

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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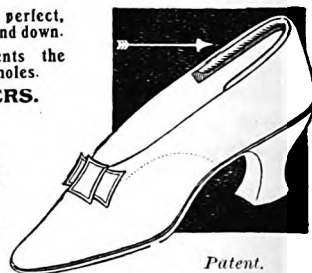
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SATURDAY, JULY 7, 1917.

[a Newspaper.]

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NOTES BY THE WAY.

The article on Atlantis, the concluding portion of which we published in *LIGHT* of the 23rd ult., has excited considerable interest, although we have not so far elicited anything in the way of proof or disproof. There is no question of the existence of the elder Schliemann, who was born in 1822 and died in 1890. After being engaged in commercial life in Petrograd he turned explorer and in 1870 began excavations at Troy, where he appears to have made some interesting discoveries and unearthed many treasures of pottery, gold cups, silver vases, jewellery, arms, and other relics. There are a number of books dealing with his discoveries and his name is well known to archaeologists. But the reference to coins found in the "owl-headed vase" referred to in the story alleged to be told by his grandson will give antiquaries pause. Coins, as Sir A. Conan Doyle points out, are believed to have been unknown before 700 B.C. Until that period money was a matter of rough pieces of metal. The only reply to this is that the Atlanteans were advanced enough to have a coinage 10,000 years ago. Which remains to be proved. Other questions also arise out of the story, and one of them is contained in a letter from Mr. C. L. Ryley, of Kibworth Grammar School, Leicester.

* * * *

Mr. Ryley writes:—

With reference to the article in *LIGHT* entitled "Lost Atlantis" I should like to point out that Schliemann, who excavated at Mycenæ, was presumably aware that that city was not situated in Crete, and therefore the document attributed to him, which repeatedly speaks of Mycenæ being in Crete, can hardly be authentic.

That is quite true; nor do we forget that Mr. Colson, our informant, is quoting from an American newspaper, not the most reliable of records. As it was difficult to check the story by ordinary methods in these troubled times, we thought it better to publish it, and invite the criticism of those who may be in a position to know the facts. As already mentioned, we desired Mr. Colson to inquire into the matter on the spot, but he failed to elicit any information. And as regards the point made by Mr. Ryley, it is to be remembered that Schliemann's excavations were carried on in connection with an inquiry into *Mycenæan* civilisation which extended into Crete, and he explored the remains not only at Mycenæ, in Angolis, but also at Cnossus, Phaestus, and other places of Mycenæan interest. If the document is genuine (we regard it as very doubtful), the blunder may have arisen in this way.

An old friend of ours, one of the forefathers of psychical research, was very positive on the subject of what he called "thought atmospheres." The phrase would probably convey little or nothing to a scientist unless he were a man of liberal mind ready to admit the reality of mediumship. But one cannot go very far in a study of Spiritualism on its mental side without having to take the idea into account as a provisional hypothesis. The friend to whom we have referred, while he fully admitted the fact of individual spirit control, maintained that sensitives were often inspired by their mental surroundings. There is certainly a great deal to confirm the view. Jesse Shepard, the famous "musical medium" who to-day, under another name, has risen to a prominent place in the world of letters, exemplified the idea to a remarkable extent, his music unconsciously to himself frequently reflecting the moods or expressing some dominant idea associated with the people or the place before or in which he happened to be playing. The same thing applied to the late Mr. Colville, who in his discourses appeared to "pick up" in a marvellous way some of the floating ideas amongst members of his audience. We can find in the theory a suggestive explanation of much that is puzzling in mediumship, especially when, as is frequently the case, the phenomenon, whatever it may be, is loosely attributed to direct spirit agency. There is often a "fatal facility" in these matters which is not reassuring to the critical observer. There is little doubt that the average medium in the presence of persons peculiarly interested in some great poet, painter or musician of the past would, even if unconscious of the fact, find so much to say about the personage concerned that there would be a distinct but probably mistaken idea of his actual presence.

* * * *

Many of our instructors from the unseen have dealt with this subject of "thought spheres" as a matter to be taken seriously into account in the study of mediumship. In his new book, "On the Threshold of the Unseen," Sir William Barrett deals interestingly with the question as a theory. He remarks that as thought, will and emotion can affect, and to some extent mould, the gross matter of which our bodies are composed, it is conceivable that the finer matter of the unseen universe may be even more responsive to such subtle forces:—

The phenomena of telepathy show either that thought *can* powerfully affect an unseen material medium or else project particles of thought-stuff through space, or that telepathy is the direct operation of our transcendental or intuitive self, as Mr. Constable has said in his suggestive work on "Personality and Telepathy." Physics teaches us that light, heat, electricity and magnetism affect the matter of an invisible world, the all-pervading ether, more perfectly than they do the matter of the visible world. . . . May not thought be able to act in like manner? In fact, it has been suggested by two profound and distinguished scientific men, Professors Balfour Stewart and P. G. Tait, "that thought conceived to affect the matter of another universe simultaneously with this may explain a future state."

As we all know, there are several theories put forward

to explain psychic manifestations. Some of them—possibly all—are true in a measure. The fault with them is that whether singly or collectively they do not cover the whole ground, their authors having only a partial acquaintance with the subject upon which they presume to pronounce an opinion. None of these theories excludes the idea of individual spirit agency, nor are they excluded by it. But it needs that central idea to unify the other factors. Without it they remain scattered, inadequate and untenable. We can even cheerfully admit the existence of occasional fraud, since there is no department of life in which the spurious does not imply the existence of the genuine. It is impossible to counterfeit the non-existent.

ON UNINSTRUCTED CRITICISM.

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

He that answereth a matter before he heareth it, it is folly and shame unto him.—PROVERBS xviii. 13.

It is not easy to get people to earnestly consider a matter, to investigate its claims and weigh carefully records and evidence. "I will think about it," generally means "I will do nothing of the kind." Man is for the most part mentally lazy, and for the rest he considers himself sufficiently preoccupied. So the Suffragettes committed a crime or two that people might be *compelled* to give their serious attention, and the method is not new. Many would agree that this (although no crime is involved) is just the invaluable service which "Raymond" has rendered. The book *insists* that attention should be given to the subject dealt with, like that exasperating advertisement which points an impolite finger in your face and will not be ignored. The result has been curious, a book is fair game—"oh that mine adversary had written a book!" and reviews have appeared in everything, from the "Times" to "Snippy Chips." Spirits and the future life are obviously matters within priestly cognisance, so from many pulpits have come pronouncements pompously dealing with the whole intricate subject. But "who is this that darkeneth counsel by words without knowledge"? In a matter of law we shall listen with respect to the trained barrister, among doctors we shall not hold forth about the technicalities of disease and remedies, but on psychic matters, which are even more illusive and complicated, a host of orators will have no hesitation in offering instruction and rebuke without any real knowledge or experience whatever. It has always been the bane of the Church of Rome that it has been ashamed to say "I don't know." The Church of England has said it too often, but she might say it now with becoming modesty and set herself to learn. The "appeal to antiquity" will not serve in such a matter. "Can there any good thing come out of Nazareth?" proved an unsafe aphorism. "Can there any good thing come out of Spiritualism?" is now being asked, and the wise answer is the same in this case, "Come and see." The people of Berea "searched . . . whether those things were so, therefore many of them believed" (Acts xvii. 11).

