

Light:

24.6.1917

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

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No. 1,906.—VOL. XXXVII. [Registered as]

SATURDAY, JULY 21, 1917.

[a Newspaper.]

PRICE TWOPENCE.

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NOTES BY THE WAY.

Mr. E. E. Campion sends us a short article on the necessity for classifying coincidences, as showing where the theory of probabilities ends and the theory of intelligent causation begins. LIGHT at present is hampered for want of space, or we would consider as an immediately practicable proposition that "a river of evidence" could be collected from experiences of observant readers with an eye for the curious things which happen to themselves. Mr. Campion gives two random examples from his notebook. In the first case, he had thought of making a collection of war tokens, flags, medals, artificial flowers, &c., trophies of the many "flag days" we have had. While discussing the matter with a friend, he picked up and opened an evening paper in which was a cartoon, the subject of which centred round the same idea. On another occasion, while on the top of a 'bus, he was struck with the name of a street he passed—"Lloyd's-row"—and his mind turned over the varying meanings of the word "row"—a pull on the river, a squabble, a street, a line of objects, &c. On descending from the 'bus he entered a park, and taking a seat beside two soldiers, found that they were conversing on the same subject. Someone had received a telegram telling him that some friends "had a fine row," and one of the soldiers was remarking with amusement on the ambiguity of the message—whether it meant a quarrel or a trip in a boat. These are, of course, very slight instances, as Mr. Campion is quite aware. He merely gives them as examples of what he means. In our own case coincidences have been our almost daily companions for years, and some of them have been very curious indeed.

* * * *

It has several times happened that a letter addressed to us, asking for information on some particular point, has been followed by another letter, written quite independently of the inquiry, giving the information, or some visitor has called on the same day, offering particulars on the same point, but without any hint from anyone that we were in need of it. A great many times, too, it has happened that an inquiry after some particular person has been followed by a visit from him, sometimes at the very moment the inquiry was made, but nearly always on the same day, although ordinarily he may have been a rare visitor. Thus on one occasion the representative of another paper who wished to interview a well-known writer whom we scarcely knew called upon us to ascertain where he could be found, as a long hunt for him by the reporters of the paper had ended in a blank. And even while we were speaking the great man came in to pay us an unexpected visit. Yet all

these, cumulative as the evidence of "intelligent causation" might appear, we are willing to dismiss as ordinary coincidences, in view of several stronger examples. We may give some of them on another occasion. For the present we need only say they relate to the mysterious ordering of events whereby at some critical moment things are "arranged" to meet the crisis in a way quite beyond normal explanation. People are "impressed" to come forward just at the moment of need, or it may be (and has been) that persons who feel no interest whatever in our subject go out of their way (probably they regard it afterwards as a curious freak of conduct on their part) to assist in some line of action to be carried out for the benefit of our movement. But we are far from alone in being able to tell strange tales of such "interventions."

* * * *

"First Principles of Material Well-Being" (Headley Bros., 1s. 6d. *net*), makes a strong appeal to us by reason of its clear and forcible style and a certain scientific exactness of statement. It endeavours to show—in our view it clearly proves—that the doctrine of Christ is identical with the fundamental economic principle of well-being, and, moreover, that it is the only practically successful doctrine that man can eventually accept. Furthermore, the author presents a simple form for material well-being, which he truly describes as one easy to understand and remember. Economics is proverbially a dry study, but in this little work of some sixty-four pages we are given a statement of principles so simple and yet so mathematically true that it will appeal to every reader who to average intelligence adds a desire for human advancement. It has been left for some of our best thinkers to-day to discover that pure Christianity is not only an idealism but also the most practical of teachings. Even Mr. Bernard Shaw, the least sentimental of writers, has affirmed as much, and Mr. Benjamin Davies, the author of the book (in whom we recognise the writer of the articles in LIGHT of the 10th, 17th, and 24th June last year on the subject of Levitation) drives the point home with scientific thoroughness, illustrating some of his contentions by the effective use of diagrams.

ASTROLOGY AND FORTUNE-TELLING.

Notwithstanding the able defence of Mr. Wild, K.C., who in the course of a long speech explained the *rationale* of astrology and cited the long list of illustrious names, ancient and modern, associated with the art, Mr. Alan Leo was fined £5 and £25 costs at the adjourned hearing of the case against him on Monday last at the Mansion House. The charge arose out of an astrological reading sent by the defendant to Detective-inspector Nicholls, of the City Police, who paid five guineas for the document. Mr. Alderman Moore apparently did not accept the arguments by the defence that the astrological reading was not fortune-telling, since it only dealt with tendencies, or that it was necessary to show that the defendant was actuated by the intent to "deceive and impose." It is understood that the case will be taken to appeal on the latter point of law.

IN SUMMER DAYS.

The great tribulation which has fallen upon us to-day, and which, in a poet's fine phrase, "makes a goblin of the sun," seems in some strange fashion to have put us out of tune with much that was written before the great war. It reads like the literature of a remote age. But because to read it now brings a certain relief to the mind, we reproduce the following article by the Rev. John Page Hopps, written some years ago. It still has its applications and a certain sunny attraction. There is little doubt that after the great war many of us, either by choice or compulsion, will live our lives very much on the lines he has recommended. We shall "go back to Nature," not quite as Rousseau recommended, but in a temperate fashion that will mingle the best of civilised life with the best of the life of rural simplicity:—

In summer days one is apt to think of Walt Whitman and Thoreau, Burroughs and Emerson, the gipsy and the tramp. All these were or are open-air-ists, semi or utter loafers, wanderers in the woods, shirkers of business, lovers of trees and weeds, moors and lanes, squirrels and rustics, rabbits and birds. Emerson was the most respectable of the tribe, but his poems reveal the hidden incorrigible loafer. "Don't notice me, or don't blame me," he seems to say:—

"Think me not unkind and rude
That I walk alone in grove and glen;
I go to the god of the wood
To fetch his word to men.

"Tax not my sloth that I
Fold my arms beside the brook;
Each cloud that floats in the sky
Writes a letter in my book.

"Chide me not, laborious band,
For the idle flowers I brought;
Every aster in my hand,
Goes home loaded with a thought."

This is all very well, Emerson; but you need not make excuses, and give reasons: Thoreau did not. He was frankly a deserter, a wastrel, a loafer. He also could say:—

"And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?"

Thoreau, frankly "stretched beneath the pines" because he liked pines and stretching, simply told the men of business that they were wasting their time. He despised business. Half of it, he thought, was sheer insanity, and a good part of the other half was unnecessary. In the little book, in "The Simple Life Series," on "Life without Principle," he takes off the gloves, so to speak, before "Business," and most briskly goes for it. "Let us consider the way in which we spend our lives," he says:—

"This world is a place of business. What an infinite bustle! I am awaked almost every night by the panting of the locomotive. . . . It is nothing but work, work, work. I cannot easily buy a blank book to write thoughts in: they are commonly ruled for dollars and cents. An Irishman, seeing me making a minute in a field, took it for granted that I was calculating wages. If a man was tossed out of a window when an infant, and so made a cripple for life, or scared out of his wits by Indians, it is regretted chiefly because he was thus incapacitated for—business! I think that there is nothing, not even crime, more opposed to poetry, to philosophy—aye, to life itself—than this incessant *business*."

