

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

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PRICE TWOPENCE.

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## NOTES BY THE WAY.

In the course of its account of the great fire at Wilesden on the 13th inst., the "Daily Telegraph" says:—

Curiously enough, the superintendent minister of the circuit, the Rev. T. Champion, had a presentiment of impending misfortune, and, being restless in the night, rose very early to take a walk, and he reached the scene of the fire shortly after it broke out.

Such premonitions are fairly common, even the recorded cases being very numerous. Although the causes at work are obscure, we may be sure they are perfectly natural, as natural as for people sensitive to weather changes to foresee rain or storm days beforehand. Now, inasmuch as the Primitive Methodist Church was destroyed by the fire, Mr. Champion's presentiment was distinctly appropriate. But what are we to say of the many cases (several have come under our own observation) of premonitions or impressions of events which apparently had nothing whatever to do with the seer or the recipient of the impression? LIGHT has recorded many such cases. When we say they are due to a temporary extension of consciousness, we only put the problem in another way. Assuredly we have an infinite amount to learn concerning the relations of the human spirit to Time and Space, and as assuredly we shall not learn it merely by the incident of death, for it is now clear enough that vast numbers of human beings remain for a time as limited in their consciousness after death as before it.

\* \* \* \*

While the war is sapping the world's material resources and immensely reducing the energies formerly devoted to the ordinary activities of life, there seems to be coming into the world, as though to fill the vacuum, a tremendous amount of what may be termed "spiritual power." The term is a little vague, but we use it to imply regenerative or revolutionary forces. They are in the nature of ideas of change or reconstruction, and they are working havoc amongst ancient orders of thought and organisations that in times of peace were accustomed to vegetate calmly and pursue their olden grooves unmolested. These are being shaken to their core by the irruption of the new flood of vital energy, and are passing out of existence or being transmuted into forms more adapted to the time, at a great rate. Some of them, inert as they seem, have still sufficient life to obstruct, with sullen obstinacy, the forces by which they are challenged and opposed. But the new life, being fresh and strong, snaps and shatters the old forms one by one, and a few months or even weeks are sufficient to transform institutions which in ordinary times

would require generations of effort to alter and improve. We may think of one immense example—the Russian revolution. Perhaps "spiritual power" is the right word after all—the spirit that makes all things new.

\* \* \* \*

"Beckoning Hands from the Near Beyond" and "Boston Lectures on the New Psychology" are two books by Dr. J. C. F. Grumbine, the American author. The subjects dealt with, which include the facts and laws of spirit intercourse and the general philosophy of the supernatural, are handled with much ability. The author, indeed, has a fine grasp of the various questions involved, and we found little to criticise except some minor flaws as, for instance, his frequent references to the Maid of Orleans as "Joan d'Arc," a hybrid phrase which after a time becomes irritating, for it suggests that the author was unable to make up his mind whether to say Joan of Arc or Jeanne d'Arc. And on p. 15 of the book first mentioned we were left puzzled by an allusion to the condition of the undeveloped spirit as "a place or state called by Dante and Milton 'sheol' or hell, because of the varieties of lurid reds, dark browns, ugly purples, and menacing greens which emanate as auric atmosphere from the gross numbers of spirits who temporarily abide here." In the first place "sheol" is simply the Hebrew for "underworld" and, as a term, has no particular connection with Dante or Milton; again, what the name has to do with "lurid reds, dark browns," &c., we fail to see. And by "gross numbers of spirits" is doubtless meant numbers of gross spirits, unless Dr. Grumbine means that the numbers are to be reckoned by the gross! These are trivial matters, of course, but the better the work the more conspicuous its flaws. And the books contain much useful matter clearly expressed. We hope to give some quotations from them shortly. The publishers are L. N. Fowler and Co., and the price of each book is 2s. 6d. *net*.

\* \* \* \*

Of the aviator before the war it was written that he is one who "deliberately and serenely adopted death as a profession." But while the machinery of flight has been since improved to an extent that makes aviation in itself much safer than was the case in its beginnings, the war has introduced new perils, and the members of the Flying Corps have demonstrated the tremendous attainments of which human skill and heroism are capable. We go to the flying man for an example of the power of the human soul in the mechanical world. He is a parable and a presage, symbolising the career of the spirit in its continual advance to more refined spheres of action. Even his defiance of death is significant of the new attitude towards man's "last enemy." And although it may seem a paradox, it is our conviction that this is all leading away from war. The Armageddon of to-day is indubitably the last struggle on the plane of the ape and the tiger, the last struggle of brute materialism to retain its power over the human

spirit. With the passing of the fear of death will come a better understanding of the meaning of life, *viz.*, the continual conquest of physical limitations by intelligence. There are German aviators—we do not overlook that point. If we could see into their minds we doubt not that we should find some of them feeling as Mercury might feel on discovering that he had unwittingly become the tool of Minotaur, the devourer of human flesh.

### THE MEDIUMSHIP OF MRS. SUSANNA HARRIS.

While I was making a few notes of a personal matter of which I wished to keep a memorandum in connection with some excellent evidential details given me very recently by Mrs. Susanna Harris, it occurred to me that they might perhaps have some interest for inquirers and readers. For the sake of brevity I run two occasions together; they were separated by a few days only.

At a meeting conducted by Miss Estelle Stead, Mrs. Harris kindly gave some clairvoyant descriptions in an incidental manner—it was not part of the programme.

After one or two of the other sitters had been addressed Mrs. Harris turned to me—I may be known to her by sight but there is no personal acquaintance between us. She said: "There is a gentleman by your side. He is your brother. You have a brother on the other side?" I said "Yes." Mrs. Harris proceeded: "He passed on before the war began." (Correct.) She then said he wished us—my sister was present—to wear something of his, as he could then get into touch with us better; and she, or he, suggested his watch and chain.

Most of my brother's personal property was given away. I had almost forgotten we had his watch and chain. In fact, at the moment I was under the impression a nephew had them.

Mrs. Harris then gave perfectly accurate details about the sudden illness, severe pain, and where the pain was situated; an operation and his unexpected death from heart failure afterwards; unexpected by himself, she said, which was correct—he did not know his condition was serious.

Mrs. Harris then said, "He thanks you for the flowers."

The anniversary of my brother's death had taken place a few days previously. I always put flowers in his room on that date, a fact which I am sure is unknown to anyone outside the few members of the family living in the house.

Mrs. Harris then got the initials "E" and "W." I said I had relatives with those initials, without adding that they were my father and his brother.

She said, "One was an uncle." And then she went back to my brother, who wished me to try for automatic writing; after which she went on—"William—who is William?" And without waiting for a reply, she added, "Someone was drowned." I said, "Yes; William was drowned."

Here Mrs. Harris became somewhat cautious. She asked, "It was an accident, wasn't it?"

I answered that his death was always understood to have been due to an accident. She then said, "Well, William sends his love to you and he says he knows better now."