PSYCHICAL RESEARCH SOCIETY.—The presidential address was delivered on Thursday, 28th ult., at Steinway Hall, by Professor L. P. Jacks, M.A.

UNION OF EAST AND WEST (INDIAN FESTIVAL HOLIKA).—On Saturday and Tuesday, the 14th and 17th inst., in Lord Leverhulme's garden, "The Hill," there will be presented in English (at 5.30 p.m.), under the direction of Mr. Ben Greet, "Malati and Madhava" (the "Romeo and Juliet" of India). The garden and art collection will be on view from 4.30 to 5.30. Further particulars can be obtained of the hon. organiser, Mr. K. N. Das Gupta, 14, St. Mark's Crescent, N.W. 1.

SPIRITUAL THINGS.—Sir Richard Stapley, presiding on the 30th ult. at the half-yearly meeting of the Commercial Travellers' Benevolent Institution, said that he had recently lost his wife—his beloved partner for over fifty years—and he had written a little memorial booklet which he would be pleased to present to commercial travellers who would care to read it. It would be well if they were all a little more interested in spiritual things, the appreciation of which might be more latent in some people than in others. They wanted to bring humanity into closer touch with spiritual life.—"Star."

IN LIGHTER VEIN.

A SATIRE OF THE LETTER-BOX.

BY THE EDITOR.

A little nonsense now and then
Is relished by the wisest men.

We have been urged more than once to give some account of the extraordinary letters which occasionally reach us. We have forbore, because *LIGHT* is far from unique in this respect. Every newspaper has its lunatic correspondents, and from a long experience on the Press we can testify that there are not more "cranks" in our subject than in many others. But it occurred to us that we might carry out the idea in another form. We do not claim actually to have received any of the letters published below; they are simply the offspring of humorous fancy. But we do maintain that they are not one whit more ridiculous than some of the letters and arguments directed against our own subject in some of its phases:—

THE SO-CALLED LIQUID AIR: IS IT A DELUSION?

To the Editor of *LIGHT*.

SIR,—Is it not time to enter a protest against some alleged scientific discoveries—matters which have never been properly proved to the satisfaction of ordinary members of the public? I refer in particular to the much-trumpeted discovery of "liquid air." Now, sir, I have never seen such a thing, nor have I met any person who has. Some years ago, according to the newspapers, some "demonstrations" were given of its reality, but my recollection is that only a favoured few were able to attend them, and I have reason to believe that the circumstances were such as not to exclude the idea of collective hallucination or even "fake." And it is a highly significant thing that nothing has been heard of the matter for a long time. Probably some flimsy excuse will be given for this, such as that the conditions to-day are not favourable for such "demonstrations," and we all know what that means. Now I have learned a little science. I know that air consists of oxygen and nitrogen, and another element, the name of which has, for the moment, escaped me. And I know that water is composed of two parts of hydrogen and one of oxygen— H_2O was the formula, when I was a boy (now very many years ago). Let us apply the sturdy common sense of the past (nowadays so rare) to this question, and ask whether such a thing as liquefied air is possible. If there is liquid air at all what else can it be but *water*? A little jugglery with retorts, &c., some scientific hocus-pecus to distract the attention of the onlookers, and a concealed vessel containing a little water to produce at the proper moment, and there, in my opinion, you have the whole trick. It ought not to deceive a child, but it appears to have imposed on many otherwise intelligent people. The mischief of it is that it may easily mislead the imagination of the young student, and even subvert the whole reasoning faculty. *Verb. sap.*—Yours, &c.,

SOLOMON WISEACRE.

THE DANGERS OF WIRELESS TELEGRAPHY.

To the Editor of *LIGHT*.

SIR,—Will you permit a woman who, although not *learned*, has the welfare of her fellow creatures at heart to call attention to the *dangers* of what is known as *wireless telegraphy*? Personally as one who lives a secluded life, "far," as Gray so beautifully says, "from the madding crowd's ignoble strife," I have never seen any wireless telegraphy done, nor have I ever met anybody who has, but still there seems little doubt that there is such a thing, if one is to believe the newspapers, which are not *always* reliable, of course. But what strikes me is the *horrible* purposes to which this *scientific invention* is put. I read that by its aid information is furnished to the *enemies* of this country, and that by its truly *demoniacal* agency they have been able to carry out many of their *nefarious* purposes. Sir, is it

not possible to have it *put down*? I was talking the other day to a pious but intelligent labourer, who occasionally helps to cultivate my little plot of land, and he expressed the opinion that it was all the work of the devil, and quoted very beautifully the wonderful text (Ephesians ii. 2) about the "Prince of the power of the air," which seems to me to have a *direct bearing* on the subject, for does not wireless telegraphy *go through the air*? I doubt not *other texts of Scripture* could be found against this soul-destroying invention, which I understand is slaying its thousands.—Yours, &c.,

SOPHONISBA SIMPLE.

P.S.—I have just heard that a man has visited this village who claims to have worked a wireless telegraph. Is it not a *strange thing* that he is known as a man of *immoral* life and *profane* speech?

THE FALLACY OF GEOMETRY.

To the Editor of LIGHT.

SIR,—It is high time that we overhauled some of our boasted ideas of what constitutes exact science, even though it may mean getting rid of things mistakenly supposed to be hallowed by antiquity. When I was a boy I spent many weary hours and earned many a headache by having to learn the problems and theorems of Euclid, whom I now perceive to be a dreary impostor, who passed off totally imaginary things as realities. He talks of a point as that which has no magnitude but only position. Sir, how can there be such a thing? It is a pure figment. And now, after centuries of blundering we arrive at a realisation of the fact that there can be no such things as a perfectly straight line or an exactly drawn circle. One can only marvel at the dullness of one's fellow creatures which has permitted such a delusion as geometry to flourish so long.—Yours, &c.,

REFORMER.

ARE TELEPHONES FORBIDDEN BY THE BIBLE?

To the Editor of LIGHT.