This may be an exaggeration, but all these tramps at heart have a way of exaggerating, especially when they talk of their mother—Nature! Listen to Walt Whitman:—

"Afoot and light-hearted I take to the open road,
Healthy, free, the world before me,
The long brown path before me, leading wherever I choose,
Henceforth I ask not good-fortune—I myself am good-fortune,
Henceforth I whimper no more, postpone no more, need nothing;
Strong and content, I travel the open road."

A song of the good green grass,
A song no more of the city streets;
A song of farms—a song of the soil of fields,

A song with the smell of sun-dried hay, where the nimble pitchers handle the pitchfork;
A song tasting of new wheat, and of fresh-husked maize."

But Ruskin was almost as bad. The making of the railway along the Derbyshire dales half maddened him, and he was never happier than when he was escaping from our "great business centres"—or denouncing them. Said Thoreau:—

"If a man walk in the woods for love of them half of each day, he is in danger of being regarded as a loafer: but if he spend his whole day as a speculator, shearing off those woods, and making earth bald before her time, he is esteemed an industrious and enterprising citizen. As if a town had no interest in its forests but to cut them down!"

All this, as we have already said, may be an exaggeration, but is there no exaggeration the other way? Spiritually regarded, what can we honestly say of the vast majority of lives, with their incessant anxiety and drudgery—and, in a vast number of cases, when the need has long ceased? There are hundreds of thousands of rich men whose minds and bodies are being daily offered up as living sacrifices to "the claims of business": "the claims of business" being simply the imaginary necessity for going on wrestling with competitors, following up ambitions, and piling up money. The infatuation amounts to a kind of insanity in numberless instances where, if there be any such thing as obsession, these victims of "Business" are manifestly obsessed.

Multitudes there are, alas! for whom there is no choice, no escape. Caught in the swirls of "modern civilisation," and being without freedom of action, as really as though they were legally enslaved, there is nothing for it but keeping close to the grinding wheels, sentenced to hard labour for life; the only hope being that labour may last out life. What of these? What consolations have we to offer? They are very simple and very few. If prolonged and close intercourse with dear Mother Nature be denied, let us make the most and best of her within such limits as are ours. Then let us be sure of the divineness of work, of the right kind—work that helps on the joy and peace of the world. Let us accept it as a gift, as something sacramental, as blessed for its own sake as well as because it is necessary and useful for earning our daily bread. And, last of all, let us aim at the simple and contented life—necessities few, tastes pure, loves sweet and innocent, and "the communion of saints" a reality—which the world can neither give nor take away.

PRESS CUTTINGS.

THE MYSTICAL NUMBER 7.

A correspondent writes: The mystical number seven has seldom come to more appropriate prominence than by the arrival of my little daughter at seven o'clock on the seventh day of the seventh month of the year 1917. My house is No. 7, and the address S.W. 7. The telephone number begins with a 7. The baby weighed 7lb. 7oz., and received her first meal seven hours after birth. The surnames of the parents and nurse number respectively seven letters.—"Daily Telegraph."

FAMILY GHOSTS.

One of two ghosts haunting Gibside is that of Lady Tyrconnel, who was given a most costly funeral by Lord Strathmore. Draped entirely with exquisite Brussels lace and loaded with jewellery, her remains were sent a long distance for burial, and lay in state at every town on the road.—"Star."

Outside the Cité du Moulin, at the western edge of Lens, a long chain of golden fountains rose as though little mines had been blown, and they were followed by a high bank of white, impenetrable smoke. On the right of Avion another smoke barrage was discharged, and above it there rose one of the strangest things I have seen in war. It was the figure of a woman, colossal, so that her head seemed to reach the heavens. It was not a fanciful idea, as when men watch the shapes of clouds, and say, "How like Gladstone," or "There is a camel or a ship." This woman figure of white solid smoke was as though carved out of rock, and she seemed to stare across the battlefield, and stayed there unchanged for several minutes.—PHILIP GIBBS in "Daily Telegraph."

A VISION AND A LETTER.—With reference to the article under this title in our last issue Mrs. Richards now informs us that on inquiry she finds that Father M— was attached to the monastery in the street referred to, and to that extent the evidential links are strengthened.

HOW I WAS CONVERTED TO BELIEF IN SURVIVAL.

BY J. ARTHUR HILL.

Mr. Edward Clodd has a 'pleasanter manner than some of his brethren of the Rationalist Press Association; but, like them, he is very irrationally swayed by his prejudices. Having decided what can or cannot happen, he naturally has no difficulty in sweeping aside all human testimony. If I decided to disbelieve in Mr. Edward Clodd's existence—as he has decided to disbelieve in a spiritual world—I could easily say that the article I appear to have read in the July "Strand Magazine" was a hallucination. If others seem to have read it also, they may be liars, or hallucinated similarly. If Mr. Clodd comes in person to convince me—perhaps with a cudgel—he can't prove to me that he is Mr. Clodd. I defy him to do so. I can refuse to believe any testimony that he can bring.

But let us try to put prejudice aside. I sympathise with Mr. Clodd very really. I was brought up in narrow times, and suffered much from the dogmas of orthodox religion; and I early threw over the Arch-Inquisitor who was the God of my pastors and masters. I couldn't believe in a Father who would condemn His children to eternal torment for disbelief in an incomprehensible piece of metaphysics called a creed. And, no other religion presenting itself, I had to do without. I joined the Rationalist Press Association which Mr. Clodd still supports, and for some years roared lustily as one of its literary organ's young lions.

Then I ran up against psychical phenomena which unfortunately have not come Mr. Clodd's way. I became acquainted with clairvoyants—not aristocratic Bond-street palmists, but honest working Yorkshire people who, at any rate, were not out for money—who had the gift of "discerning of spirits," in Biblical phrase. The thing puzzled me. Naturally I assumed fraud, though I could see no motive. I made elaborate inquiry about the character of the clairvoyants, and could find no hint of blame. Gradually things came, through their clairvoyant powers, that could not possibly have been known to them normally—private family matters and the like. Fraud had to be given up.

Then I fell back on thought-transference. Was my mind somehow read? Gradually I was driven from that position also. Mr. Clodd says that people mark when they hit and never mark when they miss. I wish to state clearly and emphatically that I always record everything that a medium says in a sitting, and everything that I say; thus misses as well as hits are fully stated, and readers can balance one against the other and see how absurd any theory of chance coincidence is. Well, these investigations yielded much matter which I had never known but which turned out correct and characteristic of those purporting to send the messages. There seemed to be a definite plan among a few of my friends on the other side to bring spirits who were unknown to me in life, but who could be tracked down by inquiry. Ultimately no honest course was left but to admit that the spirit-theory was the only satisfactory explanation of the facts.

