

Light:

A Journal of Psychical, Occult, and Mystical Research.

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

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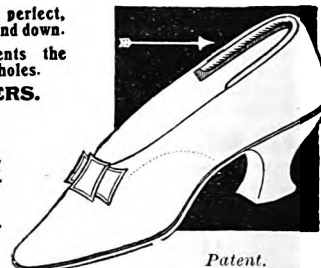
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NOTES BY THE WAY.

IN LIGHT of the 7th inst. (page 215) we referred to an address by Dr. Ellis T. Powell in which he expressed his belief that in the near future telepathic messages would begin to be a "recognised and normal method of communication, creating no greater surprise than hypnotism or wireless telegraphy." Telepathy is undoubtedly one of the most important lines in which the practical utilisation of what at present we term supernormal powers will proceed. The rancorous opposition which these newer developments excite is simply a repetition of very ancient (and very dull) history. It soon fades from the public mind, although many of us have not forgotten those journals which tried to stem by ridicule the advance of aerial navigation. They are very "dumb dogs" now on that phase of their career, and do not care to be reminded of it. In her latest book, "Through a Woman's Eyes" (Andrew Melrose, 3s. 6d. net), that well-known writer, Beatrice Heron-Maxwell, in the course of some essays embodying a few of the results of a woman's outlook on the world, writes:—

Telepathy will doubtless have gained enormously in force when Peace at last spreads her still silence over the hills and dales above which at this time the air is charged with conflicting emotions and the throb of cruel sufferings. The life so suddenly quenched in millions of men, with all their surging vitality at its height compressed into convulsive effort, must surely linger unquenched for long years in the enfolding ether.

That, of course, goes a little beyond orthodox science, although it is well within the range of psychic science, which takes such things within its province. The existence of interior life-forces and their forms of evolution are to us as unescapable as is the ether to the scientist of the older school.

As Miss Heron-Maxwell says:—

We have many proofs that the living can send their thoughts and emotions to others, as a wireless telegram travels through space to a receiving station, or can so imbue a place or a thing with their own feelings that when we approach the zone we are more or less conscious of the clinging influence.

Here we have the relation between telepathy and psychometry, the latter being a deeper phase of the former. The author has keen discernment and is quick to recognise the bearing of the matter on intercourse between the living and those wrongly described as the dead. (We cannot too strongly insist for the information of certain hysterical ecclesiasts that the "dead" have less to do with graves and shrouds and sepulchres than those in the flesh. The "dead" have passed out of these things which we have

still to pass.) Miss Heron-Maxwell, in the particular essay under notice, touches suggestively on several important points. Thus she remarks, and we reproduce the passage for the information of those readers who, being new to the subject, are bewildered by parrot-cries and "cat-calls" from the dull-minded opposition:—

The fact that charlatans are, by clever guessing and skilful manipulations, coining money out of the distress of their fellow-creatures does not affect the reality of the feelings they work on and the results that are obtained by genuine emotions.

Excellently put, and many inquirers are finding it out not so much by their powers of reflection as by practical experience.

* * *

One of our readers at least finds the observations of "Patience Worth" on War (p. 218) difficult to follow by reason of their antique phraseology. Personally we thought the phraseology rather baffling, and incidentally find ourselves unable to pronounce on the English used or its period. The experts, it will be remembered, pronounced it to be correct dialect but belonging to different periods. Nevertheless we found the meaning of Patience's observations on the war very clear and convincing. She emphasises the fact that viewed from "the other side" death and the manner of death is not such a mighty tragedy after all. Let us put one of her sentences into modern words:—

[When you speak of bodies] you are speaking only of dry husks, for the bodies of both of you [the journalist and the doctor to whom she is speaking] are only husks, but within is the divine life. Whether those husks are trodden under foot or whether they feed the maw of a beast matters nothing to the divinity within.