SIR,—If it were not for fear of trenching on your restricted space I could prove conclusively, not only from the Bible but also from statistics which I have carefully prepared, that the telephone is one of the most pernicious agencies ever devised by Satan for the destruction of souls. Look at Isaiah xxviii. 17, "Judgment also will I lay to the line," and Isaiah xxxiv. 11, tells how amongst the judgments to fall on wicked nations is "the line of confusion." How aptly these texts apply to the telephone line! Let your readers also look up their Concordance, under "Speech," "Voice," "Ears" and "Inventions," and see how a little ingenuity will show the iniquity of this modern abomination. I have been told that men of science scoffed at the idea of telephones when it was first mooted. Little they knew of the power of Satan! Sir, I know for a fact that several men have been driven into lunatic asylums owing to the mental strain imposed by constant attention to this diabolical contrivance. And I believe thousands of immoral appointments are made by its nefarious aid. And yet it is sophistically argued that sermons may be heard by its agency. In my opinion no sermon heard through a telephone can be spiritually blessed to its hearers. Let those who would hear sermons go to the sanctuary itself and not rely on such a dubious medium. Sir, I know of a case in my own experience where a telephone tempted a dear young man of my congregation to the first step on the downward path—an invitation to a racecourse meeting came by its means. Need I say more, except to warn your readers with all solemnity against this subtle and seductive snare?—Yours, &c.,

(REV.) BOANERGES MARTEXT.

SUPERNORMAL FACULTY DISPROVED.

To the Editor of LIGHT.

SIR,—I entirely disagree with the specious arguments for spirit existence contained in your journal (which I

never read). You claim that these alleged spirits can only be discerned by a special sense which you admit (reluctantly no doubt) is not common. This enables me to confute your conclusions in a few words. If the sense is not common, it is clearly not common sense!—Yours, &c.,

A RATIONALIST.

"IS SIR OLIVER LODGE RIGHT?"

This is the title of two articles *pro* and *con*, the first by Sir Arthur Conan Doyle, the second by Mr. Edward Clodd, in the current issue of the "Strand Magazine."

In the course of his remarks affirming the question, Sir A. Conan Doyle expresses his complete agreement with Sir Oliver Lodge's statement of the causes which have led him to a belief in the continuity of life and the possibility of communication, as set out in the June issue of the magazine. And he proceeds:—

If human testimony is capable of establishing anything, then it has absolutely proved the fact of survival. If anyone thinks that I exaggerate, let him before expressing his thought read the following books in the order given: Lodge's "Survival of Man," Hill's "Psychical Investigations," Stead's "After Death," Lodge's "Raymond."

(If we might presume to add anything to this list it would be that admirable work, Deseritis' "Psychic Philosophy," and Sir William Barrett's "On the Threshold of the Unseen.")

Sir Arthur then gives an instructive account of his own mental progress as regards psychic evidences, from the time when he was a medical student. It was a slow progress, but every step was assured:—

It took me many years to get as far as telepathy. Many more had passed before I could feel sure about survival and communication. I could have reached conviction much earlier had I used the recognised methods. An astronomer who discards a telescope may expect to be handicapped. I pushed caution to an excess. Since then, however, I have had personal experiences which I will not enter into at present which leave no doubt in my mind.

We are glad to find in the article an expression of view confirmatory of an attitude we have sometimes taken in LIGHT. Sir Arthur does not think it essential that every student of the subject should insist on first-hand experiences, since these may take a lifetime to acquire; he can always "refer to his witnesses and their testimony."

"No," is Mr. Edward Clodd's "emphatic answer" to the question, and his reply is eloquent of the fact that he not only misunderstands the question, but has never made any serious attempt practically to grapple with it. There is in the article a vein of contempt, abuse, and misrepresentation, all quite needless when an advocate for any side of a contested matter has a strong case, and all in very bad taste when the opposing side is supported by men who are at least his own equals in intelligence and experience. But we may deal more definitely with Mr. Clodd's arguments next week.

"Do you know what it is," said M. de Lammenais on one occasion to his pupils, "which makes man the most suffering of all creatures? It is that he has one foot in the finite and the other in the infinite, and that he is torn asunder not by four horses, as in the horrible old times, but between two worlds."—HAROLD BEGBIE.

WHOEVER attempts to go behind phenomena and postulate a First Cause, whether we denominate that Cause The One, like Plotinus, or The Good, like Plato, or The Absolute, like Herbert Spencer, is manifestly passing into realms of thought with which the human mind is not competent to deal. It stands to reason, indeed, that the finite mind cannot comprehend the infinite, and logic, therefore, inevitably fails us. . . . But there is in truth another side to this most recondite problem. Though logic cannot fathom it, and though the finite cannot comprehend the infinite, yet the infinite spirit may contact infinity. In other words, the infinite in man—that is, the divine spark, which is part and parcel of infinity, may realise the infinite within itself, not, indeed, by any logical process, but by the immediate experience implicit in spiritual union. Hence the possibility of that form of mystical ecstasy which has been denominated cosmic consciousness.—R. SHIRLEY in "The Occult Review."

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CRITICS IN GENERAL.

It was said of the Bourbons that they forgot nothing and learned nothing. The remark will apply in no small degree to some of the critics of Spiritualism, especially the ecclesiastical variety. Their memory for ancient formularies and the minutiae of the Law and the Prophets is extensive, but it is counterbalanced by an apparent inability to think originally or even consecutively. Of course, when we come to bed-rock, it is a question of certain facts. It is useless to argue against facts, and that reflection alone would be sufficient to decide our attitude in the matter. But we are willing to carry the matter a stage beyond this by not only standing by our facts but also showing how they are related to human life, and how they confirm the so-called supernatural stories of all the ages. They give the scientific stamp to the miracles of Scripture, whereupon certain bishops, priests and deacons are up in arms. They open up illimitable regions of Nature for scientific exploration, which makes certain scientists very angry indeed. It is a droll world.

Before us as we write are several attacks, some courteous and reasoned, others coarse and scurrilous, and it is suggested that we shall reply to them. Several are unworthy of serious attention, but we can deal in a general way with certain arguments which are offered in a more or less thoughtful and earnest spirit.

First, we may take the objection (it is very old ground) that having Divine revelation the Church is in no need of such aid as Psychic Science may afford. And, furthermore, that there is no warrant in the teachings of Jesus Christ for the investigations into psychic faculty now being carried on.

