallas tells me of the great regret with which she has read a report of the Bishop of Chichester's sermon on Easter Eve, and a report of criticisms by Lord Halifax on Sir O. Lodge's book, "Raymond." She also points out that the Bishop has not correctly represented two statements from "Raymond." There may possibly have been mistakes in the reporting of the Bishop's sermon. But surely it is a gain just now that the Bishop and Lord Halifax should give their challenge and call for consideration as to where the truth lies with regard to Spiritualism.

Is Spiritualism all necromancy, or is there in it something of the holiness of Eternal Truth? Surely the Bible shows that true Spiritualism is a very real part not only of religion but of true Christianity.

In the Old Testament (as Lord Halifax notes) there is a Spiritualism which is forbidden. But is there not also a true Spiritualism? If the "Witch of Endor" is forbidden, the Spiritualism of the seer and the prophet is approved.

In the New Testament we have many examples of the true Spiritualism (*e.g.*, St. Paul, St. John, St. Peter). But, of necessity, the disciples were true Spiritualists because their Master was. In St. Luke ix. 28 to 36, we read of the Christ that He deliberately held communication with the departed, with Moses and Elijah. And, apparently, He heightened the powers of His disciples that they might know and bear witness of His example. It is to be noted, of course, that Jesus chose the highest minds with whom to communicate, and that He chose to speak with them directly. But He *did* communicate with the so-called "departed."

Does not all this mean that there is a right Spiritualism as well as a wrong, and that Christians ought not only to refuse the wrong, but to follow the right?

If Jesus Christ was, as I believe, at once the Creator incarnate and Humanity incarnate, then the only wisdom is to follow His leadership with regard to Spiritualism. Christians have all the guidance they need if they will use it. They have the guidance of the Spirit of Truth, the teaching of the Bible, and the witness of the experience of the Christian Church. As Ellerton wrote:—

Then let us prove our Heavenly birth  
In all we do and know;  
And claim the kingdom of the earth  
For Thee, and not Thy foe.

## DISCORDS.

The tiny trumpeting gnat can break our dream  
When sweetest, and the vermin voices here—  
We scorn them, but they sting.

—TENNYSON.

"A man full of words shall not prosper upon the earth," said the Psalmist. The "unruly member which blesses God and curses man" is a universal sign of human immaturity, and "Set a watch before my mouth and keep the door of my lips," is a good morning prayer. Hundreds of tons of newspapers daily, thousands of books every year, pamphlets and circulars by every post, we are terrific talkers in these days, and writing is only another form of the same incontinency. "I kept silence—yea, even from good words—but it was pain and grief to me." So—the great delight is to point out error, to show up and pillory the faults and mistakes of others, to criticise, condemn, denounce and depreciate, not for the good of the victim, nor to elucidate the truth, but to vent and relieve our own venom.

And what a text is Spiritualism! How our old uncles glare over their spectacles and our horrified aunts hold up their mitened hands! The more grotesque their incompetence to judge, the greater their certainty about all things visible and invisible. "They have a zeal for God, but not according to knowledge," and the patient and reverent seeker after truth must run the gauntlet of the sneers and grimaces of the ignorant and malicious and summon what wisdom he has to "suffer fools gladly." No wonder long-suffering Moses at last "spoke unadvisedly with his mouth," and St. Paul committed such an one to Satan "that he might learn not to blaspheme."

F. FIELDING-OULD.

## THE DEEPER PROBLEMS OF PSYCHIC RESEARCH.

At Steinway Hall on Sunday evening last, before the Marylebone Spiritualist Association, Dr. Ellis T. Powell delivered an address on this subject. Prior to the address Dr. Powell announced that the collection that evening would be given to the Spiritualists' National Union Parliamentary Fund for the purpose of securing the repeal of such statutes as the Witchcraft Act, which were obsolete survivals of medieval bigotry and intolerance, descending to us from the days of kings whose names had passed into appropriate oblivion. In the Witchcraft Act Parliament declared that there was no such thing as psychic investigation in any form whatever, and that all persons who pretended to the possession of psychic faculties were rogues and vagabonds. When the British Parliament thus stamped Christ as an impostor, Socrates as a humbug, and St. Paul as a rogue, and that in spite of the splendid progress made by modern psychic research, we might well be asked to subscribe our money for an effort to get rid of such an odious anachronism.