The facts are that my uncle William was found drowned after a calm summer night, at a seaside place where he had gone for a few days' holiday, more than forty years ago. There was no evidence at the inquest to suggest foul play, nor was there any reason shown why he, a young man of very cheerful disposition, should have taken his life. But I recall conversations not meant for the ears of a small child—talks between my father and mother at the time of my uncle William's death. There were reasons, not made public, why he might have been suffering from depression. I do not know where Mrs. Harris could have got the information about him except from William himself. Telepathy from my mind seems out of the question. I saw little of this uncle while he lived. I was too young to take any interest in his tragic death, and I can safely say I have hardly ever thought of him since.

S. M. B.

WE note with regret the decease of Lord Dewar, Judge of the Court of Session, Edinburgh, who was an appreciative reader of LIGHT.

## LOST ATLANTIS.

(Continued from page 187.)

Dr. Paul Schliemann then goes on to say:—

"I realised that I faced a serious problem indeed, despite all the astonishing evidence, greater by far than anyone dreams, left me by my grandfather. There were other notes . . . in the secret safe in Paris . . . and the strict injunction that I should keep the matter secret until I had followed up his instructions, and had finished my research.

"In my research I have made it a principle to retire to such a seclusion that no periodical could reach me. . . I shall pursue the same course until my book is finished. . . However, I have been willing to follow the invitation of this paper (the 'Star Company' has the copyright) and to reveal this secret of my illustrious grandfather, and to give some of the facts I have discovered, and why I claim to be the discoverer of Atlantis. I proceed to what happened after I read Heinrich Schliemann's documents.

"I at once proceeded to investigate the hidden collection in Paris. The owl-headed vase was unique, of obviously extraordinarily ancient origin, and on it I read this inscription in Phœnician characters, 'From the King Chronos of Atlantis.' I hesitated for days to break it, for I still thought that last letter of my grandfather might have been the result of mind weakened by the approach of death. I could see no reason why it should be broken, it seemed empty. I cannot tell, even now, how he came to know it should be broken; it may be he had found other vases of the kind at Hissarlik, and had broken them. He may have saved this vase because he felt that an absolute proof of the evidence should be in the possession of the one who should take up his work.

"After all I broke it. I was not a little startled when out of the bottom of the vase slipped a square of white, silvery metal upon which were drawn strange figures, and an inscription which was not like any hieroglyphs or writings I had ever seen. On the obverse side was engraved, in ancient Phœnician, 'Issued in the Temple of Transparent Walls.' How did the metal get in the vase? I do not know. The neck was too small for its insertion, but there it was, and it had been imbedded in the clay of the bottom, and my grandfather had evidently known it was there.

"If the vase was from Atlantis, the piece must have come from there too, and yet my examination showed me that the Phœnician letters had been cut in after the object had been under the die that made the figures on the face. This is a mystery to me even now. But there is the evidence.

"Besides this I found in the collection the other material objects which my grandfather had said came from Atlantis. One was a ring of the same peculiar metal as the coins or medals. There was a strange-looking elephant of fossilised bone, an extremely archaic vase. The map by which the Egyptian captain had sought for Atlantis was there too. I prefer to save other objects for my extended work, nor could I, under the instructions of my grandfather, tell of them. It is sufficient to say, no scientist can controvert them. The owl vase, the bronze vase, and the ring have the Phœnician inscription. The elephant and coins had not.

"I . . . started to excavate around the ruins of Sais. I found . . . no trace of what I wanted. But one day I made the acquaintance of an Egyptian hunter, who showed me a collection of old medals he had found in a sarcophagus in one of the tombs near by. Who can describe my surprise in finding among his collection two of the same design and size as the white medal I had found in the vase of Troy? The figures were not so plain of detail, and the inscription was lacking—but they were undoubtedly of the same origin as mine. I procured them from the hunter, and investigated the sarcophagus. It proved to be that of a priest of the first dynasty, one of the most ancient.

"Yet, was I not progressing? Here was the coin in the vase of Troy which, if my grandfather was right, came from Atlantis, and here were two of the same kind in a sarcophagus of a priest of the first dynasty of the Temple of Sais, the temple which held the records of Atlantis, and whose priest had recited them to Solon—the temple which had been founded by a son of Atlantis who had run away with a 'daughter of Chronos,' the name which was on the vase of Hissarlik that held the coin. How explain?

"I called to my aid two great French geological experts, and we examined the West Coast of Africa at the points where my grandfather had indicated, and where he had believed the ancient Atlantis had touched that land. We found the whole shore here covered with signs of volcanic action. Some distance from the shore these evidences dropped, for many miles it was as though the volcanic action had chopped away

land from the coast. Here I found an object of inestimable value to my research. It was the head of a child done in the same metal as that which formed the ring and the medals. It was embedded in an incrustation of volcanic ash of great age. The chemical analysis showed it to be exactly of the same strange alloy I have described.

"I went to Paris and sought the owner of the Central American collection which my grandfather alluded to. He consented that I should break his owl-headed vase for the purpose of investigation. I broke the vase.

"And out of it slipped a medal of exactly the same size and material as the three I had. The only difference was in the arrangement of the hieroglyphs.

"Here were five links. The coins in my grandfather's secret collection. The coin in the Atlantis vase. The coins in the Egyptian sarcophagus. The coin in the vase from Central America. The head from the Moroccan coast.

"I at once went to Central America, Peru, Mexico . . . to the Chucuna Valley. . . I will say that although I found fragments of owl-headed vases, I found no more medals there, but . . . inscriptions that will startle the world. I found other medals at the Pyramid of Scohuatican, in Mexico, of the same alloy, but with different script.

"I have reasons for saying that the strange medals were used as money in Atlantis forty thousand years ago.

"The Temple of Transparent Walls" was one of the national treasures of the Lost Continent. . . Among the facts I have to reveal in my book, there are clear indications of the 'City of the Golden Gates,' as it was called, and two clear references to the 'Temple of Transparent Walls.'

"I can prove that the Phœnicians got their knowledge of glass-making from 'the people who lived beyond the Pillars of Hercules.'

"I pass on to the translation of a Mayan manuscript which is part of the collection of Le Plongeon—the 'Troano manuscript,' which can be seen in the British Museum, which reads:—

"In the year of Okan, on the 11 Muluc, in the month Zac, there occurred terrific earthquakes which continued without interruption until the 13 Chuen. The country of the hills of mud, the Land of Mu, was sacrificed. Being twice upheaved it disappeared during the night, being continually shaken by the fires of the under earth. Being confined, these caused the land to sink and to rise several times and in various places. At last the surface gave way, and then ten countries were torn asunder and were scattered. They sank with their 64,000,000 of inhabitants eight thousand years before the writing of this book.'

"In the records of the old Buddhistic Temple at Lhasa there is to be seen an ancient Chaldean inscription written about 2,000 years B.C. It reads:—

"When the star Bal fell on the place where there is now only sea and sky, the Seven Cities with their 'Golden Gates' and 'Transparent Temples' quivered and shook like the leaves of a tree in storm. And behold a flood of fire and smoke arose from the palaces. Agony and cries of the multitude filled the air. They sought refuge in their temples and citadels. And the wise Mu, the hieratic of Ra-Mu, arose and said to them, 'Did I not predict all this?' And the women and the men in their precious stones and shining garments lamented: 'Mu, save us!' And Mu replied, 'You shall die together with your slaves and your riches, and from your ashes shall arise new nations. If they forget they are superior not because of what they put on, but of what they put out, the same lot will befall them!' Flame and smoke choked the words of Mu. The land and its inhabitants torn to pieces and swallowed by the depths in a few months' [? moments].