Later on she writes (and we paraphrase again):—

How is it that a man is so apt to measure his interior self by the measure of the flesh? Behold, He who died ages ago, and shed His blood for thee and me out of love for us, was the leader of a great host who shed their blood with the same motive. And by their sacrifice was His word rooted. . . . Men set great store by these husks of flesh, they talk much of the flesh though it be as nothing; for whether they build it up, or whether it is slain, the spirit lives.

There are deep, full and golden meanings in Patience Worth's sayings concerning the war. They are well worth disentangling with a little effort. And those who have any close acquaintance with psychical problems will find some suggestive reflections not merely in what she says but in the way she says it.

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THE man who "trims" and dissimulates is so much the normal man that he is apt to regard those who speak the truth as they see it as doubtful, suspicious, and probably "deep" characters.

A PSYCHIC MESSAGE AND ITS CONFIRMATION.

In giving the following account, furnished to us by Count Hamon, of a remarkable séance, the medium at which was the Rev. Susanna Harris, it should be mentioned that the sitting was given by the medium without payment, and in the interests of psychic science. We know personally all the persons mentioned as having been present, and have seen the letters referred to by Count Hamon.

On Monday, May 14th, 1917, I attended in a private house a séance at which Mrs. Harris was the medium. There were present on this occasion, amongst several others whose names I am not authorised to mention, Miss Scatcherd, Mrs. Dixon-Hartland, and Dr. Hector Munro.

After many convincing conversations with spirits by means of the "direct voice" had occurred, a spirit-visitor came and said very distinctly, "I want to send a message to my father."

"Who are you?" we asked.

The spirit replied, "I am an officer recently killed at the front in Flanders; my name is —." We could not hear the name very distinctly, so after some repeated efforts to get it, we said, "Well, leave the name alone for the moment and try to give us the message."

Speaking very slowly at first, the spirit said, "My father lives near Dublin; you will find him at the well-known club there."

A gentleman present asked, "Which club do you mean?"

The spirit replied, "The Kildare-street Club; you know it well, and you also know my father."

As no one had caught the name of the father exactly right, the gentleman referred to said, "I know the Kildare-street Club very well, but I do not think I know your father; but give us the message."

Continuing, the spirit went on, "My father is always worrying and unhappy about me; he can't seem to get over it. I want someone to tell him that I came here to-night to get this through as a test message to him, to tell him not to worry about me, as I am all right, and glad to have gone through it, and I want him to know I am all right, and not to worry and be unhappy any more."

After a slight pause, he continued, "My father also goes to mediums in Dublin, and I try to give him messages through them, but I want this sent on to him as a test message."

We again asked him to try to give us the name, and we got one part—the Christian name—very distinctly, but the surname was always so slurred that we were unable to catch it clearly, and after many efforts had to give it up. But before we did so I promised that I would do all I could to send on his message.

The next morning I wrote a letter to the name that I thought it had sounded like, addressing it to the Kildare-street Club. In about a week this letter was returned to me through the Post Office, marked "Name not known."

I was considerably worried as to what I should do next, until the thought came to me that I should write to the secretary of the club simply saying that I was anxious to find a gentleman who I believed was a member of his club, whose son had recently been killed in Flanders; that the name was something like so-and-so, and that I had a message to give him about his son.

Now comes the strangest part of this strange story. In a few days I received a letter from the gentleman in question, saying that the secretary had sent him my letter, and adding, "I have had a message from my son who was recently killed in Flanders, saying he had sent me a message through a medium in London, that he had a difficulty in getting the name and address through, but he wanted to give me a test." The father added: "If you understand this I hope you will send me his message." In another paragraph the writer continued, "I see your name is Hamon. I am descended from a Huguenot family, and twice they married into the Hamon family, also Huguenots; their name was also de Robillard, Counts of Champagné. It may interest you."

Now, here was the case of a gentleman who had not yet come into contact with me receiving through a medium in Dublin a message from his son in the spirit world—stating clearly what had taken place at our séance in London, and sending his son's message before he had received it from me. It was also strange that I should have been the person so strongly impressed to obey the request made by the spirit to try and get into communication with his father, and by so doing be brought into contact with a branch of my own family that I did not know existed in Ireland,

Among the many remarkable instances I have met with of accurate psychic messages this is, I consider, one of the most remarkable and worthy of being placed on record.