Mr. Clodd says we are "impelled by the wish to believe." For myself, I deny it. I did *not* wish to believe in survival. I have stated this over and over again in my writings. My life has not been a happy one, and I felt that I wanted no more of anything of the same sort. I am now disposed to believe that the next stage will be an improvement on this, and I can regard the idea of continuance with more friendliness; but, until the evidence convinced me of survival, I was hostile, because survival, in the creed which the parsons taught me in my youth, meant for me hell, and I didn't want that! Mr. Clodd's "biased attitude of the enquirers," therefore—as regards me—recoils on his own head. Instead of being biased *for*, I was biased *against*. How strong, then, must have been the evidence to overcome that bias! I am glad that a sense of fairness somehow compelled me, in spite of distaste, to follow up the investigation; for there is a great temptation to turn aside and refuse to see the evidence, as Mr. Clodd does. Belief is not forced on anyone. You can disbelieve, and can

refuse to run the risk of investigating and being driven to unwelcome conclusions, if you like. That is for each to settle for himself. It is not consistent with the spirit of true Science, which investigates fearlessly, putting aside personal prejudice; but it is very human, and one can feel tolerant towards it. Mr. Clodd will find out sometime that he was wrong, and perhaps we shall meet and have a laugh over it, on the other side; for a sense of humour is not limited to the present stage, and those who have disbelieved in the next will, when they get there, feel amused somewhat as we may suppose that a certain pamphlet felt amused when it was carried across the Atlantic in a steamship; itself having been written to prove that steamships were impossible.

Moreover, it is important to bear in mind, in view of a rather natural if misplaced distrust of "mediums," that these experiences are not confined to the despised Spiritualists. I am acquainted with several people of various shades of belief and unbelief, who see spirit-forms and receive messages, apparently having a Swedenborg-like power of perceiving in the spiritual world. And the messages go far beyond their own normal knowledge. These people do not talk much about their experiences. They would take very good care not to tell Mr. Clodd about them, for he would say they were suffering from delirium tremens, or pork pies, or something like that. Similarly Stephenson was laughed at about his train which was to go faster than a stage coach, and was asked if it wouldn't be awkward if a cow got in front! No, psychically-endowed people do not force their experiences on unwilling ears, and those writers and speakers who express their *a priori* disbelief are thereby, to some extent, closing the channels by which evidence might reach them. Psychical faculty is much commoner than is generally known; and if only people will be open-minded, ready to judge by hard facts and not judge either way without them, instead of dogmatising negatively on a basis of personal ignorance, there will gradually come about a greater freedom of speech, and psychical faculty will not be hidden as it is. But so long as Mr. Clodd and his friends shout "fraud," "hallucination," &c., private persons who have these experiences will naturally keep them to themselves or to a very small circle, and the advance of science will accordingly be hindered; for all facts are of importance. Throughout the history of science the new has been greeted with ridicule, and history is only repeating itself in the present hostility to psychical research. But people are gradually learning, and the younger generation at least is tolerant. There is good reason to hope for better things in the near future.

THE SECOND ADVENT.

Mr. R. H. Greaves, of Roselle Park, N.J. (U.S.A.), writing under date of June 25th, says:—

The contribution of Miss Dallas, in *LIGHT* for May 26th, on "The Second Advent," is one of which your readers may well take more than passing note.

In view of the fact that so many thousands who, a few years ago, could not believe at all in any such thing, are now firm believers in the speedy coming of another Messenger who shall move the world as Christ did, and that even those who do not believe are receiving messages from the beyond, in every land, telling them that the day of the "New Revelation" is at hand, I am moved to ask if we may not have republished in your columns more of the passages from the writings of "Imperator" and "Rector," through Stainton Moses, which deal with this matter. I do not here refer to that *monumentum are perennius* "Spirit Teachings," for that is always with those who earnestly seek for knowledge of the things that endure, but to communications either never published, or published only in *LIGHT* in the long ago.

Might it not be, also, of great interest and profit, if some of your readers would make known their thoughts on this matter, giving reasons for their belief, whether that belief be in line with such communications or not?

For my own part, I am convinced, not that the Christ will ever again appear in the flesh, but that there will shortly appear one who will be inspired by Him, and whose name will go down to posterity as that of one of the two great Saviours of mankind. The new Messenger comes in the body. The Christ comes again through him.

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BRIDGING THE GULF!

The latest statements by those who are giving the subject serious and critical study deepen our conviction that we are slowly but surely approaching the stage when psychic science and physical science will find some common ground, and the uniting link be revealed.

Last week Mr. W. Whately Smith set out suggestively some reasons for a theory that Dr. Crawford's "cantilevers," the invisible and impalpable structures by which the levitations of objects are accomplished at the Goligher circle, are explainable on the idea of a fourth dimension. This week we give a further paper by Dr. Crawford descriptive of his latest experiments. As will be seen, he states that he asked the unseen agencies at work to place the matter withdrawn from the body of the medium successively on the floor and on the drawing board under the medium's chair (resting on the platform of the weighing machine). The result in the first instance was a decrease of sixteen pounds in the weight of the medium, and in the second no decrease at all, because of course the matter taken was resting on the same scale as that which held the medium. These, and the further experiments described by Dr. Crawford, indicate that the abstracted matter was acted on by gravity in the usual way, and that, to quote Dr. Crawford, "the psychic rods which produce the phenomena are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form absolutely unknown to science."

These results are tremendously interesting. They are such as cannot be ignored by Science. Indeed, Science is not ignoring them, for Dr. Crawford is now very far from being alone in his quest. His experiments are being followed with keen interest by many physicists. The scientist who holds aloof, refusing to take any interest in the matter, is guilty of just those defects of intelligence which he so despises when they are exhibited by the theologian.

It has been suggested in several quarters that Dr. Crawford might detach his results from any question of human agencies in another realm of life. We can appreciate the force of the argument to some extent. But it is difficult to overlook his various statements showing that his work is shared by unseen operators of some kind, "*I asked the operators*," he says, "*to do*"—this or that, whatever it might be. It is not easy to shut one's eyes to this phase of the matter. The materialist who (as an act of grace) consented to take note of the physical results would, we imagine, speedily find himself landed in a dilemma:

either to admit the "spirits" or to deny the phenomena altogether. This, indeed, is a position which has already been reached in some quarters. It is shown by an obstinate refusal to admit that they take place at all, and a disposition to reject the testimony of witnesses so eminent and reliable that the intelligent onlooker is beginning to regard the denials and the "explanations" as even more extraordinary phenomena than those which are the subject of inquiry!