"How account for these two stories—one from Tibet, the other from Central America, each mentioning the same cataclysm, and each referring to the land of Mu?

"When I throw open all the facts I have, there will be no mystery about it."

Then (writes Mr. Colson) there is some further reference to his grandfather's documents and his signature: Paul Schliemann.

In the course of his comments on the case Mr. Colson writes:—

I am profoundly interested in the question of Atlantis, as I think all who have crossed the North Atlantic and intelligently observed the equatorial current, south and west, and again north by the Gulf Stream, will ask themselves this question: Why do these currents take their present course? Is there not some other cause than the generally accepted one? Has not the great submarine plateau, known as the "Dolphin Ridge," something to do with the question? And this ridge, what is its origin? Does not the present position of the

Azores, Bermuda, Madeira and the Canary Isles show that there is good reason to believe that a great mass of land—an island—once existed there, and that the present North Atlantic currents define its coast-line? It seems so to me.

#### FATHER VAUGHAN AND SPIRITUALISM.

The "Pall Mall Gazette," of the 11th inst., contained the following reply by Sir Arthur Conan Doyle to Father Vaughan's recent attack on Spiritualism through the columns of that journal:—

To the EDITOR of the "PALL MALL GAZETTE."

SIR,—Father Vaughan should learn by the history of his own order, which has often been unjustly attacked, to be more moderate in his censures upon others.

His article in your columns upon Spiritism displays all the intolerance and the persecuting spirit of the Inquisition. "So it is that I declare we must sweep the country clear of these charlatans." In using these words he is evidently not referring to fraudulent mediums, especially as the sentence continues with a thinly veiled allusion to Sir Oliver Lodge. If Father Vaughan confined himself to fraudulent mediums he would have both the existing laws of England and all decent Spiritualists upon his side, for they have always been the curse of the movement.

The whole context shows, however, that what he desires to forcibly attack is everyone who believes what few who have really studied the evidence have failed to believe—first, that the dead survive even as we knew them; secondly, that reverent communication with them is not absolutely impossible; and, thirdly, that many people have been confirmed in or converted to the belief in a future life by such experience, and have thus attained great spiritual good from it. Indeed, it may be said that the only valid answer to materialism lies in the phenomena of Spiritualism.

I can assure Father Vaughan that the people who believe this are as good and earnest as he is himself, and very much more open-minded and charitable. When he talks of persecuting them for their beliefs and springcleaning them out of England he is using language which was sinister in the fifteenth century, but is out of place in the twentieth.

ARTHUR CONAN DOYLE.

Windlesham, Crowborough, Sussex.

#### ASTROLOGY AND THE END OF THE WAR.

Astrology, of which our old contributor the late Mr. C. C. Massey was so able an exponent, has never found much favour with our readers, perhaps because of its continual failure to justify itself. Mr. Massey once essayed to prove his case by a series of predictions, which somehow went wrong. The reality of the prophetic faculty has of course been proved many times, more particularly in connection with clairvoyance, but the prophet is frequently at fault in the matter of time, and although there are cases in which predictions have been fulfilled to the very day, it is usually very unsafe for prophets to venture on days and times. "Sepharia," however, in the "British Journal of Astrology" for June, greatly daring, tells us that as a result of certain planetary positions "the Kaiser's doom, and with it that of the Hohenzollerns, will be sealed on the night of the 20th August." "On that day," we read, "Despotism fails for ever." And in a sketch of the German Crown Prince's horoscope we are told that he will never reign over Prussia but will be denuded of his inheritance, and "the lunation of the 17th August" marks for him the beginning of the end. So may it be.

The "Prussian beast," as "Sepharia" describes the nation which provoked the war, has fed overlong on human blood. It will be of interest to see how astrology bears the test on this occasion, for here are dates definitely given. ("In the name of the prophet, dates!")

In an astrological study of Sir Douglas Haig (whose sisters have furnished "Sepharia" with some interesting particulars) we find the month of August next powerfully marked in his horoscope, which in a way seems confirmatory of the other predictions in which August is the month of fate for the Kaiser and the Crown Prince.

Elsewhere in the journal we see that Mr. Lloyd George is promised a political defeat and serious illness in 1921.



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## THE BALANCES.

It may be said not only that exactness is an art, but that no form of art is complete without it. That great abstraction, Truth itself, for which many profess the deepest devotion and the keenest solicitude, is, in human experience, divided up into many parts, some of them so small and apparently commonplace that the champion of Truth, if he is not very careful, is in continual danger of overlooking them. There is, for instance, punctuality—a small thing but none the less part of the great truth of things. It was recently remarked by a writer on mysticism that one of the signs of the true mystic is that he is always careful to keep his appointments! The mystic, in short, is one who, having been privileged to gain a vision of Truth in her inner sanctuaries, takes with him something of her inspiration into the outer courts of the temple, and aspires to become true to time and true to fact. Of course there is always the danger of concentration on one aspect to the neglect of the rest. The world laughs at the purist, the precisian, the pedant, not because they are sticklers for exactitude, but because they exaggerate some particular phase of it, and in their zeal for mechanical truth become untrue to life itself. Part of the general duty we owe to truth is to hold the balances as exactly as we can, so that we may distribute our powers justly. That, indeed, belongs to the art of exactitude, an art especially difficult for the specialist, or for him who by reason of an excess of devotion to one idea earns for himself the name of crank. Rostand, the French dramatist, gives us an excellent example of the artist's love of precision in that dramatic scene where Cyrano de Bergerac fights a duel, and at the same time composes a perfect ballade, managing his swordsmanship and his poetry with such exquisite skill that he contrives to "pink" his opponent at the precise instant that he declaims the last words of the last line of the "Envoi," "*A la fin de l'envoi je touche.*" That, of course, was only a theatrical flourish, but it is a good example of the just balance of powers. Cyrano, however, is a rare figure on the world's stage. Most of us discover that precision is only to be attained by concentrating our attention on one thing at a time; but a just sense of our limitations is also part of the art of exactness.

There is probably no subject under the sun concerning which there has been so much vain talk of exactness as the subject of psychical phenomena. It has become for some very commonplace minds the proof and touchstone as to whether a man is a reliable observer or not. It has happened several times that a person whose whole life and training have been in the direction of precise observation and precise statement has, after witnessing some super-

normal fact and testifying to its reality, at once lost his reputation for accuracy amongst those who, not having witnessed the thing, considered themselves (apparently by the same fact) the best judges of whether it occurred or not. And to hear such people holding forth with the solemnity of owls on "defective observation," "untrustworthy statements," and a whole farrago of similar ineptitudes is one of the few drolleries left to us in the midst of a tragic world. As self-constituted authorities on the question of exactness, they should be aware of the necessity for giving due value to the statements on one subject (even if it be a new one) of those who have shown themselves reliable on all others. But, of course, they are not authorities at all. The only authorities on a question of fact, and the only persons competent to speak about it, are those who have certified themselves of the existence of the fact. That is the coldest of common sense. But unfortunately common sense does not enter into the matter where the hostile critic is concerned. Passion enters in, prejudice enters in, and so do many other things which predispose the mind to "defective observation" and "untrustworthy statements." For, in truth, the boot is on the other leg. "Credulity," "gullibility," "delusion," "illusion" and "cerebral disease" are phrases which it is not always safe to throw about wildly; and it has sometimes seemed to us that in some of the attacks made on psychical research, we are witnessing a new version of the Rev. Mr. Stiggins, when, with rolling eye and unsteady gait, he expressed the opinion that his teetotal audience was intoxicated. There is a credulity which consists in believing anything rather than something in which one does not want to believe; there are delusions and illusions which belong to materialism more properly than to Spiritualism; and may not cerebral disease as readily take the form of an insane scepticism as that of a wholesale acceptance of the incredible?