To the above account are appended the signatures of Count Hamon, the narrator, of Miss Felicia R. Scatcherd and Mrs. Mena Dixon-Hartland. It is worth noting that the confirmation was only obtained by what seems a fortunate accident, for the name as the sitters heard it bore no very close resemblance to the name itself.

A QUEEN'S DESTINY.

Now I am going to recite a strange story which Queen Nathalie herself told me. In 1886 I was Minister of Finance in the Cabinet of Milutin Garashanin. One day in June the Queen sent word that she wished to see me. I went at once to the Palace and was received in her boudoir. She told me she took an interest in a poor family, consisting of a mother, two daughters and a son. The mother was a washerwoman who worked day and night to enable her two daughters to attend the high school for girls in order to qualify them for becoming teachers in the national schools. The Queen assisted the woman with money every month, but as she had many poor to support, this help, together with the washerwoman's precarious earnings, was not enough to maintain the family of four persons in which only the mother was a breadwinner. The Queen asked whether I could provide the son with some employment at a small salary, and added that the young fellow wrote a good hand. I promised the Queen to find the boy a place as copyist in the Custom House of Belgrade the very next day.

Queen Nathalie was so pleased that she said, "Now, as you have been good enough to do me a pleasure, I will, while you take a cup of coffee, tell you a story, which you may deem an interesting contribution to your store of occult experiences. I often laugh at you and tease you because of your belief in the occult, but I myself have reason to believe in clairvoyance."

Then she told me how, when she was a young child of six, her mother took her on a visit to her aunt, Princess Mourousi, in Odessa. One morning her mother came up to the nursery and said to her, "Come down with me to the drawing-room, and don't be afraid if a gipsy woman takes your hand into hers." In the drawing-room were many ladies of the best society in the town, sitting on sofas and chairs, while in the centre of the room a gipsy woman sat on the carpet. The old crone looked for a moment at the child's hand and then exclaimed, "Glory to God! This child will one day be Tsaritsa! I see her wearing a crown!" The ladies laughed aloud, and some said, "Oh, you old witch! How is it possible that the daughter of Madame Ketchko should come to wear a crown?" The woman gravely retorted, "I do not know how, but I tell you this child will be one day Tsaritsa, or Queen, or Princess; something that will enable her to wear a crown. But when she reaches her twenty-eighth or twenty-ninth year she will lose that crown. I do not see clearly how, but a tree or some timber will be the cause." The gipsy used the Russian word *dryevo*, which means "tree" and also "timber."

"Now," the Queen continued, "as the first part of the prophecy, against all the probabilities, was realised, I am afraid the second part may also be fulfilled. The critical years are coming. Whenever I drive in the Koshutnyak (Pare-aux-Cerfs, near Belgrade) and enter the wood I find myself calling to the driver, 'Take care of the horses!' That is because I think the horses might grow restive, rush through the forest wildly, and perhaps a low branch of a tree might catch and kill me. For in that way the second part of the prophecy might be fulfilled."

This conversation took place in June, 1886. In September, 1888, King Milan divorced Queen Nathalie and she virtually ceased to wear the crown. The chief cause of that act was Madame Arthemisa Christich, the daughter of a timber merchant.

—From "The Memoirs of a Balkan Diplomatist," by
COUNT MIYATOVICH.

SPIRIT IDENTITY.

A VERIFICATION.

The following experiences of mine at a recent sitting with a personal friend, well known to some of the readers of *LIGHT*, and of more than ordinary clairaudient powers, may be of interest, especially as I was enabled to follow up the results so promptly and satisfactorily.

I may say that, although for some years past deeply interested in the question of communication with the departed, after fully satisfying myself, as a previous sceptic, that such communication is an absolute fact, I decided not to prosecute my personal researches, and I have refrained from doing so for some years.