During the evening a duet, "He shall feed His flock" ("The Messiah") was sung by Miss Cooke and Master Frank Grant, and a solo, "I know a lovely Garden," by Master Frank Grant. The collection amounted to £12. In addition the association has voted £10 from its own funds to the same object.

We hope to give a full report of Dr. Powell's most interesting address in our next issue.

## ADVERTISEMENT COMPENSATION FUND.

Following is a list of donations received since those acknowledged in our last issue:—

						£	s.	d.
B. M. Godsal	...	...	...	...	...	1	0	0
A. G. H.	...	...	...	...	...	0	10	0

## NEW PUBLICATIONS RECEIVED.

"Some Views respecting a Future Life," by SAMUEL WADDINGTON. 3s. 6d. *net.* John Lane, The Bodley Head.

"On the Threshold of the Unseen: An Examination of the Phenomena of Spiritualism and of the Evidence for Survival after Death." By SIR WM. F. BARRETT, F.R.S. Cloth, 6s. 6d. *net.* Kegan Paul, Trench, Trübner and Co., Ltd., London and New York.

From L. N. Fowler and Co., 7, Imperial Arcade, Ludgate Circus: "Boston Lectures on The New Psychology," and "Beckoning Hands from the Beyond," by J. C. F. GRUMBINE; "Constructive Thought, or How to Obtain What you Desire," by BENJAMIN JOHNSON; "Primary Lessons on Christian Living and Healing," by ANNIE RIX MILITZ; all cloth, 2s. 6d. *net.* Also, "The Master's Touch, and Healing Words of Jesus," by HENRY HARRISON BROWN, 1s. 3d. *net.*

"ON THE THRESHOLD OF THE UNSEEN."—Sir William Barrett's long-expected and important work under this title is now ready, and can be obtained at this office, price 6s. 6d. or post free 6s. 11d. A review will be published in due course.

THE papers record the transition on the 18th inst., in his 78th year, of Mr. J. N. Maskelyne, the well-known illusionist, and in doing so make much of his alleged exposure of "Spiritualistic frauds," including of course the performances of the Davenport Brothers. The claim is even made that he had sittings with all the well-known mediums of this country and found that none of them were genuine. Would it have been likely for one whose profession it was to imitate genuine phenomena to have found otherwise?

A NOTE ON MEDIUMSHIP.—In March last, at the time when we were receiving expressions of opinion from readers concerning the withdrawal of the advertisements of mediums—a step which has now been amply justified—we received a letter from Mr. Richard A. Bush, which we put aside for future reference. In this letter, Mr. Bush remarks that in company with the Rev. C. L. Tweedale, who was visiting London, he went to see several mediums, selecting from the advertisements those personally unknown to them. "And," Mr. Bush continues, "I think Mr. Tweedale will support me when I say that most of the best tests came from mediums whose fees were the lowest, and who were not catering for a society or West-end clientele."

## SOCIETY WORK ON SUNDAY, MAY 20th, &amp;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. 1.*—Powerful address, "The Deeper Problems of Psychic Research," Dr. Ellis T. Powell. Soloist, Miss Janet Cooke. At 77, *New Oxford-street, W.C. 1.*—14th inst., Mrs. Wesley Adams, clairvoyance. For Sunday next, see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembridge Place, Bayswater, W.*—Mrs. M. H. Wallis: morning, on "Spiritualism, the Source of Comfort and Power"; evening, answers to written questions. For Sunday next, see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Morning, Mrs. Fairclough Smith gave a fine inspirational address; evening, trance address on "A Spirit's Work in the World Beyond." Sunday next, hall closed.