Recently we talked to a sculptor of no mean ability on the subject of materialisations, of which he had witnessed several, observing them with the vision of the artist trained to detect things not apparent to the ordinary observer or even to the scientist. He brought to bear on his investigation a multitude of minute criteria quite outside the range of the average onlooker. We wish we could transcribe here the account he gave, full as it was of fine, almost microscopic, detail. We doubt if even the most hardened sceptic could have had the effrontery afterwards to have said anything about "defective observation." Our sculptor, skilled in the art of exactness in dealing with the human face and figure, described what he saw as answering perfectly to the truth of life. There was no room for imposture: some things cannot be successfully counterfeited.

On all these various phases of psychic phenomena—physical and mental—we are now receiving the testimony of observers trained in various forms of the perceptive faculty—artists, scientists, lawyers, doctors, men of all professions and callings which call for accuracy of judgment in some department or other of the matter. At present it would seem that the opposition would prefer the verdict of a bricklayer, the choice falling on a bricklayer who was not there. After which they might feel moved to fresh exertions on the subject of inexactness of observation.

It is a free country; the sceptic is not compelled to examine the matter, but if he is as anxious for exactitude as he pretends, he might at least observe a few of the obligations which arise naturally out of a passion for truth—they are called variously justice, impartiality, fairmindedness, and they impose upon us the duty of remaining silent when we cannot speak with knowledge. For the art of exactness applies to conduct as well as to facts, and to life even more than the things of which life is composed.

## SPIRITUAL AND SOCIAL RECONSTRUCTION.

NOTES OF A LECTURE DELIVERED AT THE ROOMS OF THE GOLDEN AGE, BROMPTON-ROAD, ON MAY 23RD, 1917, BY MR. HENRY FOX.

The word reconstruction implies: 1. Dissatisfaction with some existing building, or some social institution, or some mental or moral or spiritual condition; 2. A desire to pull it down and clear the ground; 3. An idea or an inspiration of something better to occupy the ground which has been cleared.

No one reconstructs anything unless he is dissatisfied with it, and has an idea of something better to put in its place. The process really begins with the inspiration of a higher ideal; dissatisfaction results, and this is followed by the clearing of the ground and the rebuilding.

It is an illustration of the fundamental fact of human nature that "thought" is creative and governs "action." As Edward Carpenter observes, the dreamer must precede the doer: the visionary must inspire the practical man.

In other words, spiritual reconstruction must precede social reform; and the value and permanence of the social reconstruction will depend on the nature and extent and progress of the ideals conceived.

In a speech delivered in the House of Commons on March 27th last, the Prime Minister gave us a long list of the gigantic problems before the nation. They comprised "reconstruction" of the trade and industries of the country; the relations between capital and labour; the conditions of life in the country; the health, housing, and education of the people; the relations of this country to the Empire, and of the Empire to the rest of the world. "These," he said, "are the gigantic problems which have to be settled by the new register [of voters]—for the old register excludes the men and women who have made the new Britain possible." Under this new register six million women and two million men will be added to the existing register of eight million men.

Clearly, if the new democracy is to be better qualified to deal with these gigantic problems satisfactorily than the old democracy which has created them, the new must look for some better source of inspiration than was known to or dreamt of by the old. At such a moment it has fallen to the lot of the University of Oxford to offer to all who will take advantage of it, the opportunity of receiving instruction from some of the men best qualified to give it, by attending a series of lectures embracing every branch of these problems, which will be given at Oxford between August 2nd and 12th next.

The cost of the whole course will only be a guinea, including a full guide to all preparatory reading. It is the summer meeting of the great University Extension movement, and for this year the subject selected is "The Near Future: Its Social, Economic and Educational Problems." Full particulars can be obtained by applying to Mr. J. A. R. Marriott, M.A., M.P., secretary of the Oxford University Extension Delegacy, Queen's College, Oxford. Unfortunately this necessary instruction is purely voluntary for voters on the great problems concerned, and there is no examination to be passed to qualify them to exercise the great responsibility of voting on all or any of these subjects.

Under our present remarkable views of an educational franchise, ignorance and knowledge are both equally entitled to express their opinions on some of the greatest problems that ever confronted the human race.

Under these circumstances, it becomes urgently necessary to consider what, in such a crisis of our fate, a democracy distracted by clashing personal interests can possibly do to arrive at sound, wholesome and just conclusions on these gigantic problems of the near future. The dangers of the situation are only equalled by the greatness of the emergency.

Unless these clashing personal interests are dissolved and unified by a process of Spiritual Reconstruction they may lead, on the conclusion of this war, to something almost equally disastrous. The happiest outlook for England would be that the stern fight against a common foe should continue to unite

us in noble self-sacrifice until we are prepared for higher ideals of peace at home.

These ideals—as before suggested—can only be reached by the spiritual stages of dissatisfaction, of pulling down and clearing the ground, and of rebuilding on better lines. But the process cannot even be begun until the individual, as well as the corporate nation, recognises the fundamental fact of human nature, that man is a spiritual animal, that the real man is not his body, nor his physical wants, nor his physical environment; no—nor his intellect either. Even Oxford—where intellect reigns supreme—has not fully realised this yet. If those who have studied man's spiritual nature and its possibilities of further unfolding, and of obtaining spiritual illumination from the source of all knowledge and wisdom, go to Oxford next August in full force, they may carry with them something to give to Oxford in return for Oxford's generous gifts to them.

What is it that creates these clashing interests which separate man from man, dividing them into warring classes and "opposing opposites" and breeding ill-will, rivalry, and disunion, till their lives become more like the lives of the denizens of the jungle than those of spiritual beings bound together by ties of unity and self-sacrifice? Surely it is nothing else than ignorance of their own spiritual nature and capacities. Shakespeare knew these things well when he wrote these inspired words:—

What a piece of work is a man! How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a God!

Clearly Shakespeare did not mean that the creature he described as closed in a "muddy vesture of decay," unable to hear the singing of the stars in their orbits, or "the music of the spheres," acted like an angel or apprehended like a God. But he regarded man as of infinite capacity for the supernatural powers of angelic action, and for his knowledge of God,

If Shakespeare is right, the whole world is wrong and will never rise to the great height of his conception of a man till it recognises, with the poet, the boundlessness of man's powers and capacities.