However, I am deeply interested, as a C.L.B. officer of many years' very active work, in old and present members of that organisation who have gone to the Front, in many cases to make the supreme sacrifice. I therefore held myself ready, in case any of my old lads wished to send a message of comfort to their relatives, to attend such a call if conveyed to me.

I met at a gathering held on June 14th, on questions totally unconnected with psychic research, a lady whom I knew to be possessed of considerable experience in such research, who told me she had recently felt, at several private sittings in her own room, that certain visitants in khaki might be desirous of communicating with me, as they were quite unknown to her, although working constantly amongst soldiers coming from and going to the Front. On my replying that I was holding myself ready for such a call she at once suggested that I should try a sitting with her. We are both extremely busy people, but each had one clear evening then free, June 19th, when I arranged to sit with her. Another lady, extremely anxious to get into communication with a dear relative, sat with us, but she had no manifestations of any kind. I, on the other hand, found that I was most certainly required by four of those who have passed over. In the case of three, I am still carrying out instructions, and may refer to them at a later period. The fourth case is completed, as you will see.

I was told that a lad in khaki, displaying a badge of the Royal Fusiliers, had a message he was anxious to give to me. I asked his name. (I may say that all my own questions or replies were heard direct by my visitants, but all their messages came through my friend, and were given by her to me.) She mentioned a name, and said I knew he was drowned in Gallipoli. She said the name was strange to her, unlike any Christian name she knew. This was so, as it was the lad's *sur-name*, an unexpected feature, but in his case quite necessary, as his surname, unlike those of other lads, was *always* used in his company, and as a matter of fact in my company registers I had him down under a wrong Christian name, being then and now doubtful as to the real one. His comrades reported to me that this particular lad was found drowned at the landing in Suvla Bay, but the War Office reported him as killed in action, which no comrades could confirm.

I asked him for his message, and learned that I was to tell his mother that he fell overboard from a troopship, coming from "Hellas" to Gallipoli. That he "simply dropped asleep, without pain, and woke up into life, where he was very happy, and steadily learning. She need have no more anxiety on his behalf." Then followed a message of sincere gratitude for the help I had been to him while in the company, which he found was of much use to him in his present training. I asked him if he was with Sidney and George, two other members of the same company, who also passed over about that time. He replied that he was not in the same place as they were, but saw them from time to time. Then he asked if I would extend my hand, so that once again he could take it in his. I did so, and my friend said, "I have never seen a sweeter smile on anyone's face than on that lad's." This ended his manifestation. I may say I experienced no sensation whatever, personally, of his presence.

This sitting took place on June 19th. Next day I wrote to a clerical friend, till recently connected with the parish where this lad's people live, telling him the whole facts, and asking him to use his discretion as to how much he should communi-

cate to the mother or sisters of the lad. I got the following reply from him on June 25th :—

I was in A—street this afternoon (June 23rd), and called on Mrs. H., and gave her the message you sent. She has only had a formal notification from the W.O. that her son was killed in action. She told me she had twice dreamed of him. Once he came, and said, "Mother, I've come back"; and lately (also in a dream) she was taken into a room by some Jewish-looking person, and was told to look in a book, in which was written: "This is to certify that W. G. H. [the name was given in full] jumped fifty feet." She then woke, and thought he had escaped. And she seems to have cherished the idea of his possible return, though it is now two years since his passing. Both parents had been in great anxiety, and had discussed the idea of consulting a medium, but had not done so.

My clerical friend has since told me he feels sure the message I was able to convey will be accepted as it was intended, to set at rest all doubts, both as to manner of death and his present peace.

It will be noticed that the message to me cleared up both the uncertainty of the lad's death, the manner of it, and the previous inexplicable allusion to "jumping fifty feet."

I should add that my friend told me that, although she had had many successful sittings, this was the first occasion on which she had seen such direct action as the grasping of my hand.

BERNARD H. SPRINGETT.

Hampden Club, N.W. 1.

July 13th, 1917.

A GENERATION AGO.

(FROM "LIGHT" OF JULY 30TH, 1887.)