**WIMBLEDON SPIRITUALIST MISSION.**—Eloquent and helpful address by Mr. Ernest Meads. For prospective announcements see front page.—R. A. B.

**TOTTENHAM.**—684, *HIGH-ROAD.*—Address by Mr. Robert King, "What our Friends tell us of the Other Side." Sunday next, 7 p.m., Mr. Ernest Meads; Lyceum meets 3 p.m.—D. H.

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Inspirational address by Mr. G. R. Symons highly appreciated. Sunday next, at 11, service and circle; at 6.30, Mr. Horace Leaf.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, at 11.15, circle; 6.30, Alderman D. J. Davis. Friday, at 8, public meeting. June 3rd, Mrs. M. Gordon.—M. C.

**WOOLWICH AND PLUMSTEAD.**—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address and clairvoyance by Mrs. Maunder. Sunday next, address by Mr. B. Wilkins.

**RICHMOND.**—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mrs. Ord gave an inspirational address and clairvoyance. Sunday next, Mr. Stockwell address, "Spiritualism in the Bible." Questions invited. Wednesday, social at Mrs. Bowskill's.—S.

**BRIGHTON SPIRITUAL MISSION.**—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., public circle; 7 p.m., address by Mrs. Mansell, clairvoyance by Miss Fawcett; 3 p.m., Lyceum. Friday, 8, public meeting for inquirers.—R. G.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning, Mrs. Mary Gordon, address and clairvoyance; evening, Miss Violet Burton, trance address. Sunday next, 11 a.m., Mr. W. W. Love; 6.30 p.m., Mr. H. Ernest Hunt.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Address and clairvoyance by Mrs. Edith Marriott. Sunday next, 6.30, Mr. H. Carpenter, address. 28th, 7, Social, in aid of Parliamentary Fund. 30th, 7.30, Mr. Morris.—E. M.

**HACKNEY.**—240A, *AMHURST-ROAD, N.*—Appreciated address by Mr. Pulham; recognised descriptions by Mrs. Pulham. Sunday next, 6.30 p.m., Mrs. Alice Jamrach. Monday, no meeting. Tuesday and Thursday, Mr. H. Richard.—N. R.

**BATTERSEA.**—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, Mrs. Neville; evening, Mrs. Podmore, address and clairvoyance. Sunday next, 11.15, circle; 3, Lyceum; 6.30, Mrs. Marriott. Thursday, 8.15, address and clairvoyance. Doors closed 8.30.—N. B.

**READING.**—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses by Mr. H. Ernest Hunt, morning and evening.

**B. MAYO VERRILL.**—We would have replied to your letter had you furnished an address.

THE "Review of Reviews" for May contains amongst its other attractive features an article on "A Really Imperial Programme," by Sir Harry Johnston, and "Peace on Earth" (a summary of some practical suggestions for the preservation of peace, by the late Mr. W. T. Stead), from the pen of Mr. C. Sheridan Jones.

**NATIONAL UNION FUND OF BENEVOLENCE.**—The honorary financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), gratefully acknowledges the following subscriptions received in April: E. W., 2s. 6d.; B. Nelson, 1s.; Exeter Society, £1; A. Sutcliffe, 10s.; Sowerby Bridge Society, 11s.; Circle of Friends, Alma-street, Halifax, 5s.; Miss Boswell Stone, 3s.; Little Ilford Society, 8s.; Doncaster (Spring Gardens) Society, £1 1s.; Sambo's box, £1; Manchester Good Friday celebrations, £5 5s.; Southport (Wright-street), 4s.; "Widow's Mite" (Bradford), 2s.; Shields Study Group, 2s. 6d.; Mr. Hepworth (postcards), 2s. 6d.; Mrs. Podmore (postcards), 10s.; Home Circle, Mrs. Dowdall, 10s.; Emma, £5. Total, £16 17s. 6d.

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