A few simple considerations will suffice to demolish the whole fabric of such reasoning as is put forward in these hostile arguments. In the first place, psychical research is a branch of scientific activity, and its discoveries are scientific facts. If the sceptic doubts this, we need direct him to one book alone, "The Reality of Psychic Phenomena," by Dr. W. J. Crawford. We can refer him to others if that is insufficient. Jesus Christ made no deliverances on the subject of America, leaving it to be discovered by Columbus; He had nothing to say about Astronomy; He was quite mute on the subject of Radium and the Ether. From our own study of the history of Christ and His teachings—as set out very imperfectly in records that have obviously been the subject of much garbling by the transcribers and translators through whose hands they passed—

we can only gather that He dealt with life from its inner or spiritual side. He taught an ethic—the most perfect that has ever been presented to the race. Everywhere we find His appeal to the deeper side of the human consciousness. It was divinely scientific, recognising that all the external circumstances of life sprang from within. He taught that if the inner man was true and pure every outward circumstance would reflect that truth and purity. In that great ideal we see the Universal Solvent for all the crime and sadness, all the squalid problems, that afflict life to-day. His modern followers, our critical friends amongst them, are rather inclined to tinker at the difficulties from the outside. Let us take one instance. The author of a newly issued pamphlet, entitled "Religion After the War," is evidently distressed by the fear "that the religious life with its Christ love, its self-sacrificing labours and profound spiritual impulses," may suffer from undue devotion to "the gibberings of trance mediums, the revelations of clairvoyants, the miracles of so-called healers . . . and all that may be called the hurly-burly of Spiritualism as distinct from the progress of the soul." Our author (we see it is a lady) need be under no apprehensions on that point. We have heard Churchmen complain of inane sermons by callow curates, of gabbled prayers, of lifeless rites, and other evidences of an unworthy ministry, but we do not imagine that the religious life will suffer by one state of things more than by the other. It will proceed in spite of both if it is deeply rooted. If it is capable of suffering from sensationalism and phenomena-hunting in Spiritualism, it may equally suffer by formalism and insincerity in its regular sanctuaries. The pamphleteer is, indeed, imagining and foisting upon us a state of affairs to which we are as strongly opposed as herself. It is because we are able daily to contemplate the spectacle of lives enriched and strengthened by the knowledge that their faith in the reality of an Unseen World is being confirmed by scientific and practical inquiry that we can regard with composure the criticism which comes from those who think that somehow religion is endangered by that inquiry. Let us reduce the proposition to its simplest terms. Can a Spiritualistic séance be mean and demoralising? Yes, if the people taking part in it are mean and demoralised. Can it be holy and uplifting? Yes, if the people concerned are spiritually awakened and developed.

The fact is, our censors are constantly running their heads against a position with which we have dealt in these columns over and over again. Let us say once more that in arraigning any of its institutions or customs humanity is in effect arraigning itself. There is something that would be droll if it were not so painful in the diatribes which are uttered against the "undignified" nature of certain aspects of Spiritualism. There are outcries against squalid and trivial revelations. As we read them we think of the horrible conditions that surround birth, death, and all the wonderful sanctities of life in the festering slums and poverty-stricken areas of our great cities, of the one-roomed tenements, "the crowded couch of incest in the warrens of the poor," the economic conditions that rob life on every hand of beauty, purity and dignity, and the countless trivialities on which men and women drive away their lives. Are we who are responsible for such things to complain that their unholy reflections are apparent in every department of life? Who is responsible for the foulness and the folly, the imbecility, the triviality, the degradation, to which the eyes of the critic are conveniently blind unless some of the results crop out in connection with a subject against which he is anxious to hurl accusations? It is the man and not the thing

which is at fault—the workman, not the tools with which he works. There is no moral degradation in psychical inquiry, but there may be a great deal of moral degradation in some of those who undertake it. Religion is not to blame; Science is not to blame; neither Spiritualism nor Materialism in themselves are really guilty. But man is very guilty indeed. The things are what he has made of them. If his life is a mixture of triviality and tragedy, and his death a gloomy horror, and if, as a consequence, its reflections from “the other side” are something disappointing, who is to blame? Not Life and Death, which, even with all they contain of human misdirection and folly, are still full of things beautiful and dignified.

Nevertheless the authors of some of the criticisms before us say many things with which we are in profound agreement. They call for dignity, heroism, faith, courage, all noble things, in our attitude towards the problem of a life after death. Where we differ from them is in demanding these things in life as a whole, and not in one single department of it. When Spiritualism is investigated by those who are intelligent and scientific, its intelligent and scientific aspects never fail to present themselves; when spirit communion is practised by those who are “pure in heart and sound in head,” the effects are divine and beautiful. In short, those results are always exactly proportioned to the mental and spiritual quality of those immediately concerned. This may not be a flattering reflection to some who have casually “dipped into” the subject in a shallow, perfunctory, or trivial way. But so it is.

One word in conclusion. Our lady critic quotes that weary old story of the “witch” (the Bible says “woman”) of Endor. But if one is quoting a scriptural canon against the beliefs or practices of one’s fellow-citizens, it is but common justice to quote the whole of it. Has she forgotten the memorable incident of Saul, who, when seeking his father’s lost asses, went to the prophet (who “was before-time called a seer”) in order to enlist the aid of his supernatural faculty? Does she remember that Saul took with him a present by way of fee? Does she recall that the prophet not only told him of the safety of the lost animals, but, gazing into futurity, predicted that he would be King of Israel? And is there anything to show that this was forbidden? It is a small point in comparison with the vast issues involved in the whole question. But our critic appeals to the Bible and we abide by the test, although if the Bible proclaimed the world to be flat, or the whole habitable earth to consist of Palestine and the contiguous countries, we should not feel in the slightest degree bound to respect its findings. The Bible remarks in one place that God is a “man of war” (Exodus xv. 3). We don’t believe it. Do any of the Bibliolaters who pelt us with disjointed fragments of Scripture believe it? If not, the conclusion is obvious.

ADVERTISEMENT COMPENSATION FUND.

We have no more donations to record since that acknowledged last week. The amount subscribed is now in the neighbourhood of £145, which would go far to compensate for the surrender of the advertising pages, but unhappily the difficulties are not confined to these. The continually mounting cost of labour and material makes it necessary to continue the appeal in order that we may avoid having to raise the price of LIGHT.

TRUE bravery is shown by performing without witnesses what one might be capable of doing before all the world.

THE “subliminal” has now taken the Devil’s place; it is a useful word for the covering of our ignorance.—“Psychical Investigations,” by J. ARTHUR HILL.

PSYCHIC PHENOMENA AND CONJURING.

BY REGINALD B. SPAN.

The article by the Rev. Charles Tweedale on “The Late Mr. Maskelyne and Physical Phenomena” (p. 183) reminds me of striking incidents which I witnessed many years ago on the stage of the great Opera House in Denver, Colorado, U.S.A., before an immense audience, and which I am sure even such an expert and eminent conjurer as Mr. Maskelyne could not have successfully imitated with his arts.

The occasion was an exhibition by Madame Anna Eva Fay of her *psychic* powers. Madame Fay, as some may remember, was known as a “Mahatma,” and claimed that her feats were performed by occult powers, and not by conjuring and trickery. Of the genuineness of those phenomena I was quite convinced by careful investigation and reasoning, and I have never altered the opinion I then formed. Madame Fay was a fragile, graceful, refined-looking little woman, with a spirituelle, sensitive face, and tiny hands and feet. She resembled a fairy more than a human being—in which respect her name was most appropriate. Many remarkable feats were performed which left the audience silent with amazement. The incident which impressed me most happened thus: A “cabinet” formed of rods, poles, and heavy curtains was constructed in the centre of the stage. The investigating committee, composed of well-known Denver citizens (doctors, lawyers, and others)—having carefully examined the floor to assure themselves and the audience that there were no trap-doors, and being convinced that there were not at that part—sat in a semi-circle around the cabinet so that no one could possibly enter without being seen by them. A chair and some musical instruments were placed within (as is frequently done at Spiritualist séances when materialisation is expected) and the curtains were drawn, those present on the stage having first quite satisfied themselves that there was no one concealed in the curtains, and that the place was absolutely empty. In a minute or so sounds were heard within—the curtains began to sway—notes were struck on the zither, the concertina was heard emitting a tune which sounded like “Home, Sweet Home,” and then hands appeared through slits in the curtains and waved to the audience. The hands increased in number and were of various shapes and sizes—big masculine hands, delicate tapering lady’s hands, and those of children. They were living hands, not imitations in wax.