TELEPATHY OR COINCIDENCE?—I recently had occasion to write to a lady whom I had never seen, of whom I knew scarcely more than the name and address, but whose personal acquaintance I expected to make in a short time, through a mutual friend. The letter was intended to convey merely the usual preliminary civilities of an intended meeting in a distant city. In the midst of the polite nothings I was writing, my pen suddenly ran away with me on quite another and more serious topic, connected with the question of telepathy. Though aware that nothing in the relations between us required or indeed gave occasion for what I had said, I let it go, finished with my compliments, &c., and mailed the letter. It crossed one from my correspondent which was wholly devoted to the same topic I had broached, and contained some sentences almost identical with the expressions I had used. On comparing notes afterwards, we ascertained that each had been writing to the other at the same time—certainly within a few minutes. It is also quite certain that there had been nothing whatever between us, or between our mutual friend and either of us, to lead up to the topic we had both written upon, or even to suggest the thought of it; and neither of us had consciously intended to write as we did. Query: A mere coincidence? Query: Telepathy between us, so that the state of mind of one of us induced the same state in the other? Query: The same state of mind induced in two persons independently of each other, by some cause unknown to both? As a matter of fact, I know that such cases, be their explanation what it may, are very common—much more frequent than many persons suppose.

—ELLIOT COUES.

THE INCREASING PURPOSE.—Since the war began there has been a great flooding of spirituality sweeping over the fields of heart and sense laid bare by the tidal wave of battle. People who hitherto turned a deaf ear to all manifestations other than material ones find themselves listening to and crediting strange supernatural happenings and meeting with personal experiences that are unquestionably not of the earth, earthy. They have the sensation of presences round them; they see intangible forms; they hear echoes of sound, and, even when these fade away, the memory is so strong that they believe its evidence against any recurring denial of matter-of-fact reason. —"Through a Woman's Eyes," by BEATRICE HERON-MAXWELL.

OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,
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THE "HIBBERT JOURNAL" AND PSYCHICAL RESEARCH.

The "Hibbert Journal" is a more than usually interesting number, and we say this after an inspection of its general contents, as well as of the three articles, "Survival and Immortality," by the Dean of St. Paul's (Dr. Inge), "Sir Oliver Lodge and the Scientific World," by Dr. Charles Mercier, and "The Theory of Survival in the Light of its Context," by Professor L. P. Jacks, Principal of Manchester College, Oxford, and Editor of the "Hibbert Journal," being the presidential address read by him a few weeks ago before the Society for Psychical Research.

It is impossible in our narrow limits to deal otherwise than briefly with these three articles. It means, in the case of one article at least, that we must shear our way through a mesh of words in which the specific meanings are "in wandering mazes lost."

Dr. Inge leads off with an allusion to the "recrudescence of superstition in England." There is a denunciation of "supernaturalism," which the Dean describes as the nemesis of materialism. We learn "that the devastation which the war has brought into countless loving families has turned the current of superstition strongly towards necromancy (!)" He finds that "the Christian hope of immortality burns very dimly amongst us."

He refers to "scientific evidence for survival," but is convinced that "if communications between the dead and the living were part of the nature of things, they would have been established long ago." "The moment," says the Dean, "we are asked to accept scientific evidence for spiritual truth the alleged spiritual truth becomes for us neither spiritual nor true." And so wearily on, over several pages with quotations in several languages, and no point that one can definitely take hold of as far as the dialectics of the essay are concerned. The difficulty is that we agree so cordially with much that the Dean writes, and are non-plussed to find it advanced as in the nature of an argument against psychical inquiry. It is nothing of the sort. The psychical region can be isolated (in the mind at least) as quite independent of the region of spiritual values. We do not find that one in any way contradicts the other. "We must accustom ourselves to breathe the air of eternal values, if we desire to live for ever," says the Dean. But many leading teachers and thinkers who have become convinced of the reality and importance of psychic science tell us exactly the same thing. The Rev. Dr. Cobb expressed a similar view in a recent address on Spiritualism. We are constrained to ask, What confused idea underlies

these polemics of some of the Churchmen against a young and struggling Science, which is winning its way in spite of all such opposition?