This, then, is Shakespeare's conception of what we now speak of as Spiritual Reconstruction, the main object of which should be the elimination from our social problems of that great disturbing factor—the clash of personal interests which renders these problems practically unsolvable.

"Opposing interests" is but another name for opposing selfishness, opposing desires for wealth and ease, the comforts and refinements of our modern civilisation. But if you change a man's views of what his highest form of happiness really is—if you convince him that the fulfilment of his spiritual evolution is the real source of a happiness which no troubles or suffering or worldly loss or gain can affect; if you create an ideal in his mind of his destiny, of his evolution and development towards the infinite by aid of his infinite "faculties," his angelic powers of action and his divine powers of "apprehension," then you strike at the root of his selfishness. You change his whole attitude towards life. His point of view becomes entirely altered, and he conceives an idea of unity and brotherhood with his fellow-men which destroys these clashing personal interests, and so renders the great problems of social reconstruction soluble by aid of the spirit of self-sacrifice for the good of all.

We still have a problem to solve even with the disturbing factor of self-interest withdrawn and eliminated. A soldier knows well that even when army discipline has knocked out of his head all idea of his personal wishes and feelings as against his duty to the army and to his fellow soldiers, he still remains an individual man with his own separate feelings and his own separate consciousness. He is still conscious of himself—and he is still waging warfare with his animal nature—still groping upwards and onwards towards new light and higher knowledge. But his problem has now become a spiritual and not a physical problem. It is a problem not of earth but of heaven—not of this life but of all future stages of his existence; and it is a problem whose ultimate solution can

only be reached when he becomes "more like a God" than even Shakespeare could have conceived possible.

Meanwhile this new spirit in his life is progressive and develops in its unfoldment as a continuous and unceasing process of evolution. The first thing it does is to make a free man of him for the rest of his days—free from the fear of evil, for he can destroy evil by his new ways of thinking; free from the fear of death or disaster, for these things do not touch the real man within him; free from his ignorance of our social problems, for he is learning all the while to approach these problems in a spirit which undermines their difficulties.

This phase of Spiritual Reconstruction seems to be the only available weapon which can protect us and our country from the dangers which threaten us all in the coming torrent and deluge of social questions requiring an instant solution lest they overwhelm a land both ignorant, reckless, and unprepared for their real and adequate solution.

#### NEWS FROM FRANCE.

The Paris "Revue Scientifique et Morale du Spiritisme" contains a warm tribute to the late Général Fix, who passed into the higher life on April 24th at the age of eighty-four. He was an earnest supporter of the Spiritualist movement for many years, and latterly occupied the position of vice-president of the "Société Française d'Etude des Phénomènes Psychiques." One of his last duties as vice-president was to pronounce a eulogy at the tomb of Allan Kardec in the Père Lachaise Cemetery before a large assembly.

In addition to numerous articles in the French Press, he was the author of "Christ, le Christianisme et la Religion de l'Avenir," a book dealing somewhat critically with religion compared with modern scientific investigation.

His attitude was always fearless, and he never hesitated to express his personal views, particularly when the subject of Spiritualism was in question.

It is said that a general once addressed him jokingly—he was then a colonel: "Ah, c'est vous, Colonel Fix, qui croyez à l'existence des esprits?" "Oui, mon général," was the reply, "mais en ce moment, je ne crois pas au vôtre!" The story recalls the one concerning an experimental circle of scoffers who were much tickled at the idea of spirits, and especially that these should be occasionally referred to as "intelligences." "Is there any 'intelligence' here?" said one of them mockingly to the table, which responded for the one and only time with a message, "No, you are all very stupid."

Writing to the above-mentioned journal, a lady correspondent, signing herself "Comtesse Gabrielle de G.," remarks that whereas England is advancing with giant strides in spiritualistic matters, France is lagging sadly behind, and to remedy this she suggests that readers make a point of initiating at least one of their friends into psychic facts.

Whether such a system of obtaining converts is desirable is a matter of opinion. Personally we deprecate it. Spiritualism needs no advertisement, and from a fairly extensive survey of the movement in France we should be inclined to think that Mme. la Comtesse is taking a pessimistic view.

#### THE BLACK SHEEP AND THE FLOCK.

Mrs. Agnes Marshall, in the course of some remarks on the persecution of mediums, recounts some personal experiences of dishonesty on the part of ministers of the gospel and business men, and asks why it is the custom to distinguish between such wrongdoers and the professions or trades to which they belong, while mediums are all classed indiscriminately as malefactors because of the misdeeds of a few. The reply is, no doubt, that prejudice and bigotry are never reasonable or logical; and the denunciation of roguery is never so vehement as when it proceeds from those whose own lives will not bear too close an inspection. Mrs. Marshall writes truly when she says: "Could the sad and the bad only believe in the continuity of life and in the presence of spirit helpers and unseen witnesses, there would be less grief at the loss of the departed and also less fraud and cruelty."

#### PROFESSOR JAMES ON MATERIALISM AND SPIRITUALISM.

One may deny matter . . . as strongly as Berkeley did, one may be a phenomenalist like Huxley, and yet one may still be a materialist in the wider sense of explaining higher phenomena by lower ones, and leaving the destinies of the world at the mercy of its blinder parts and forces. It is in this wider sense of the word that materialism is opposed to spiritualism or theism. The laws of physical nature are what run things, materialism says. The highest productions of human genius might be ciphered by one who had complete acquaintance with the facts, out of their physiological conditions, regardless whether nature be there only for our minds, as idealists contend, or not. Our minds in any case would have to record the kind of nature it is, and write it down as operating through blind laws of physics. This is the complexion of present-day materialism, which may better be called naturalism. Over against it stands "theism," or what in a wider sense may be termed "spiritualism." Spiritualism says that mind not only witnesses and records things, but also runs and operates them; the world being thus guided, not by its lower, but by its higher element.

Treated as it often is, this question becomes little more than a conflict between æsthetic preferences. Matter is gross, coarse, crass, muddy; spirit is pure, elevated, noble; and since it is more consonant with the dignity of the universe to give the primacy in it to what appears superior, spirit must be affirmed as the ruling principle. To treat abstract principles as finalities, before which our intellects may come to rest in a state of admiring contemplation, is the great rationalist failing. Spiritualism, as often held, may be simply a state of admiration for one kind, and of dislike for another kind, of abstraction. I remember a worthy spiritualist professor who always referred to materialism as the "mud-philosophy," and deemed it thereby refuted. . . .

No, the true objection to materialism is not positive, but negative. It would be farcical at this day to make complaint of it for what it is, for "grossness." Grossness is what grossness does—we now know that. We make complaint of it, on the contrary, for what it is not—not a permanent warrant for our more ideal interests, not a fulfiller of our remotest hopes. . . . Materialism means simply the denial that the moral order is eternal, and the cutting off of ultimate hopes; spiritualism means the affirmation of an eternal moral order and the letting loose of hope.

—From "Pragmatism," by WILLIAM JAMES.