The great audience, mostly sceptics, looked on with breathless interest. Flowers of various kinds, carnations, roses, lilies, &c., were then passed through the curtains on to the stage in the full light and were thrown to the people in the front seats.

The spectators, knowing that there could not possibly be a human being within the cabinet, were struck with amazement. No one said a word. Suddenly in the rapt stillness a man at the back of the house sprang to his feet, evidently very excited. “That’s all fraud!” he shouted. “I don’t believe in spirits, there are no such things! You can’t fool me!”

There were cries of “Sit down,” “Shut up,” “Turn him out,” and Madame Fay’s manager came forward to the footlights and asked him not to interrupt. The man was obdurate, and became insolent and offensive in his language. He was pulled down to his seat and threatened with expulsion. In the meantime, the phenomena in the cabinet had ceased. One of the persons on the stage pulled back the curtains, revealing nothing within but the chair, musical instruments, and some flowers. The manager then explained to the audience that there was no fraud or trickery whatever in the proceedings; that it was a genuine exhibition of powers which were unknown to the great majority of human beings. The interrupter at the back of the hall then exclaimed, “You daren’t let me go in there while that mummery’s going on”; to which the manager replied that he was quite welcome to do so, but that if anything happened to him they were not to be responsible, and he must take the consequences. On that condition only was he allowed to enter the cabinet. He took his seat on the chair, and the curtains were drawn together.

The spectators awaited the promised exposure in dead silence—a silence that could be felt. For a minute or more

nothing occurred—then the curtains began to sway and exclamations came from the man inside. Suddenly shrieks and shouts of terror rang out and there was evidently a violent struggle going on. "Help, help!" yelled the man—"they're killing me! Let me out—help, help!" The chair could be heard rocking about, and then came down with a crash, and out sprang the man—dragging down one of the curtains. His coat had been literally torn from his back, his collar was crumpled, and his shirt sleeves were torn. He gave a wild yell of terror and, before anyone could stop him, made a rush and a flying leap over the footlights, landing (fortunately) on an open space on the floor below, where he stumbled to his knees, but in an instant picked himself up and flew down the centre aisle like one possessed and out at the first door of exit, leaving his coat, hat and stick behind. His face was distorted with terror. What he experienced was never known.

One curious feat with which Madame Fay greatly puzzled her audience was as follows: She borrowed a handkerchief from one of the spectators, tied a knot in one corner, threw the handkerchief down on the floor at one end of the stage then taking up her position at the other end she called the handkerchief to her, whereupon it rose up on end and moved across the stage to her. Anyone could thoroughly examine the handkerchief previous to its movements. I was one of those who did so, and the handkerchief started to jump across the stage soon after leaving my hands when no one else was near, and I can vouch for the fact that it was not attached to Madame Fay by horsehair, wire, or in any other way.

This feat, I noticed, seemed to exhaust Madame Fay as if some great mental effort had been made during its operation.

One personal experience I had on this occasion (I have previously recorded it in my little book "Things That Have Happened," Theosophical Publishing Society, Woburn Place) may briefly be alluded to here. I was a complete stranger in America, having only arrived a fortnight before, and no one knew my name. In the Opera House I wrote down a question on a piece of paper and folded it up. It was quite impossible that anyone could have seen it and the paper never left my possession for an instant. Madame Fay was blindfolded on the platform. She gave my full name—both Christian names and surname—told what I had written on the paper and gave a reply to the question. The reply was rather vague, but that did not much matter, considering the rest of the feat, which was marvellous. What a pity some great psychic cannot arise in London and give exhibitions to thousands from a public platform, and thus convince the people of the close proximity of spiritual beings and powers.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 9TH, 1887.)

Mr. Balfour Stewart, in his last address as President of the Society for Psychical Research, has stated our position on the whole fairly, although not fully. "Those who are known as Spiritualists," he says, "maintain two things. They assert, in the first place, the existence of certain phenomena, while in the second place they maintain that the simplest and most natural, if not indeed the only, legitimate explanation of these involves the existence of spirits which are permitted on certain occasions to hold intercourse with man."

"I need not say," continues Professor Stewart, "that many of us believe in the existence of other intelligent beings besides man, unseen by us as a rule, and in all probability superior to us in mental rank. Many, too, believe that the denizens of the spiritual world are not indifferent to our welfare, and that we frequently receive aid from them in crises of our mortal life."

—From an address by Mr. C. E. CASSAL.

TRANSITION OF MRS. MORELL THEOBALD.—We have to record the decease in her 81st year of Mrs. Ellen Theobald, widow of the late Morell Theobald and youngest daughter of the late Edward Miall, M.P. Mr. Morell Theobald was one of the founders of the London Spiritualist Alliance and its first secretary.

THE CHANGING WORLD.

It is well known that great art and great literature, as well as scientific inventions, were achieved during the time that Europe was in the throes of the Napoleonic wars. It almost seems as though great wars were favourable to the development of the arts of peace, a paradox which may be accounted for by the tendency of the human mind to strong reactions and to the psychic impulses set up by the strong stimulus of war-like passions. Peace may easily mean stagnation where there are no fine ideals and no strongly wrought national character to keep the spirit of a community alert and vigorous.

It is much the same to-day. Under the surface many splendid things are coming into life. In time of peace they might not be born at all or could only emerge with much of pain and travail. But the earthquake of war has broken up the old hard soil, and they can push their way to the surface. What we know as psychic science is one of these things, and indubitably the greatest. But even to-day the revelation of a world of Nature and Humanity beyond the Nature and Humanity known to the five senses is too mighty a thing to be born in any easy fashion. This is no mechanical discovery, no side-issue of science, no advent of a new system of philosophy. It represents a whole well-head of new sciences and new philosophies—and incidentally the overthrow of many old ones—and its emergence, even though accelerated by a world-catastrophe, will be slow as befits its greatness. But progress being cumulative a few years will see as much advance as a century or two of the past. The time is not yet ripe, but it is ripening fast.