Following the Dean of St. Paul's article comes Dr. Charles Mercier's attack on Sir Oliver Lodge. It is bright, clever—in a superficial way—and will be read with interest and amusement by those who, while knowing the truth of the matter, have also preserved a sufficient sense of the humorous. (It is the privation of that sense which leads to so much rancour and indignation on one side or the other.) To our thinking the article is little more than a piece of persiflage, and the intellectual grade of it may best be gauged by the reflection that to answer it one must descend to mere truisms. Dr. Mercier comes out strongly on the question of the dangers of psychic experimentation, but we suppose he goes on enjoying his meals, with a mind unclouded by reflection on how very dangerous is the habit of eating. Thousands, hundreds of thousands, have found untimely graves through excesses and misdirections in diet. And so with everything else. We waste time and space on these trivialities. Sir Oliver Lodge and many hundreds of other persons of intelligence have discovered and recorded certain facts; and the dreary drip of dilatory diatribe, the hot spiced malice, or the contemptuous raillery of those who are so ill-advised as to quarrel with facts will have no effect on the issue.

Dr. Mercier is struck by the fact that the evidence for psychical phenomena has convinced lawyers and persons who have studied physical and biological science; but of "the persons most fitted by training and experience to appraise evidence of this kind—that is to say, professional conjurers (!)—he has convinced not one. I think it is noteworthy." We think that the statement is distinctly noteworthy. That it is untrue is not the least remarkable feature of the assertion. We had always supposed that Robert Houdin, Harry Kellar, and Samuel Bellachini were conjurers. But perhaps, having made their testimony (*LIGHT*, August 15th, 1885), in support of psychic phenomena, their title to the name of conjurer lapsed. Or it may have been that they only *thought* they were conjurers! It needs a mental expert like Dr. Mercier to determine that point. Dr. Mercier says that Sir Oliver is "a martyr to prejudice, obscurantism, custom, use, wont, intellectual inertia, impenetrable ignorance and overweening cocksureness." Dr. Mercier ought to be a good judge of some of these things, particularly the last. Not that he is a martyr to them—he is not of the stuff of which martyrs are made. He makes much play with the things science cannot recognise. Science *qua* science, perhaps; but life is a good deal larger than science, and the scientist as a man does and says and feels many things which it would puzzle him to put into purely scientific terms. We have known scientists who loved in a most unscientific way. It was not science that brought the scientist into being in order that he might denounce the unscientific aspects of life. There are scientific facts in psychic research, but there are also life-values which are even more important.

Dr. Mercier's entrance into the arena is not precisely that of a Du Guesclin. It reminds us rather of the performance of the gentleman with the bells and the bladder, rattling the one and laying about him with the other. We can leave him with confidence to the attentions of the particular champion of our subject whom he has selected for his adversary.

Professor Jacks' article, to which we have previously alluded, contains some valuable suggestions, but generally it strikes us as a piece of literary gymnastics. It is apparently

an attempt to see how far one may go along scientific lines in regard to psychic phenomena, without recognising intermediates. He waives, perhaps for the purposes of argument, the possibility of the "spiritual" body or the form of finer matter which is to serve discarnate man for the expression of personality after death. Withal it is a piece of able thinking, and only considerations of space prevent our doing it full justice here.

RELIGION AND SPIRITUALISM.

AN ADDRESS BY SIR OLIVER LODGE AND A DISCUSSION.

As stated in our last issue an address announced as likely to be on "Religion and Spiritualism" was given by Sir Oliver Lodge on Thursday, the 12th inst., at a largely attended conference held at the house of Lady Glenconner, 34, Queen Anne's Gate, S.W. The Rev. Dr. Cobb, Rector of St. Ethelburga's, presided.