In the current issue of "The Quest," the editor, Mr. G. R. S. Mead, has an able article, "The Spiritual and the Psychical in Religion." It seems sufficiently remote from such psychical manifestations as we have been discussing, but we can trace suggestively certain lines of connection between the moral philosophy of the one and the natural philosophy of the other. Mr. Mead is dealing wholly with psychical and spiritual conditions as experienced in consciousness, such as dreams, visions, trances, mediumistic phenomena (of the mental order understood), exaltations, rapture, &c. But as we proceed with our inquiry, we find that what seemed at first a sharp line of demarcation between the mental and the material order is growing strangely faint and wavering. Mr. Mead asks, for instance:—

Are there no psychical stimuli as objective in their own order as those of physical reality to produce so frequently such potent reactions? Cannot intelligent wills other than our own affect us from within?

Our contention is that psychical stimuli may not only produce potent reactions on the human consciousness but also on its environment. That the process as exhibited in what is known as physical mediumship is at present anomalous or abnormal may simply mean that we are witnessing the first crude manifestations of a power that in the course of evolution will give us something of the same control over the matter of the physical world that the spirit is said to possess over the substance of his own realm, in which, as Mr. Mead suggests, "life and mind can energise more freely than under physical conditions."

Mr. Mead and those who pursue the inquiry along metaphysical or metapsychical lines are admittedly on the higher plane, but it is the function of the higher to comprehend and eventually, perhaps, to absorb into itself all lower manifestations. Science, as we have before said, assists this process by discovering the raw material and working it up for the assimilation of Religion and Moral Philosophy. Dr. Crawford's task has been to examine and verify certain facts, abnormal or supernormal, the reality of which had been testified to by a multitude of witnesses whose report fell, for the most part, on deaf ears. Those facts are a part of Nature, or they would not be here; they are a part of physics, or they would not have yielded a physical product; that they are also a part of the phenomena of consciousness needs no demonstration. Something has to be done with them by the psychologist as well as the physicist. Let them both see to it and compare their notes.

ADVERTISEMENT COMPENSATION FUND.

We have to acknowledge, with thanks, the following further donations:—

							£	s.	d.
M. C.	1	0	0
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ARGUMENTUM AD HOMINEM.—Men are only logical really when they want to prove they are right. They are not a bit logical when a woman wants to prove she is right.—Mrs. PHILIP CHAMPION DE CRESPIGNY in "Stories of To-day and Yesterday."

"IS SIR OLIVER LODGE RIGHT?"

MR. EDWARD CLODD'S CONTROVERSIAL METHODS.

BY A MEMBER OF THE S.P.R.

Mr. Edward Clodd's methods of controversy, his habit of picking out tasty bits which suit himself, without regard to the general surroundings, and his habit of over-emphasising in a forensic manner everything that tells in favour of his client, are well illustrated by quotations from Professor William James and others in his article in the July "Strand Magazine."

The effect of this kind of procedure may be illustrated from the same magazine by two selections, which I will label C and D.

C.

"When our 'blank misgivings' yield to assurance that light has come to us on the problems of life and destiny . . . desire and duty alike impel us to tell others by what steps we have secured a satisfaction which it is our joy to share . . . assurance that personality and memory persist, and that it is possible, in certain circumstances, to hold converse with, or to receive messages from, 'the departed.'"

" . . . The evidence was, in the main, furnished by a medium, Mrs. Piper. . . The result of numerous sittings with her in her trance-state, or out of it, was to convince him that her organism was the vehicle of communications from the departed, conveying facts known or unknown, the latter being subsequently verified."

D.

"That the [divine] purpose included the prolongation of my own minute personality after death seemed to me to be entirely unlikely and against the whole analogy of Nature, so far as I could understand it. The bodily senses gave us all our impressions. How, then, could the body die and the impressions survive? As well have the electricity going on when the battery was smashed."

"Judge Edmonds . . . claimed to have kept in close personal touch with his wife for many years after her death. I read the book with the pity which the words of a well-meaning lunatic would inspire. Only one thing puzzled me. Was the man really mad, or was he for some reason lying?"

"The association of our beloved dead with such phenomena seemed impossible, and I could not understand how men of education could believe such nonsense. I tried some table-turning, and got the usual banal messages. This deepened my distrust of the whole subject. . . I thought I had the scientific mind, and yet I was really doing, as many of my superiors in science were doing, the most unscientific thing possible."

A hasty reader would hardly imagine that the extracts C are from Mr. Clodd's article, "No," and the extracts D are from the immediately preceding article by Sir Arthur Conan Doyle, "Yes."

That these extracts are unfair I fully admit, and I hasten to assure a casual reader that they in no way represent the opinions of those gentlemen.

EXPERIENCE OF THE DYING.

A correspondent calls attention to a statement which he tells us is made by Dr. Mercier to the effect that "neither he nor his nurses have ever seen a look of ecstasy on the faces of the dying." We also could make a similar statement, but our experience of death-beds has been very limited. Nevertheless, like our correspondent, we have frequently heard and read of cases in which "the dying person seems to have a vision, and to show some sign of welcoming pleasure, just before passing over." It ought to be possible to get first-hand evidence on the point, that is to say, the statements of those who have actually witnessed these things, and not merely heard such statements from others. We have several hospital nurses amongst our readers. Perhaps they or others with experience can testify.

THEY are not facts which perplex men, but the opinions about these facts.—EPICTETUS.

NEW EXPERIMENTS AT THE GOLIGHER CIRCLE.

A FORM OF MATTER UNKNOWN TO SCIENCE.

BY W. J. CRAWFORD, D.Sc.

Recent research has given the following results:—

A drawing-board was placed on the platform of a weighing-machine and a chair was placed on the top of the board. The medium (Miss Goligher) sat on the chair, with her feet resting on the board.

Experiment 1.—I said to the operators, "You say the levitating cantilever contains matter from the body of the medium. I want you to take out from her body the matter you use in the construction of the cantilever you employ to levitate this table (weight 12½lb.) and to place this matter loosely on the floor—not to build up the cantilever, but simply to place the matter required for it on the floor. Give three raps when you have done this."

The medium's weight began to decrease and in a few seconds became fairly steady. Then I heard the three raps, signifying that the operation was complete.

Result: Weight of medium + chair + board	
before the experiment	= 9st. 12½lb.
Fairly steady weight of medium + chair + board after the raps were given	= 8st. 10½lb.
Decrease in weight of medium	= 16lb.

It is noteworthy that when I carried out the same test about eighteen months previously, I obtained the same result within a pound or two. (See "Reality of Psychic Phenomena," Experiment 63, page 142.)

Experiment 2.—I asked the operators to put the matter they said they abstracted in Experiment 1, not on the floor but on the drawing-board under the medium's chair (the drawing-board was resting on the platform of the weighing machine). They gave three raps when the operation was complete.

Result:—The medium's weight showed no difference from her normal of 9st. 12½lb.

This, of course, is as it should be, as any actual matter taken from her body and placed on the drawing-board would still be accounted for by the weighing-machine, *provided that such matter was acted on by gravity in the normal way.*

Experiment 3.—I asked the operators to take from the body of the medium the matter they use in the construction of the rod employed to give their loudest sledge-hammer blow and to place this matter loosely on the floor—not to form an actual rod, but just to place the matter contained within it on the floor. Three raps to be given when the operation was complete.