It is a new light in a world which was rapidly being overshadowed by "the darkness of the gods"—the old gods. But it comes gradually, not like a tropic day-dawn flashing suddenly out of the dark and shadow. Gradually it comes, almost imperceptibly—here and there a mind catching the radiance and reflecting it. Light in "golden pencils" streaming through nooks and crannies of cloud until, before the world is well aware of the change, it will be fairly among us. Thoughts, ideals, points of view will have changed so slowly that the complete metamorphosis will have been accomplished almost before the change will have been recognised by the general mind.

But the clear-eyed watchers and thinkers, full of faith and patience, will have marked the changes. They have noted many of them already, observing the transformations that have already been accomplished in the old attitude towards the problems of death and the after-life. Not without meaning has been the growing dissatisfaction with the old unnatural teachings. To-day it has grown into a fierce revolt. "Rather than believe these things," cries the awakened intelligence, "I will believe nothing. Give us blank negation rather than the affirmations of unreason." The intuitions whisper vaguely, but they can give no definite message. And the demand is for plain assurance and scientific certitude. In its apparent absence the passion for decision and directness—which is the outcome of growing thought—prompts the plain, blunt denial, "There is no after-life; death is the end." After which the spiritual pastors and masters begin to lift up their voices concerning the decay of faith and the falling off in church attendance!

Elsewhere the light manifests itself often in strange and refracted forms. There are weird doctrines abroad—Temples of the Mysteries where the truth is set forth under "veils and evasions," with much mingling of ancient forms, and vocabularies that sound strangely to the unaccustomed ear. But the reality is there, waiting for the time of emergence. The quest of the soul has carried many so far from Nature and Reason that their return to "realms of sunshine and sweet air" is not to be accomplished in a moment.

A reasonable idea of a future life as a natural world of natural human beings is only to be attained through many intermediate processes of thought, many provisional theories that at times mistake themselves for final and absolute deliverances. A whole dynasty of "Supreme Wisdoms" and "Gra

Illuminations" will take successively their seats on the throne before the accession of the sovereign Reason.

Illusion and disillusion follow each other rapidly, but that is part of the process whereby thought is clarified. The old orders change, and the new forms develop and fall gradually into their appointed places. Amid a clash of faiths and doctrines old and new, the Increasing Purpose will come into visible manifestation. The old despairs will give place to a myriad quickening hopes, and the age of faith will be succeeded by an age of vision.

We may mark its coming by the gradual disappearance of complexities. "Truth," said a great sage, "is always simple, while error is compound and generally incomprehensible." The conception of the new world will be that of a world that will appeal to all as a world of law and order and beauty—a higher world but none the less a natural one. "He will not set strange signs in the heavenly places." Meantime we look for no sudden and radical changes. A few relatively small adjustments and the whole view-point will be revolutionised. The great change will be fairly upon us. But it will have come gradually, almost imperceptibly.

D. G.

IN A PAUSE OF THE BATTLE.

A SOLDIER'S REFLECTIONS AT THE FRONT.

Our correspondent "M. E.," who has won distinction as a gallant officer in the hottest of the fighting in France, sends us the following communication, which will be read with sympathy and interest, especially his testimony to the consolation and encouragement he has derived from a realisation of the truth of spirit communion:—

It is a Sunday afternoon and the sun is shining with scorching rays, for there are no clouds in the sky and all that shows above the horizon is the captive stationary balloon and the humming aeroplane. The heat seems even to have tired the enemy and I write at the moment undisturbed. It is unusual for us to be so quiet; for days and nights past they have been pockmarking the country behind our trenches with their heavy shells, which dig deep holes and raise clouds of dust that settle on the ground and add to the width of the growing brown patch which marks the deadly area. I am having a rest this afternoon, for we have had strenuous times lately, and a little rest is a prime necessity. There is a gentle warm breeze blowing from the South which wafts the scent of roses to me from a bunch I have on my table in the hut. I got them yesterday. I was making a detour to avoid some very heavy shell fire and came across a cottage garden in which the roses flourished, although the cottage was destroyed and most of the garden with it. Roses have a fascination for me, and I could not resist the temptation to cut a bunch, in spite of an odd shell or two which whirled overhead and came to earth not far away, bursting with a deafening roar. It is the scent of these roses which has started me writing—or rather the reminiscences which it awakens—for some of the happiest séances I have attended were scented with lovely roses. Perhaps it is only imagination, but I am inclined to think that there is psychic power in their sweet scent and rich colour. I have but recently returned from a visit home on leave, and this afternoon I was turning over the many pleasures I had enjoyed, when the scent of the roses reminded me of what I think must rank above all the other pleasures I have known, and that was a private séance I once had with Mrs. Roberts Johnson, the "direct voice" medium. She had heard that I was home for a few days, and immediately invited me to visit her and her family at her own home, as we are all old friends. I do not intend to give a detailed account of the sitting, although as is my custom I made notes of all that took place at the time. I would rather speak of it from the point of view of the happiness such little meetings can give to one who long ago became a Spiritualist. I am a Spiritualist because of the absolute proofs I have gained, and it seems almost incredible that persons like myself should be classed as simpletons and fools, and those who are able to give us the great happiness of the séance room as rogues and vagabonds. Sometimes I feel wrathful about it, and then again I reflect that we can afford to be charitable, for is not our knowledge a real strength to us? I have been up in the front line of this great battlefield for over two years and six months, living and working in an atmosphere which is so impregnated with the desires of men all bent on destroying each his enemy, that the tranquil peace of the séance room appears like a dream in the distance. I am not psychic myself, and therefore do not hear or see as some

who are more fortunately endowed, but I am able to live and look forward to the future with a sure and certain knowledge of the next state of existence, and I have the satisfaction of knowing that strong spirit friends are always at hand to help me here if I call, and they can and do help. It was eleven months since I last met my spirit friends in the séance room, and I looked forward to sitting with Mrs. Johnson again with more eagerness than can easily be described in words, and I was not disappointed. All the conversation was of a personal and private nature that would not be of interest to any but members and friends of the family. My brother came and spoke at length, making reference to matters which showed that he closely followed my fortunes, which added refreshing proof that he was the human personality he represented himself to be. Not that such further proof is necessary to me, but it adds pleasure to the sitting and gives an increased confidence in the medium. I wonder if those who believe in this great truth, but have not been so fortunate as to sit with a "direct voice" medium, can imagine the pleasure and happiness of comfortably chatting to your dear unseen friends, whilst they may stand and pat you on the shoulder to impress you with their words, much as an old family doctor might do, and especially when the sitter has been cut off from home-life and friends for thirty long months. A shell has just arrived and broken the quietude. I am reminded once more that there is a grim and ghastly war, that all my energies are to be directed towards the destruction of men and material. . . . Another has arrived, and dust is filling the air; my train of quiet thought is broken, but nothing makes me forget that my spirit friends are real and certain.

And now I must cease; shells are coming over thick and fast.

THE MEMOIRS OF COUNT MIJATOVICH.