#### THE PROTECTION OF MEDIUMSHIP.

The London and Provincial Mediums' Union, having its offices at 1, Stanley Gardens, Notting Hill Gate, W. 11, has been formed to protect the interests of all reputable professional mediums practising in Great Britain. The especial objects for which the Union exists are thus stated:—

1. To protect the interests of all professional mediums practising in London and the provinces.
2. To secure by united action capable legal advice and action through an appointed legal representative of the Union.
3. To establish a fund for the object of contesting any action which shall receive the special recommendation of the Council of the Union.
4. To work for the amendment of the law as it at present applies to the practice of mediumship.

The annual subscription is for London members (i.e., those practising in London or in a radius of twenty-five miles) one guinea, and for country members half a guinea. Mrs. Barbara McKenzie is the hon. secretary, to whom application for membership should be addressed.

#### ADVERTISEMENT COMPENSATION FUND.

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

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## THE MUSLIM IDEA OF FUTURE PUNISHMENT.

The writer of an article on "Life After Death" in the June number of the "Islamic Review" quotes the teaching of Al Ghizali, a great Muslim divine who lived eight hundred years ago, regarding the sufferings of the soul after death. There is nothing in it of the crude fire and brimstone of our own old theology. The pains endured, according to Al Ghizali, all have their source in excessive love of this present world, and every sinner takes with him into the world beyond the instruments of his own punishment.

One kind of spiritual hell is the forcible separation from worldly things to which the heart clings too fondly. Many carry about within them the germs of such a hell without being aware of it; hereafter they will feel like some king, who, after living in luxury, has been dethroned and made a laughing-stock.

The second kind of spiritual hell is that of shame, when a man wakes up to see the nature of the actions he committed in their naked reality. Thus he who slandered will see himself in the guise of a cannibal eating his dead brother's flesh, and he who envied as one who cast stones against a wall, which stones, rebounding, put out the eyes of his own children.

The third spiritual hell is that of disappointment and failure to reach the real objects of existence. Man was intended to mirror forth the light of the knowledge of God, but if he arrives in the next world with his soul thickly coated with the rust of sensual indulgence, he will entirely fail of the object for which he was made. His disappointment may be figured in the following way: Suppose a man is passing with some companions through a dark wood. Here and there, glimmering on the ground, lie variously coloured stones. His companions collect and carry these and advise him to do the same. "For," say they, "we have heard that these stones will fetch a high price in the place whither we are going." He, on the other hand, laughs at them and calls them fools for loading themselves in the vain hope of gain, while he walks free and unencumbered. Presently they emerge into the full daylight and find that these coloured stones are rubies, emeralds and other jewels of priceless value. The man's disappointment and chagrin at not having gathered some when so easily within his reach may be more easily imagined than described. Such will be the remorse of those hereafter who, while passing through this world, have been at no pains to acquire the jewels of virtue and the treasures of religion.

## THE AUTHOR OF "FESTUS."

Mr. E. Wake Cook writes:—

I am much obliged to Mr. C. E. Benham for correcting, recently, my error in saying that Bailey, the author of "Festus" found no place in our literary Pantheon, "The Dictionary of National Biography." I was very glad to hear there was an article in the second supplement of that work. I have just read the article, but with the shame and grief one feels on realising that we are unworthy of the great men heaven has sent us, and are blind to their greatness, and the worth of such national assets.

To publish an article by a man absolutely stone blind to the greatness of the man he was writing of is as discreditable as to have omitted Bailey altogether. A Lilliputian was set to assess a Brobdingnagian! The world will continue to know little of its greatest men until it becomes great itself; that Millennium is not yet. Bailey's "Festus" should interest Spiritualists because it is one of the clearest cases of pure inspiration in the whole realm of poetry. He did not say the final word on the sublimest of all subjects, but he advanced the theological conceptions of his time by a full century, and clothed those conceptions with opulent splendours undreamed of before.

We hope next week to publish a report of a deeply interesting address by Dr. Powell, delivered on the 12th inst. at the Institute connected with the Church of St. Jude-on-the-Hill, Golder's Green, on "The Psychic Factor in Sacramentalism."

A STARTLING INVENTION.—I understand that Signor Marconi may be on the eve of a scientific discovery of unique importance—indeed, of such a character as not only to end the present war speedily, but to make future wars impossible—says the "Daily Dispatch" London correspondent. The general idea underlying the new weapon is the possibility of utilising electrical waves for the purpose of annihilating at long range every living creature within a certain zone. It all sounds very mythical, but we have learned since the war that the myths of yesterday are the concrete realities of to-morrow.—"Birmingham Evening Despatch."

## THE NIGHT AND THE DAWNING.

IS A SPIRITUAL AWAKENING AT HAND?

By TAU.

The generality of thinking people look upon the present time as one of transition, and it is, no doubt, possible that we are but witnessing the birthpangs of a new age, and that after all the stress and woe will come the calm of a nobler and therefore more lasting peace than the world has yet known.

"We shall not all die, but we shall all be changed." "Impossible!" says the sceptic; but this may not be so impossible as it appears to be. The Supernal Being could exercise a Divine hypnotism, and the Teacher as His agent could do likewise. What if men of good-will, when talking together, found that a like experience had fallen upon each? In the recesses of their soul they have heard a name, a Divine nomination has taken place within them. No need, then, to say, "Who is He?" for they would know, and knowing would come to the Teacher as surely as the Magi went to Bethlehem. There would be no mistake, and no so-called religious revival, for when one has received the whole number, there is no need for decimal portions.

It may be said that this is a very simple view, but possibly the truth has been largely missed through looking at the summit of the mountain instead of exploring the base.

The line dividing spirit and matter, "the veil of the Temple," is probably thinner than it is generally supposed to be, and to rend a veil should be easier than to break through the wall of a fortress. That a very serious and momentous time is at hand there is no doubt, and if the world-woe fails to teach the lesson which seems destined to be taught, then probably a Divine force, manifesting itself through Nature, will help to recall man to his true senses, bringing the Divine idea nearer to him.

If only the "still small voice" were whispered and those who heard it could make its power outwardly manifest, what a consummation of the prayers and wishes of ages, what a fullness of spirit would be felt, especially by those who, through trials, have plodded their way, waiting for the manifestation of the sons of God!

If the spirit in bygone ages took on matter as a means of manifestation, the volatile becoming fixed, may we not infer that a day will dawn when the fixed may become again volatile, and matter be swallowed up in spirit?

## "THE HUMAN TOUCH."

Miss E. P. Prentice writes:—

While reading your leading article under the above title (p. 180), there flashed into my brain three beautiful but, I believe, seldom quoted, lines of Whittier's, which I wish could be substituted for the epitaph so false and unhuman, "Faultless before the throne." Grand old Whittier knew better when he wrote—

"Keep the human heart of thee;  
Let the mortal only be  
Clothed in immortality."

I may be wrong, but to me it seems that it is this survival of the human that forms the basis of a more exalted affection. We love our kin and friends because of their human qualities, though those qualities may be closely associated with frailties and imperfections, perhaps even sins. The prodigal son got a warmer love-reception than his immaculate brother, for love is of the heart and not the head.

"I shrink from unaccustomed glory,  
I dread the myriad-voiced strain;  
Give me the unforgotten faces,  
And let my lost ones speak again."

CONGRATULATIONS to that venerable pioneer in psychical research, as well as great chemist and physicist, Sir William Crookes, O.M., on having on Sunday last, the 17th inst., completed his 85th year. We are glad to learn that he has recovered from his recent illness.