Result: Weight of medium + chair + board	
before the test	= 9st. 12½lb.
Weight of medium + chair + board when the three raps were given	= 6st. 12½lb.
Decrease in weight of the medium	= 42lb.

The result is correct to 2lb. or 3lb. The decreased weight could not be kept quite steady, there evidently being a strong tendency for the abstracted matter to fly back into the body of the medium.

The operators appeared to experience much difficulty in keeping it outside on the floor, though they seemingly managed it for a period of from eight to ten seconds. Moreover, the medium became rather restless when her weight greatly diminished, though up to a decrease of 20lb. or so she did not move a muscle.

Experiment 4.—I asked the operators to make the matter they said they abstracted in Experiment 3 into a psychic rod, exactly similar to the rod they use to cause the sledge-hammer blow. I told them to rest the free end of this rod on the floor—not to press, but simply to rest it on the floor. The operators gave three raps when this was supposed to be done.

Result: Weight of medium + chair + board	
before test	= 9st. 10½lb.
Weight of medium + chair + board when the three raps were given	= 7st. 1½lb.
Decrease in weight of medium	= 39lb.

Correct to 2lb. or 3 lb.

Experiment 5.—I asked the operators to take as much matter from the medium's body as they possibly could and to rest it on the floor. Three raps were given when this was supposed to be done.

Result: Weight of medium + chair + board	
before test	= 9st. 12½lb.
Weight of medium + chair + board when the	
three raps were given	= 6st. 0lb.
Decrease in weight of medium	= 54½lb.
Correct to 2lb. or 3lb.	

The weight decreased in fluxes, seemingly as though the operators were pulling the matter out against the action of something resembling a spring. After about the 30lb. mark was passed the pulls on the medium's body were evidently severe, as she became somewhat restless. Sometimes, when the maximum diminution of weight was being approached, there were quick, jerky decreases of weight which could not be maintained, and the lost weight flew back. But the loss of 54½lb. given above (nearly half the medium's normal weight) was fairly held for eight or nine seconds while I was taking the reading. There were fluxes of 6lb. or 8lb. more than this, but they could not be held long enough to enable me to get a satisfactory reading. As I have said, it would seem that the matter was tending to be pulled back into the medium's body by something resembling a spring, for the more matter removed the stronger the restraining force became.

The above are a few of the results which are gradually leading me to the conclusion that the psychic rods which produce the phenomena are, for all their invisibility and impalpability, really packed with matter, but matter which has taken on a form absolutely unknown to science.

MATERIALISM AND SPIRITUALISM.

Although even an elementary knowledge of psychic science is sufficient to undermine the cruder forms of materialism, and this without unduly magnifying the impregnable stronghold of idealism (that the subjects of knowledge are ideas)—a Spiritualist may include in his philosophic system both materialism and rationalism.

Indeed, it seems impossible that any widespread belief in Spiritualism can obtain unless Spiritualism is brought into line or correlated with philosophic materialism. The Spiritualist, in short, must be a materialist even if the materialist refuses Spiritualism.

Professor Bradley ("Appearance and Reality") says:—

A future life is possible even on the ground of common crude materialism. After an interval, no matter how long, another nervous system sufficiently like our own might be developed, and in this case memory and a personal identity must arise. The event may be as improbable as you please, but I at least can find no reason for calling it impossible. And we may even go a step further still. It is conceivable that an indefinite number of such bodies should exist, not in succession merely but all together and all at once. But if so we might gain a personal continuance, not single but multiform, and might secure a destiny on which it would be idle to enlarge. . . . In ways like the above it is clear that a future life is possible, but, on the other hand, such possibilities are not worth much.

He adds in a note to the above:—

It may, perhaps, be worth while to add here that apparently even a high organism is possible which, apart from accidents, would never die. Apparently this could not be termed impossible in principle, at least within our present knowledge.

Surely such a passage as this must encourage not only the believers, but those who know. It may be that some will say that this is putting Spiritualism on too low a ground. But was it not Cardinal Newman who said that in seeking moral order in the universe it was as if he looked into a glass and failed to see his own image?

The religious side of Spiritualism appears, then, to consist in this—that the moral order does not rest on life here alone, but on what will face us some day, the evolution of the incarnate intelligence.

INTROSPECTIONIST.

SPIRIT COMMUNION: ITS LESSONS AND REWARDS.

BY ERNEST MEADS.

The communion of the living with the so-called dead is almost illimitable in its scope and possible development; for if low ideals attract spirits on the same low plane, a man of lofty aspiration must surely attract spirits in harmony with his highest and holiest desires.

A devotion to the subject of over twenty-five years may justify me for expressing something of what I have found Spiritualism to be.

The *ennui* of life is destroyed. As one by one the ideals of childhood and youth are realised or abandoned, a new enthusiasm is born; a nobler ideal supplies their place, more completely satisfying, for the higher instincts and cravings are appealed to, and in an ever-increasing degree satisfied, as is also the thirst for knowledge on the deepest and most real issues of life.

The change called *death*, far from being an evil, a curse laid upon the race, is seen to be one of its greatest blessings—the consummation of the first chapter of conscious life in its endless development towards ultimate triumph and perfection.

Pain and sorrow are simply the result of broken laws, remedial and salutary in their effects; warnings against repetitions of the mistakes made.

An incentive is given to every virtue, and every sympathetic tear becomes a jewel in the treasury of heaven, set in pure gold, for the divine alchemy of love transforms the ugly and vile into the lovely and sublime.

Activity and service are not confined to one groove, whose object is for the most part material, or to the narrow circle of one family or group of friends, but find expression in an unlimited range of channels, and among as many fellow human spirits as one is capable of entering into sympathy with.

Life itself broadens, since its scope includes past, present and future (these being indissolubly united), and instead of a bubble floating upon the stream of time for a few short years each mortal life is known to be a part—a necessary and essential part—of eternity, indispensable to the completion of the whole life of the human race. The narrow limits of sense are lost in the boundless expanse of universal brotherhood, giving and receiving the only real sustenance of life, which is love.

God Himself is felt to be immanent, bestowing the best that He can bestow—Himself—in lavish measure, only limited by the capacity of the reception of each human spirit.

If relative and friend respond to love, how much more will those conspicuous for that virtue during their earth-life answer to the love of a mortal!

Is it impossible or improbable that the Lord of Life Himself should communicate? Did He not incarnate as a man, for a third of a century pouring forth love, as He has been doing before and since, on all who will receive it, as freely as the sun sheds forth light and heat upon the earth?

Those who have found less than this have not yet entered into possession of their birth-right, but by prayer, aspiration, patience, perseverance, and above all by cultivating love with all possible care and assiduity, they may find at least as much for such is the very nature and essential quality of true Spiritualism—love is its very core and centre.