The many friends of Count Mijatovich will be gratified to learn that his long-expected volume is now published (Cassell & Co., Ltd., 16s. net). It is a book of many-sided interest. We have here the recollections of a man who has held some of the highest diplomatic positions at the Courts of Europe, and who for over a generation was "at the hub of events." The author has contrived to make even his political reminiscences attractive, garnished as they are with anecdotes, and throwing rare sidelights on some notable characters in modern history. Then, of course, we have much of the essential truth about Serbia and the Serbians, and nowadays this is of poignant interest to all who study the human aspect of things. On the psychic side we have some of the author's views on Spiritualism—as everybody knows, he is a staunch Spiritualist—and we read of the séance which converted him to a belief in the subject, to which there are various references, such, for instance, as in the Count's conversations with "Carmen Sylva," Queen Elizabeth of Roumania, whose mother, the Princess of Wied, had rare psychic powers, the Queen being herself a firm believer. But the book is too important to be dismissed with a brief notice, and we shall return to it again.

THE FUTURE OF TELEPATHY.

In the course of an interesting address at Caxton Hall to certificated teachers of shorthand (reported in a recent issue of "Pitman's Journal"), Dr. Ellis T. Powell, alluding to the phenomena of telepathy, expressed his conviction that during the lifetime of at all events the younger members of his audience, telepathic messages would begin to be recognised and normal mode of communication, creating no greater surprise than hypnotism or wireless telegraphy, although at one time these were considered almost terrifying prodigies of human achievement. He ventured the forecast that within a generation children would be taught, as part of the regular curriculum, the practice of transmitting simple signs, figures, and messages from one mind to another, without regard to distance. The utilisation of the telepathic faculty, for the transmission of messages of affection and sympathy between minds in close affinity with each other, was a matter of present experience, destined to immense expansion in the near future. The faculty would be equally useful in business. . . . If every one of us could flash his thoughts into the brain of another individual, to whom he desired to convey them, how colossal would be the gain in facility and celerity of business! The speaker elucidated his arguments by drawing on the blackboard actual examples of the transmission of signs telepathically from one mind to another, the instances being taken from Myers's "Human Personality." "I fancy," he said, "that in the comparatively near future our business correspondence is going to be largely conducted by the transmission of the shorthand note from mind to mind. The shorthand clerk will be a trained telepathist."

LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

A Question for Father Bernard Vaughan.

SIR,—I should like to put a case to the Rev. Father Vaughan, S.J. A few years ago my mother and her maid were staying in the Sidmouth Convent. The maid mislaid a 10s. postal order. One of the Sisters enjoined her to devote 2s. 6d. at the shrine of St. Anthony of Padua, who, it appears, is specially interested in the recovery of lost articles. Other Sisters corroborated the effectiveness of prayers to this saint.

Now, I should like to ask, Would the Rev. Father assert that the intervention is genuine or illusory? If genuine, why is the interest of canonised sanctity in lost property to be treated with reverence and that of more recently deceased persons with contempt? And if illusory, what about the half-crown? Or does "the communion of saints" apply only to the canonised? Have they special dispensations?—Yours, &c.,

V. C. D.

N.B.—The lost order was found without St. Anthony's assistance. It had slipped under the lining of a drawer.

A Testimony.

SIR,—This excerpt from a private letter may interest your readers as a tribute to the beneficent influence of a belief in Spiritualism:—

"I was for ten years in a regular school of psychic intercourse, speaking to those freed and discarnate, just as I speak to you or anyone near me, on the earth plane. The medium through whom the communications came was generally in a complete trance, and had no idea after she woke of what had been given. I did not induce the trance, it was induced from the other side. I was at first very reluctant to enter upon this intercourse for reasons too long to explain, but I was forced into it in order (as I was told) to be trained for my next incarnation, in which heavy responsibilities will be mine. I therefore submitted to a training which at times was most severe, often very irritating, sometimes even terrifying. For six years now all this has ceased, and looking back I can see that it has had a great influence on my character. It has made me more patient, quite fearless, less prone to judge others, and still more generous than I was before towards the lower souls, our younger brethren, and those we call the lower classes. It has also given me insight, and therefore a complete and happy trust in God's wisdom and goodness. I know that every trial we have is sent for some reason, not always to be found in this our present life, but in one of our past existences from which our individuality is evolved." Could we but teach the perplexed and the discontented the theory of re-incarnation and retribution, how much we might save them in loss of time and happiness!"

This, perhaps, may be placed on the scales to counter-balance the far more common opinion held by the specifically uninstructed, that a belief in Spiritualism is so often detrimental.—Yours, &c.,

PAMELA GLENCONNER.

34, Queen Anne's Gate, S.W. 1.

Some Hints to Inquirers.

SIR,—As your paper is read both by mediums and sitters, will you allow me to ask those readers whether they think that the following hints might be useful to those who are about to consult a medium for the first time?

I feel sure you will agree that careful preparation on the part of a sitter is becoming increasingly necessary in the interests of the mediums, who undergo a great deal of unnecessary strain and distress from being brought into contact with sitters who have not understood how to make even the most elementary preparation in their own minds for the interview. I shall be glad to have an expression of opinion on this matter from mediums, and if they approve of my suggestions, I would send them some printed copies of the "Hints" to be enclosed when making appointments with new sitters, or read in the waiting-room.—Yours, &c.,

EDITH F. COOPER,

The Firs,
Redhill, Surrey.

SUGGESTIONS TO THOSE ABOUT TO CONSULT A MEDIUM FOR THE FIRST TIME.

1. Excessive grief on the part of the sitter may make it impossible for the departed friend to communicate at all, as it creates an atmosphere which he cannot enter without injury or disturbance to himself. Uncontrolled emotion, or too intense desire for communication, may also prove a hindrance.

2. The sitter should speak beforehand (mentally or aloud) to the departed friend, explaining to him that an appointment has been made with a medium to give him an opportunity of communicating if he is allowed, and if he himself desires it.

3. When the medium gives descriptions of the appearance of various persons, the sitter should listen attentively, and answer carefully any questions that the medium may ask as to recognition of descriptions, &c., giving, however, as little information as possible, lest it spoil what would have been evidential matter later on, which the communicator would regret. The sitter should take accurate notes of all that is said by himself and the medium, and verify every point, where it is possible, either at the time or later.

4. If the sitter is sceptical on the subject of communication, or even hostile to the idea, he should be willing to lay aside his scepticism or hostility during the time of the sitting, as such an attitude affects the medium, and renders communication difficult or impossible.

5. Test questions to establish proof of identity are generally found to be inadvisable, and sitters are advised to keep their minds open, alert, passive and calm. The best conditions are ensured by quiet, affectionate thought directed towards the departed friend, and by the resolute suppression of selfish thoughts and desires.

6. When sitting with a trance medium, the sitter should be careful to leave him undisturbed (by talking or agitation) whilst entering or leaving the trance condition. An attitude of quiet, restful consideration for the medium's welfare during this process is the best help that the sitter can give.