## A GENERATION AGO.

(FROM "LIGHT" OF JUNE 25TH, 1887.)

The "Brisbane Daily Observer" (March 23rd) reports a case (*Pepper v. Windop*) which is noteworthy on account of the utterances of the Chief Justice, Sir Charles Lillie, before whom the case was tried. There arose a question of the expectation of one of the witnesses that his wife would have a "miraculous child." Mr. Reinhold said, "Nothing miraculous; there are no miracles"; and the Chief Justice interposed, "Spiritualists claim that their system is not supernatural, and that there is nothing above nature, that it is only like an extension of nature as nature is generally known." And a little later to Mr. Reinhold the Court put the following question: "You are a thorough-going Spiritualist? You thoroughly believe it?" "I do." "Well, many highly cultivated minds agree with it. There are two very fine books written by Dale Owen, which I have read with great interest. They are most interesting as a psychological study." Mr. Power (for the plaintiff): "But he recanted, I believe." "No, he did not." And then there is a statement as to Kate Fox and a "confession of imposture," which I am glad to contradict as a complete mistake. The Chief Justice was not infallible, but he displayed a more rational knowledge of Spiritualism than most of his learned brothers on the Bench at home or abroad.—From "Notes" by "M.A. (Oxon)."

## "THE CHRIST THAT IS TO BE."

A work which must have cost its author an immense amount of study, thought and labour is "The Prophet of Nazareth" (Kegan Paul, 6s. net), by Elizabetha, the pen-name adopted for this occasion by a lady whose briefer and less ambitious efforts have on previous occasions been favourably noticed in our columns. Here she gives us not merely the story of the life of Jesus, but the whole New Testament from fresh points of view, critically examining, analysing and appraising its contents from beginning to end in the most thorough and exhaustive fashion. Specially valuable, as supporting the substantial truth of the Gospel narrative in its main features, is the chapter on "External Evidences" with which Elizabetha prefaces her study of the Pauline Epistles. Then, like Tennyson, she dips into the future and sees many changes—the redemption of womanhood, the better treatment of the brute creation, improvement in the conditions of labour, the substitution everywhere of garden cities for dreary aggregations of buildings with their attendant slums, the legacy of those olden days when space was necessarily restricted because the city had to be walled in and fortified. Best of all, she sees the vision of the day when the kingdoms of the earth shall at last become the kingdoms of Him whose great characteristic is the unfathomable life-giving spirit of Love. "Long has He watched and guided, nor will He cease to watch and guide until all things are accomplished and man is redeemed."

Love is the keynote of the future, of its reformations, its work, its strength. Let none, therefore, grow faint-hearted in these hours of tribulation, which will pass, for the beautiful dawn of another and grander day is seen even now on the horizon. . . . Call it a dream if you will, but the dream of a true seer is the reality of the future, the vision of a race supreme in power and a holy love which surpasses all we know by that name now. It will come as the spring comes after the long winter; as youth arises out of childhood, and manhood arises out of youth; it will come as thinking man came after the saurian and the ape, the artist and musician after the savage of the wilderness; it will come as the Christ came, with words of peace after the crucifixion of the flesh, triumphant in His prophecy of that which is to be!

For the Soul is the first and the last, and holds the keys of death and hell, and of life and heaven, and has the power given it from eternity to become supreme over all things, and to "ascend unto the Father."

The frontispiece is a reproduction of the beautiful picture by the late W. Holyoake, "The Home at Nazareth."

You cannot do your duty to the poor by a society. Your life must touch their life.—PHILLIPS BROOKS.

## LETTERS TO THE EDITOR.

## A Psychic Hospital.

SIR,—Under this heading your correspondent, "J. M.," (page 171), refers to the establishment of a Psychic Hospital to be carried on by magnetic healers, and reference is made to my friend, Mr. Hector Waylen (not Dr. as you style him; it is his charming wife who carries that title). I think, sir, that I was the originator of that idea, but as the years rolled on and interest lagged I was unable to go on with it. Now, however, if any persons are sufficiently interested in the proposal, I shall be pleased to try and correspond with them (if your journal cannot now spare room), for assuredly there is need at this time for such a hospital. Only lately I learned that many thousands of our noble fellows at the front suffer from shell shock, &c., and suggestion and hypnotism are the cures for such cases. If a hospital can be established, and self-interest and love of gain be eliminated, then I think it should appeal to all broad-minded and sympathetic souls. Magnetic healing and hypnotism are gaining ground at the present time; even now it is better late than never.—Yours, &c.,

ALAN FISHER, M.D., Ph.D.  
Nerve Specialist.

"Ardagh,"

Horfield Common West, Bristol.

## THE PERSECUTION OF MEDIUMS.

Mr. W. Pickering writes:—

The discharge of virulent pus which you print over the name of H. Ross Clyne in *LIGHT* of the 16th inst., but which you very charitably dignify by terming it an "effusion," almost takes one's breath away! And the writer has the nerve to call himself "a journalist and city councillor." He may quite possibly be a city councillor, as all sorts and conditions get "fluked" into such offices, but his assertion that he is a "journalist" may perhaps be discounted, and you will probably find yourself bombarded with retorts from the Pressmen of Manchester repudiating a person who ignores his Lindley Murray in the way Mr. Clyne does.

Although *LIGHT* is not a comic paper your readers will probably thank you for giving them a good hearty laugh at the immeasurable conceit of this fellow—"journalist," at the same time regretting that Sir Oliver Lodge should have been the recipient of such vulgar insolence.

## ANNA KINGSFORD AND THE WAR.

We have already given Anna Kingsford's supposed prophecy. It is interesting to see that the "Daily News" receives it with enthusiasm:—

Yet another amazingly near thing in prophecies—this time from Maitland's "Life of Anna Kingsford, M.D." (pp. 208-9), describing a "vision" seen by her on the night of August 5th, 1877. "I perceive a great war in Europe. There are multitudes of soldiers in white uniforms and some in red. All Europe seems at war. . . . It seems to me as if France were about to be destroyed utterly. The invaders' helmet has a spike. . . . All France is doomed. Part will be a German province. I see England in possession of Calais, Normandy, and the Brittany coast; yes, of all the northern shore of France. Belgium seems to me to be Prussian."

The absence of date rather spoils it, but essentially Dr. Kingsford saw the thing that was to be—for a time—thirty-seven years later.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the receipt (per *LIGHT*) of the following contribution: M. Nissen, £5 5s.

THE editorial notes in the June "Occult Review" lead the reader by easy stages from a consideration of the heresy of dualism to long and appreciative comments on and quotations from the two most recent works of importance on psychic science—Sir William Barrett's "On the Threshold of the Unseen" and Mr. J. Arthur Hill's "Psychical Investigations." J. W. Brodie-Innes, in his account of "Witchcraft Rituals," relates an experiment of his own which was attended by very unpleasant results. Ethel C. Hargrove explains "The Psychic Significance of the Cat"; "Unity" discourses on "Dual Souls"; and Edith K. Harper acquaints us with some of the strange ideas of one Nicholas Culpepper, a seventeenth century astrologer and physician, regarding the mystic association of "Flowers and Stars."