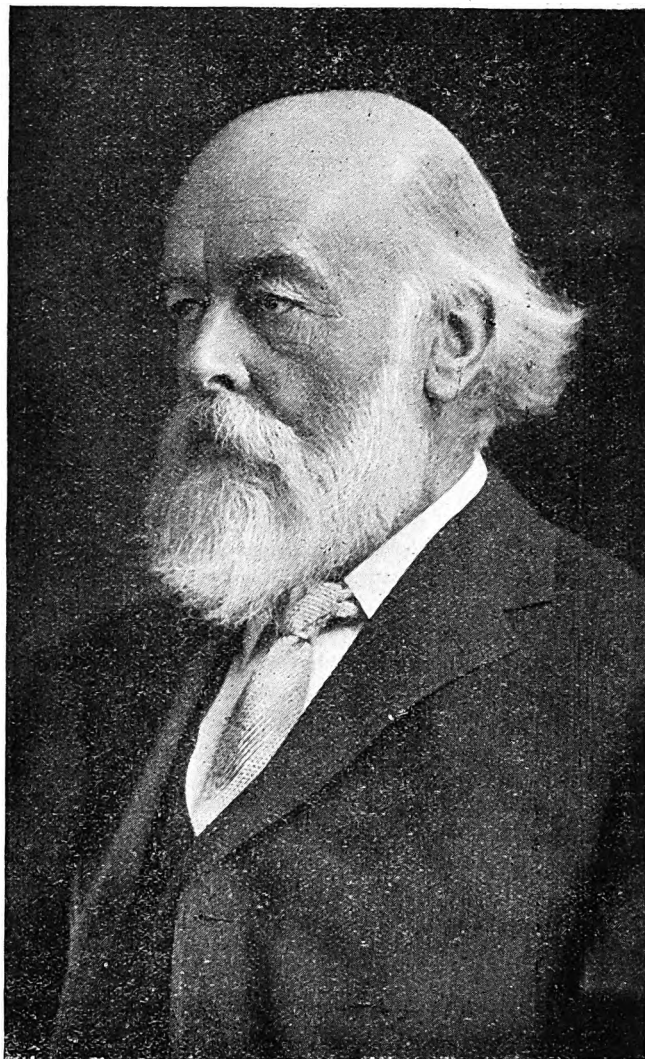
In opening his paper, Sir Oliver said that, as he was addressing an assembly of friends who knew something of the subject, he should not enter into evidence and proofs but would confine himself to replying to the questions and comments of those who had read his recent book—or had read reviews of it. The Bishop of Chichester among others had said that he (Sir Oliver) did not recommend people to read "Raymond." That was a great exaggeration, but he did feel the need for a certain amount of caution in recommending people to enter on the subject. It required open-mindedness certainly, but also sanity and balance—a mind not too liable to be run away with by imagination. When sane persons desired to get into touch with departed relatives or friends there was no reason why they should not utilise a medium, but one should be careful not to urge such a course on complete strangers, and some people should be definitely dissuaded. He was asked whether people were not too ready to be convinced. On the contrary, the very intensity of their desire to be assured of the survival of those whom they loved made many anxious not to be deceived, and often after being convinced by good evidence they had gone back on their conviction. His own family had had a good deal of evidence since "Raymond" had been published, but now that the fact of survival was for them established the communications were more placid, like an occasional letter home. He hoped the time would come when the subject would be taken under the wing of religion, and people generally would settle down to the enjoyment of an unquestioning acceptance of the truth of survival without needing specific messages to prove it to them, any more than they needed a first-hand assurance of the fact of the earth's revolution on its axis.

Meanwhile, Lord Halifax, Cardinal Vaughan, and other good people were stigmatising their phenomena as diabolic. But Science could pay no attention to ecclesiastical notice-boards. (Applause.) A sufficient reply was "By their fruits ye shall know them." If asked whether those fruits were wholly and exclusively good he could only say that no activity of man was wholly good. Everything human could be perverted to ill ends. But the chief priests had always been ready to attribute anything outside the pale of their recognition to the power of Beelzebub. It was a very ancient accusation and, considering the historical cases of such accusation, it was an over-flattering one.