MAJOR COOPER-KEY's only son, Captain Astley Cooper Key, Middlesex Regiment, is engaged to Miss Kathleen Ansell, daughter of Mr. Maurice Ansell and Lady Cooper-Key, Hythe, Kent. Major Cooper-Key (as an evening paper mentions) is a brother of the novelist Mrs. Philip Champion Crespigny.

AN important conference, presided over by Dr. Cobb, at which a paper on "Religion and Spiritualism" was read by Sir Oliver Lodge, was held on the afternoon of the 12th inst. in the spacious picture gallery of Lady Glenconner's residence at 34, Queen Anne's Gate, S.W. The room was crowded to its utmost capacity and the proceedings throughout were of great interest. We hope to publish a report of the meeting in our next issue, in which or in the one succeeding may appear the latest portrait of Sir Oliver Lodge.

MEDIUMSHIP AND CLIMATIC CONDITIONS.

BY REGINALD B. SPAN.

In the June number of the "Nineteenth Century and After" Miss Gertrude Kingston, in an article entitled "On Fifth Avenue in 1917," gives some interesting items concerning mediumship in New York and the States illustrative of the fact that the atmosphere of America is far better suited to the exercise of psychic powers than that of England. This would, no doubt, account for most of the best mediums being American—though when they come to England their powers fail them to some extent. The writer states:—

Many of the much-discussed mediums have come from America. . . . It cannot be mere coincidence that so many psychic phenomena are traceable to one continent. . . . Clearly here is something so definitely dependent on atmospheric conditions that it would seem almost possible to bring the power (mediumship) into subjection by scientific means, and not leave it merely to the accident of circumstance.

There is no doubt that the dry, rarefied atmosphere of the Western States is peculiarly adapted to the production of psychic phenomena. I found this to be so in my own experience in Colorado, where I developed psychic powers, which, however, failed me in the damp, heavy climate of England, though they strengthened again to an appreciable degree in the drier and more sunny climate of the Riviera. Mediums in London have adverse conditions to contend against besides those of the law. The climate is not suited to psychic phenomena. What could be done in a place like Denver, for instance, would be well-nigh impossible in London.

In spite of this, Great Britain has produced the finest and most remarkable psychics of modern times (Mr. Jacob, of Simla, alone excepted). D. D. Home, William Eglinton and Cecil Husk were each most remarkable in their way, and quite unequalled anywhere else in the world. The two former were Scotsmen, though it is true that Eglinton was partly educated and his mediumship was developed in America.

If these three great mediums could have had the right climatic conditions they would probably have achieved even greater wonders. Egypt and Palestine have ideal climates for the development and perfection of psychic and spiritual powers, also some parts of India, where it is not too hot and the atmosphere is free from humidity.

The best conditions for psychic phenomena are: Any amount of sunshine, a dry warm atmosphere—clear and rarefied—beautiful scenery, peaceful and quiet surroundings, flowers and soft dreamy music. John Slater, the well-known American medium (whom I met in Colorado), always insisted on having flowers and music at his sésances as essential to success. One tune he particularly favoured was "Sweet Dreamland Faces," and this he used to play himself on the piano over and over again to induce the right conditions. Slater was extremely highly strung and sensitive, and giving public exhibitions under adverse conditions would have been impossible to him. I remember once at Grand Junction, on the Western slope of the Rockies, a large and curious audience filled the Assembly Rooms to witness Slater's exhibition of clairvoyance and psychic powers. (He was then touring through Colorado and California.) Shortly after the performance had begun, one or two rowdy persons came in at the back of the hall, and one man called Slater a fraud. Most people would have taken no notice, but Slater, sensitive to a degree, and stung to the quick, turned to his manager: "Please see that all have their money returned to them—the conditions are spoilt; I cannot go on," and then with a bow and a few words of apology to the audience he quietly withdrew. Critics of mediums and mediumship do not take into account that your genuine medium is extremely susceptible to all kinds of influences, and the equilibrium is easily upset. The overwrought nerves of the highly-strung "sensitive" are apt to cause fits of irritability which may find expression in impulsive words or action, and thus provoke adverse criticism.

How difficult it is to receive messages from "the other side," even under good conditions, is only understood and

realised by mediums. Atmospheric and climatic conditions play an important part in the right transmitting and receiving of these messages. The medium's brain is converted temporarily into a wireless receiver like that of Marconi's invention—most delicate and impressionable, and as easily upset as the mechanical contrivance of wireless telegraphy would be if improperly handled or placed under wrong conditions.

Let people, especially sceptics, who investigate Spiritualism and psychic phenomena bear these facts in mind and show every consideration for the psychic operator.

PSYCHOMETRY.

Rugs, furniture, pictures, relics, photographs, books, clothing, and money are saturated with a psychic atmosphere impregnated by persons who little dreamed that their life record could in after years be revealed by their silent yet unmistakably accurate negative. Yet, if houses are haunted, as they certainly are, how much must be attributed to the psychic effluence which these same ghosts have deposited on the contents of these houses by which they are attracted or influenced to visit or remain in these places? . . . A photograph merely touched can recall to a psychometrist who does not even look at it the characteristics of the person, his home and surroundings and much of his past and future. Experiments conducted by the late Dr. Rodes Buchanan with students of his classes in San Francisco proved that the chemical property contained in the finer particles of matter, which he called the soul, revealed itself by mere touch of a pellet containing salt or sugar, as the quality of bitterness or sweetness. This to a lay mind is very remarkable, but is it not even more remarkable when a fossil or a specimen of ore, when placed in the hands of a sensitive, could conjure up in his imagination mental pictures of its native soil and environment, with a descriptive record of the fauna and flora, though the fossil or ore be miles from its native abode? It can be stated, as a tremendous fact, that the mind and even dead matter, so called, are vitoscopic, etching indelibly on their invisible substance a panoramic moving picture or kinetograph of all which transpires around them, to be made manifest at any time to anyone who can intelligently read the occult records. In this way Life preserves its history, and the "Judgment" is a matter of daily indictment.

—"Boston Lectures on the New Psychology,"
by J. C. F. GRUMBINE.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 23RD, 1887.)

The "Christian World" (July 7th) contains a brief report of what it describes as Mr. Cassal's "able and interesting paper" read before the London Spiritualist Alliance.

WEED GROWTHS OF THE MIND.—"Ill weeds grow apace," and the doctrines of Theosophy are liable to become choked by the manifestation of private fads and fashionable crazes. The teaching of Sankaracharya shares the popularity of palmistry at the five o'clock teas of South Kensington, and never was the axiom "Fools rush in where angels fear to tread" more painfully exemplified in practice than at the present time.