## SOCIETY WORK ON SUNDAY, JUNE 17th, &c.

**MARYLEBONE SPIRITUALIST ASSOCIATION.**—*Steinway Hall, Lower Seymour-street, W. 1.*—Mr. Robert King, instructive address: "What is Psychometry?" Soloists, Mrs. Fox and Mr. Field.—77, *New Oxford-street, W.C. 1.*—11th, clairvoyance, Mrs. Mary Davies. For Sunday next see front page.—G. C.

**LONDON SPIRITUAL MISSION:** 13B, *Pembroke Place, Bayswater, W.*—Mr. H. G. Beard spoke on "Heart and Mind" and Mrs. Mary Davies on "Prayer." For Sunday next see front page.—I. R.

**CHURCH OF HIGHER MYSTICISM:** 22, *Princes-street, Cavendish-square, W.*—Morning, Miss Lowndes read a well thought out paper on "Soul Food"; evening, Mr. Harold Carpenter gave a good address on "Wisdom." For prospective announcements see advt.

**TOTTENHAM.**—684, *HIGH-ROAD.*—Mrs. Mary Gordon gave an address on "Union and Liberty" followed by clairvoyance. Sunday next, 7 p.m., Mrs. Jamrach, address and clairvoyance.

**WOOLWICH AND PLUMSTEAD.**—**PERSHVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address by Mr. H. Boddington. Sunday next, address by Mr. Hayward, clairvoyance by Mrs. Hayward.

**RICHMOND.**—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mr. Kirby gave an excellent address. Sunday next, Mr. Prior, address. Wednesday, public circle, conducted by Mr. Maskell.

**WIMBLEDON SPIRITUALIST MISSION.**—Exhilarating address by Mr. H. E. Hunt. For prospective announcements see front page.—R. A. B.

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

**CROYDON.**—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. Percy Scholey. Sunday next, at 11, service and circle; at 6.30, Mr. H. Leaf. Circles alternate Sundays after evening service, commencing July 1st.

**BATTERSEA.**—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Address and clairvoyance, Mr. Sarfas. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mrs. Podmore. Thursday, June 28th, 8.15, clairvoyance. Doors closed 8.30.—N. B.

**MANOR PARK, E.**—**THIRD AVENUE, CHURCH-ROAD.**—Mrs. Annie Boddington, address and clairvoyance. Sunday next, 6.30, address and clairvoyance, Mrs. Ord. 25th, 3 p.m., ladies', address and clairvoyance. 27th, 7.30, address, Mr. Hannaford.

**CLAPHAM.**—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, 11.15, circle; 3 p.m. and 6.30 p.m., Conference with Union of London Spiritualists: Mr. G. Tayler Gwinn, Mr. and Mrs. Tilby. Friday, 8, public meeting. July 1st, Mr. Leaf.—M. C.

**CAMBERWELL NEW-ROAD.**—**SURREY MASONIC HALL.**—Morning and evening, Mr. Horace Leaf, excellent addresses and clairvoyant descriptions. Sunday next, addresses and clairvoyance: 11 a.m., Mrs. Beatrice Moore; 6.30 p.m., Mrs. Wesley Adams.

**HACKNEY.**—240A, *AMHURST-ROAD, N.*—Alderman D. J. Davis, address; Mrs. Sutton, descriptions. Sunday next, 6.30 p.m., Mrs. Beaumont-Sigall. Monday, 8 p.m., Mrs. Sutton. Tuesday, 7.15, healing, and Thursday, 7.45 (members only), Mrs. Brichard.—N. R.

**HOLLOWAY.**—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, Mr. T. O. Todd on "The Ideal Church"; evening, Madame A. de Beaurepaire, inspirational address and clairvoyance. Sunday next, Lyceum anniversary. All meetings taken by Lyceum members and friends. Miss Hall is paying us special visit.—R. E.

**READING.**—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Addresses were given by Mr. William Ford and Mrs. P. R. Street.

### A FORM OF BEQUEST.

I give and bequeath unto the London Spiritualist Alliance, Limited, the sum of £ , to be applied to the purposes of that Society; and I direct that the said sum shall be paid free from Legacy Duty, out of such part of my personal estate as may legally be devoted by will to charitable purposes, and in preference to other legacies and bequests thereout.

THE death-roll amongst people of note has been markedly heavy of late. Amongst them we see the name of the Rev. Forbes Alexander Phillips, vicar of Gorleston, who passed away on the 29th ult. in his fifty-first year. Under his pen name, "Athol Forbes," he produced a number of books, some of which, by reason of the strong psychic element in them, have been noticed in *LIGHT*. He was an eloquent and effective preacher, and a man of highly original character.

JUST as we are going to press we learn of the peaceful transition, after a long and painful illness, of Mr. Alfred Leaf, father of Mr. Horace Leaf, of 41, Westbourne Gardens, Bayswater, W. 2. He was a splendid Spiritualist. The interment will take place on Thursday next, the 28th inst., at Manor Park Cemetery, the service being conducted by Mr. Horace Leaf.

THE meetings of the society known as the "Centre of Light and Truth," or Church of Higher Mysticism (22, Princes-street, Cavendish Square, W.), will, it is announced, be discontinued until October, owing, we regret to learn, to the sudden nervous breakdown of Mrs. Fairclough Smith. We sincerely trust that the three months of country air ordered by her medical adviser will fully restore her to her normal health.

OUR Chicago contemporary, "The Progressive Thinker," has suffered a great loss by the transition, on the 9th ult., of an old member of its staff, Mr. James C. Underhill, who was not only a valued friend and helper of the present editor, Mrs. M. E. Cadwallader, but was also associated with the paper for many years when it was carried on under the editorship of the late Mr. J. R. Francis. One of the pioneers of Spiritualism in America, he is described as a man of gentle but brave spirit, whose pen "sent his message broadcast in happy, inspiring verse."

TRANSITION OF MR. WILLIAM MURRAY.—We regret to learn that Mr. William Murray, of "Sweetbrier," Granville-road, Finchley, manager of the Edinburgh Press, the well-known printing establishment in Old Bailey, passed away on the 15th inst. after several months of illness, endured with characteristic fortitude and patience. Mr. Murray was a native of Edinburgh, where he was born about fifty years ago. He was a convinced upholder of our cause, and took an active and keen interest in promoting it. His genial comradeship and sympathy will be missed by a large circle of friends, and his loss is deeply felt by his widow and children. The interment was at Hendon Park Cemetery on Monday last, the service being conducted by the Rev. J. Arthur Pearson.

"THE MASTER'S TOUCH" (L. N. Fowler & Co., 1s. 3d. net), is the title of a series of well-written little essays by Henry Harrison Brown regarding the methods employed by Jesus in His works of healing. Of all the characters who have used the power of faith to heal, the best known is Jesus, and it seems to Mr. Brown that healers who call themselves His followers should use His methods. These included the word of command, touch, the use of material means (spittle, wet clay, and bathing) and also thought-transference—"absent treatment," "the Silent Word"—and teaching. Yet, complains our author, several schools of healers claiming to follow the New Testament refuse to use any of these methods but teaching and the Silent Word.

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