PRESS CUTTINGS.

THE VISION OF MRS. MACQUOID.

The death of Mrs. Katharine Macquoid, the veteran novelist, at the great age of 93, severs another of the few remaining links with the Victorian past. A contemporary of George Eliot's, Mrs. Macquoid used to tell how she once saw the famous writer in a vision. When George Eliot went to live at Chelsea Mrs. Macquoid proposed to go and call on her. But before she could do so a remarkable and tragic thing happened. One night Mrs. Macquoid awoke suddenly, and saw the figure of George Eliot standing between the bed and the wall. The apparition was distinct and unmistakable. On the following evening Mrs. Macquoid learnt of George Eliot's death.—"Daily Chronicle."

A STRANGE COINCIDENCE.

A curious event occurred in Sir Hugh Evan Thomas's flagship at the battle of Jutland. A large model of herself in the officers' quarters was struck by five splinters from the first German shell that hit the ship. It is an almost incredible coincidence, but it is true, that subsequently every single one of the five wounds on the model was reproduced in the same position in the ship by the enemy's fire.—"Daily Mail."

THE LATE LORD DEWAR.

I met Lord Dewar a few days before his sudden and unexpected death, of which his appearance gave no sign. I suppose I may record the coincidence that his talk was entirely, and even passionately, on the subject of communication between the living and dead, and that he insisted, not merely as a believer, but as a lawyer judging evidence, that Sir Oliver Lodge's "Raymond" had given this faith of his a new and strong foundation. We half-arranged to discuss the thing further, and for me to put my scepticism before him and to hear his criticism of its evidential value. His faith may be confirmed and my doubts resolved, or an eternal shadow may lie on both. But at the time I thought his interest marked enough to be strange; and I think it a little stranger now.—From Notes by "A Wayfarer," in the "Nation,"

SOCIETY WORK ON SUNDAY, JULY 1st, &c.

Reports and prospective announcements are charged at the rate of twenty-four words for 1s.; and 3d. for every additional ten words.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Instructive spiritual address by Mr. Robert King, entitled "Spirit Guides." Miss Ethel Zillhart's "His Saving Grace" (cello solo) was beautifully rendered by the composer. Excellent attendance. Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C. 1.*—June 25th, Mrs. Cannock's clairvoyance effectively demonstrated the continuity of life, every description being definitely recognised, several from unique evidential details. Mr. Douglas Neal presided.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Morning, address by Mr. Horace Leaf; evening, Mr. Percy Beard answered questions by spirit control.—For hon. sec., P. B.

WIMBLEDON SPIRITUALIST MISSION.—Instructive address by Mrs. Beatrice Moore. For prospective announcements see front page.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. Percy Scholey on "Spiritualistic Circles." Sunday next, at 11, service and circle; 6.30, Mr. T. Olman Todd.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m., public circle; 7 p.m., Mr. J. Rhoades, address; Miss Fawcett, descriptions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

WOOLWICH AND PLUMSTEAD.—**PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Lyceum Flower Sunday, speakers, Mr. Clegg and Mr. Connor. Sunday next, 7 p.m., speaker being arranged for.

CLAPHAM.—**HOWARD-STREET, WANDSWORTH-ROAD, S.W.**—Sunday next, at 11.15, public circle; 6.30, Mrs. Beatrice Moore. Friday, at 8, public meeting. July 15th, Mr. H. Wright.—M. C.

TOTTENHAM.—684, *HIGH-ROAD.*—Interesting address by Mr. T. Olman Todd, "Beauty, the Spiritual Joy for Ever." Sunday next, at 7 p.m., address and clairvoyance by Mrs. Hadley; 3, Lyceum.—D. H.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mrs. Beaurepaire gave an address and clairvoyance. Sunday next, Miss Lillian Maskell, address. Wednesday, July 11th, Mrs. Clempson, address and clairvoyance.—B. S.

HACKNEY.—240A, *AMHURST-ROAD, N.*—Mrs. Gordon gave recognised descriptions. Sunday next, 6.30 p.m., Mrs. E. Neville, address and descriptions. Monday, 8 p.m., Mrs. Sutton and Mrs. Brookman. Tuesday, 7.15, and Thursday, 7.45 p.m., Mrs. Brichard.—N. R.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, splendid address by Mr. H. Ernest Hunt; evening, uplifting address and clairvoyance by Mrs. Beaumont-Sigall. Sunday next, 11 a.m., Mr. A. Bailey; 6.30 p.m., Mrs. Cannock, address and clairvoyance.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—6.30, uplifting address by Mr. G. Prior. Sunday next, 6.30, address and clairvoyance by Mrs. de Beaurepaire. 9th, 3 p.m. (ladies), Mrs. Goode, clairvoyance. 11th, 7.30, Mrs. Marriott, address and clairvoyance.—E. M.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, circle; interesting discussion on "The Ideal Church"; evening, address by Mrs. Mary Davies. Sunday next, 11.15 a.m., Mr. W. J. Parry; 3 p.m., Lyceum; 7, Mrs. E. Marriott. Wednesday, 11th, Mrs. E. Neville.—R. E.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, circle; evening, address by Mr. F. J. Miles. Sunday next, morning, 11.15, circle service; 3, Lyceum; 6.30, address and clairvoyance. Thursday, 8.15, Mrs. Brookman. Doors closed 8.30.—N. B.

READING.—**SPIRITUAL MISSION, 16, BLAgrave-STREET.**—Morning, Lance-Corporal P. R. Street (London Scottish) gave an address on "Where God Dwells"; evening, Mr. Deadman on "God, All and in All."

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges, with thanks, the donation of 5s. from Mrs. Cranstoun.

LONDON SPIRITUALIST ALLIANCE SPECIAL MEETINGS.—On Friday afternoons, 13th, 20th, and 27th inst., at 4 o'clock, Mrs. M. H. Wallis will give "Talks with a Spirit Control" at the rooms of the Alliance. As this is no part of the society's programme, the charge will be 1s. The clairvoyant meetings for members only, as will be seen, will be continued during July. Admission 1s.

NEW PUBLICATIONS RECEIVED.

"Starlight." By C. W. LEADBEATER. Cloth, 2s. 6d. Theosophical Publishing Office, Adyar, Madras, India.

"First Principles of Material Well-Being." By BENJAMIN DAVIES. Boards, 1s. 6d. net. Headley Bros., Kingsway House, W.C.

"Constructive Spiritualism." By W. H. EVANS, author of "Spiritualism: A Philosophy of Life." Cloth, 2s. net. "Two Worlds" Publishing Co., 18, Corporation-street, Manchester.

"The God in You: A Selection from the Essays of Prentice Mulford." With an Introduction by RALPH SHIRLEY. Cloth, 1s. net. William Rider & Son, Ltd., 8, Paternoster-row, E.C.

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