RISK AND RECOMPENSE.—If in our more stable world of sense it is no easy task to bring passion and emotion within the control of reason and the discipline of a virtuous will, much more difficult is it to do so in psychological states where sensation can be indefinitely extended up to the highest pitch of unimaginable ecstasy. A reason strong enough to cope with the passions aroused by the excitements of this world or a will purified enough to transmute them sanely, may easily fail and be swamped by the intensification of the passions the psychical world can arouse. Here the dangers of extravagance, delusion, and delirium are enormously increased for the undisciplined and unprepared. On the other hand, there would be no fulfilment of our whole nature unless every possibility of sense could be sanely employed and enjoyed; and this faith holds to be the case only when the harmonising and consummating spirit is immediately at work in the heart of one rapt into psychical ecstasy.—G. R. S. MEAD in "The Quest."

THE HIGHER COMMUNION.

"SPIRIT WITH SPIRIT CAN MEET."

A member of the Society of Friends sends us a copy of "The Friend" containing a noteworthy article entitled "Our Beloved Dead," by Mr. William Littleboy, who, we understand, is a writer of good standing in the Society. Mr. Littleboy points out that after nearly two thousand years the new psychology is throwing light on the working of that fellowship of spirit which was one of the first discoveries of the early Church and which theologians have called "the communion of saints":—

We are learning that we are not isolated units, but members of a living organism, sharing a common life. Our spirits touch, and act and re-act upon each other. Suppose, then, that two spirits are united in a common aim, a common impulse, a common *love*, then a fact emerges of eternal significance. Then the bond is strengthened; the reaction of spirit upon spirit is intensified. Cases frequently occur when persons whose spirits are in close harmony do palpably "touch" one another though separated by thousands of miles, thus proving that this spiritual contact is independent of time and place. . . . Love is of God. I hesitate to believe that *any* real love is not of Him, and to that extent immortal. But if the lovers have a common faith in, and devotion to, God; if their blended life is rooted and grounded in Him, then there is between them a bond which is far beyond the power or touch of death.

We may therefore cherish an assured conviction that it is not the Divine will that death should be to us the hopeless, desolating experience which it so often is. It is not an end but a beginning—"an incident in the 'life of ages' which is God's gift to us now."

There is nothing in the New Testament to warrant the assumption, so often embodied in popular hymns, that the spirit has entered upon a period of unconsciousness which will continue undisturbed until some time in the remote future which we call "the resurrection," or "the last day." This dreary belief probably arises from the frequent use in the Bible of the beautiful metaphor of sleep. That metaphor was obviously suggested by the restful quiescence of the body after, as is often the case, prolonged weariness and suffering. Certainly Jesus taught no such dogma.

For the realisation of this precious fellowship with our beloved dead, Mr. Littleboy believes only two means of grace are essential. The first is faith:—

What is faith in Christ? Is it not to open our hearts to Him, to practise His presence, to try to please Him in everything, to shape our lives on the hypothesis that He lives forever with, and within, us? . . . Apply the same principle in our relation with our dead who are in Him. Don't shut them out of your life as if they were gone away indeed. They are still of the home party, though unseen. Welcome them, speak of them freely, practise their presence. To give way to excessive and unrestrained grief will certainly hinder you, and will sadden, perhaps hinder, them. Make them your spiritual companions; think of them deliberately, as they are, with their clearer vision, their deeper purity, their perfected love, their affectionate interest in you, and longing to help you, *for which they need your co-operation.*

And the second means is prayer:—

The superstitious fear of "praying for the dead" has happily in a great degree passed away. If God is our Father, then this tenderest and most sacred burden of the heart will inevitably be brought to Him in loving confidence. As we pray for them, as they also are praying for us, we and they are drawn together in the peace and security of the presence of God. Pray *with* them also. Make them, as perhaps they were in the dear old time, your companions in prayer. They will gladly respond to your desire; and as you wait in silence before God your beloved dead will be more intimately near than ever in the past, even though you may have no clear consciousness of their presence.

THE vast profound thought that brings with it nothing but sadness is energy burning its wings in the darkness to throw light on the walls of its prison; but the timidest thought of hope, or of cheerful acceptance of inevitable law, in itself already is action in search of a foothold wherefrom to take flight into life.—MAURICE MAETERLINCK.

MASKELYNE AND MATERIALISATIONS.

In the course of a letter in "The Yorkshire Evening Post" of the 14th ult., the Rev. Chas. L. Tweedale writes:—

Spiritualists neither feared the late Mr. Maskelyne's clever illusions nor his equally clever evasions. Those who have followed the Maxim-Maskelyne controversy will indeed perceive which side had the best of it. Sir Hiram Maxim issued a straight, simple challenge that Maskelyne should repeat what he (Sir Hiram) had seen Mr. Fay do, under the same conditions, and offered him £20 for the doing of it.

If to do it had been the simple matter that Maskelyne said it was, why did he not give a demonstration to Sir Hiram at once, and without more ado?

Instead of this, being (as a conjurer) an expert at evasion as he was at illusion, he, with surpassing effrontery, demanded that Sir Hiram should himself first bring forward a demonstrator, and he would then duplicate this demonstrator's performance and show Maxim how it was done! As Mr. Fay was dead and there was then no successor giving similar demonstration, this was impossible, and so on this flimsy pretext Maskelyne evaded Maxim's direct challenge, leaving Sir Hiram an easy victor.

Sir William Crookes says of the materialised form of Katie King, produced in his own laboratory, under test conditions: "Katie never appeared to greater perfection. For two hours she walked about the room conversing familiarly with those present. On several occasions she took my arm when walking."

Again, he says, of another occasion: "Holding one of Miss Cook's hands in mine (Miss Cook was the medium for this materialisation), I passed the lamp up and down so as to illuminate Katie's whole figure, and satisfy myself that I was looking at the veritable Katie. Three separate times did I carefully examine Miss Cook, crouching before me, to be sure that the hand I held was that of a living woman, and three times did I turn the lamp to Katie and examine her with steadfast scrutiny, until I had no doubt of her objective reality."

This is from the greatest of living scientists.

Mr. Tweedale goes on to challenge Messrs. N. and E. A. Maskelyne to send him a person who shall come alone into one of the rooms of his vicarage as Monck came to Archdeacon Colley's and there, by conjuring means, in daylight or good lamplight, in the presence of himself and a few friends, and without any apparatus or confederate, produce a materialised form capable of walking about and carrying on a conversation with the company. Needless to say the challenge has not been accepted.

THEN AND NOW.

One of those mediums who have lately suffered imprisonment for "fortune-telling" relates that while she was at Holloway with other female prisoners condemned for the same offence, the wife of a well-known bishop visited the prison and addressed them on the subject of Joan of Arc. She descanted on the wonderful experiences of Joan in hearing voices and seeing spirits, and having traced her career and the marvels she did in assisting to overthrow the enemies of her country she related the sorrowful end of the Maid of Domrémy, remarking on the unenlightened state of civilisation at that period. Having improved the occasion with these and other moral reflections she concluded her discourse, afterwards shaking hands with the prisoners, one of whom—the medium who tells the story—remarked that she was thankful not to have lived in those days, "because," she said, "to-day, instead of being burned at the stake I have only been given three months' imprisonment as one who sees spirits and 'hears voices'!" That the lady visitor was considerably nonplussed by this remark goes without saying. The whole episode is an eloquent satire on the attitude of the average religious mind towards the facts of psychical science. Our informant adds the interesting information that having, when asked for her religion, replied that she was a Spiritualist, she was at once assigned to the Church of England! It is quite appropriate, since so many Spiritualists are devout members of that Church.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts, acknowledges with thanks the following contribution: Mrs. Coghlan, 10s.

SOCIETY WORK ON SUNDAY, JULY 15th, &c.

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W. 1.*—Mrs. Mary Davies on "The Life Spiritual"; pianoforte solo, Mr. Field.—77, *New Oxford-street, W.C. 1.*—Monday, the 9th inst., Mr. Horace Leaf, successful clairvoyance. Sunday next, see front page.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Mr. Ernest Meads spoke on "The Evolution of Faith," and Mr. G. Prior on "Idols and Ideals." For Sunday next see front page.—I. R.

TOTTENHAM.—684, *HIGH-ROAD.*—Visit from the London Lyceums District Council. Sunday next, at 7 p.m., address by Mr. Miles, of Kingston; 3 p.m., Lyceum.—D. H.

MANOR PARK, E.—*THIRD AVENUE, CHURCH-ROAD.*—Address by Miss Dalgrew. Sunday next, 6.30, Mrs. Briggs. 23rd, 3 p.m., ladies' meeting. 25th, address and clairvoyance.—E. M.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Sunday next, at 11.15, public circle; 6.30, Mrs. Neville. Friday, at 8, public meeting. 29th, Miss V. Burton.—M. C.

WOOLWICH AND PLUMSTEAD.—*PERSEVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.*—Address and clairvoyance by Mrs. Podmore. Sunday next, at 7 p.m., Mr. G. R. Symons, address.

BRIGHTON SPIRITUAL MISSION.—1, *UPPER NORTH-STREET* (close to Clock Tower).—Sunday next, 11 a.m. and 7 p.m., Mrs. M. H. Wallis, addresses, answers to questions and descriptions; 3 p.m., Lyceum. Friday, 8 p.m., public meeting for inquirers.

WIMBLEDON SPIRITUALIST MISSION.—Excellent address and clairvoyance by Mrs. Annie Boddington, who kindly gave her services on behalf of the piano fund. For prospective announcements see front page.—R. A. B.

CROYDON.—*GYMNASIUM HALL, HIGH-STREET.*—Mr. H. Ernest Hunt gave an address. Sunday next, 11, service and circle; 6.30, Mr. G. Tayler Gwinn. Circle alternate Sunday evenings after service.

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mrs. A. Jamrach, address and clairvoyance. Sunday next, Mrs. Boddington, address and clairvoyance. Wednesday, 25th, 7.30, Mr. Gordon, address and clairvoyance.

CAMBERWELL NEW-ROAD.—*SURREY MASONIC HALL.*—Morning and evening, helpful addresses and clairvoyance by Mrs. Maunder and Mrs. Miles Ord. Sunday next, 11 a.m., Mr. Love; 6.30 p.m., Mrs. Podmore.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Morning, circle; evening, Mrs. S. Fielder, address and clairvoyance. Sunday next, 11.15, circle; 3, Lyceum; 6.30, Mrs. F. Sutton. 25th, 8.15, developing circle. 26th, 8.15, clairvoyance. Doors closed 8.30.—N. B.

HOLLOWAY.—*GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).*—Morning, address by Mr. Jones, Mr. W. J. Thomas (Welsh medium) and others took part; evening, splendid address and clairvoyance by Mrs. Maunder. Sunday next, 11.15, Mr. W. J. Parry; 7 p.m., Mr. H. E. Hunt. 25th, Mrs. Brookman.—R. E.

READING.—*SPIRITUAL MISSION, 16, BLAGRAVE-STREET.*—Morning, Mr. Deadman, on "Spiritual Healing"; evening, Mr. Jackson, on "Spiritualism: The Hope of the Race."

A MONUMENT.

May I build a fairer temple from the ashes of the past,
With the knowledge born of sorrow, that alone can hold it fast?
Shall I build from bricks of wisdom, every one long tested true,
And in building from the shadows rear a monument to you?
For I see in looking backward not great power, mighty fame,
But the vanished years of sweetness sealed forever with your name,
And I see through years of darkness clearer vision, nobler thought,
So I build the soul's new temple from the goodness you have taught.

—MARGARET LANCASTER.

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.

MR. WILLIAM TEBB, of Finsbury-circus, E.C., and Rede Hall, Burstow, Surrey, whose fortune was £158,798, left directions for his funeral. After ordering that his body should not be removed until death was certain, he desired that permission should be obtained for a blind choir to attend his funeral and sing "God is a Spirit," "Nearer, my God, to Thee," and "Lead, Kindly Light."

SCIENCE AND SUPERSTITION.—Cuvier's dream of a visit paid him by the Devil is an amusing illustration of the cauterising effect of science and common sense on ancient superstitions. The great naturalist relates that in his dream the Fiend came to him in a terrific aspect and threatened to devour him. "Eat me, will you?" said Cuvier, inspecting his enemy with the critical eye of the scientist. "Why, you have horns and hoofs, so you are graminivorous. You can't do it!"

UNION OF THE EAST AND WEST.—The Indian Festival, Holika, held in the garden of Lord Leverhulme's house, Hampstead, on Saturday, the 14th inst., was well attended, and the play, "Malati and Madhava," presented by the Indian Art and Dramatic Society, and produced under the direction of Mr. Ben Greet, was impressively rendered. The dancing of Shahzadi and the singing and musical performances of Professor Ali Khan and Maheboob Khan were attractive features of the occasion, and the effect of the Indian costumes amid the beautiful surroundings of the garden was highly picturesque. The characters were ably sustained by the following ladies and gentlemen: Madge Whiteman, Dorothy Powell, Marcelle Bodle, Joyce Carey, Barbara Everest, Gladys Holmes, Sylvia York-Bowen, Arthur W. Steed, Mark Stanley, and K. N. Das Gupta.

JOANNA SOUTHCOTT'S BOX.—Although we had decided to discontinue articles and letters on this subject we are asked, in fairness, to print the following statement: "The lady referred to by 'H. S.' in her letter in LIGHT of the 14th inst. desires to say, lest the message may give rise to the impression that women should assemble to open the box, that Mr. J. W. Sharpe received a distinct negative on this point on two different occasions. If any confirmation of 'H. S.'s' message was received through Mr. W. T. Stead's message it was only on the point that it was high time to open the box. No allusion in any way to women presuming to substitute themselves in place of the Bishops or their representatives was in that message, nor would it carry the least weight with the world if the box were opened by women. The theological points raised by Joanna's writings can only be adjudicated by an ecclesiastical trial as laid down at the time."

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