As regarded the reported similarity between conditions "over there" and those existing here, that similarity had been insisted upon by seers ever since the time of Swedenborg. Ecclesiastical definitions had divided existence hereafter into two sharply defined conditions. You were either grilling in a fire or playing a harp in bliss. Such a division did not seem reasonable and had led to much repudiation of religious belief. Accepting the statement that conditions there and here were similar, Sir Oliver pointed out by way of explanation that, as people who passed over remained themselves, their power of interpretation would be much the same as here. The way in which we saw things in this world depended on our power of interpretation: we had no direct experience of what things

were in themselves. If we remained ourselves—consciously ourselves—it was likely that we should interpret the other universe in much the same way as we did this. It would be extremely puzzling were it otherwise. He thought the similarity between the two states was a part of our own personal identity.

We possessed not only interpretative power, we possessed also constructive ability. That ability was a part of us, and if we remained ourselves it would continue. Some of that constructive ability was conscious; some—the ability, for instance, to construct our own bodies from food—was unconscious. Here we were dealing with matter. If we were dealing with ether he presumed we should construct things



SIR OLIVER LODGE.

SIR OLIVER JOSEPH LODGE, F.R.S., D.Sc. London; Hon. Sc.D. Cambridge; Hon. D.Sc. Oxford, Manchester, Liverpool, Sheffield and Adelaide; LL.D. St. Andrew's, Glasgow, and Aberdeen, was born at Penkull, Staffordshire, in June, 1851, and educated at Newport (Salop) Grammar School and University College, London. He was Professor of Physics, University College, Liverpool, 1881-1900; Rumford Medallist of the Royal Society, 1898; Romanes Lecturer at Oxford, 1903; President of the Mathematical and Physical Section British Association, 1891; President of the Physical Society of London, 1899-1900; President of the Society for Psychical Research, 1901-4; President of the British Association, 1913-4, and has been Principal of the University of Birmingham since 1900. He was created a Knight in 1902.

out of that. It was likely that we should have a body in the other life—that we should not be disembodied, though we should be discarnate. Hence when discarnate people spoke of things being solid they were using the language they would use here. The key to the whole question lay in the continued identity of the observer. Our nerves always interpreted disturbances in the way in which they had been accustomed to interpret them. The optic nerve being accustomed to carry to the brain the impression of light, any disturbance of that nerve, whatever its origin, was taken to be caused by light. Similarly with the nerves of hearing and touch. However our senses were stimulated we were likely to interpret the stimuli in the old way.

Then he had had it said to him: "Your son says his friends spend their time in eating and drinking." That was simply untrue. Nothing but common sense was needed to explain the position. If there was a community there, it could not be a fixed and stationary one. New comers must be expected. His son was reported as stating that when new comers arrived, the lower type among them were afflicted with the desires of earth. The demand for such things was entirely alien to the new surroundings. That their craving was to some extent met, was only an illustration of the fact that constructive ability still existed and liberty still remained. It merely amounted to this: that in order to wean them from low tastes, the policy was not to withhold altogether, but to satisfy those tastes in moderation till of their own free will they overcame such desires. Whether true or not, it seemed to him such a process of weaning might not be an unwise one.

Another critic was shocked at allusions to games and songs. The "spirits of just men made perfect" must, he thought, have left such things far behind. This, Sir Oliver remarked, might be true when perfection or saintliness was attained—of that he did not profess to be a judge—but so long as young folk remained themselves, so long would games and songs have their natural place. People seemed hardly to realise what persistent identity must involve, and that persons but recently translated to the other side were not likely to be either saints or devils. Progress and development was the law of the universe, and evolution was always gradual. We were not to suppose that death converted us into something quite different from what we were before. Happier and healthier we might be, but sudden perfection was not to be looked for.

COUNT MIYATOVICH then briefly addressed the meeting. Having expressed the pleasure which it gave him to be present, he referred with gratitude to the service rendered by Sir Oliver Lodge in giving to the public a book so full of instruction and consolation as "Raymond." They were all sensible of the degree of courage needed to proclaim so openly truths which the scientific world could not yet appreciate. That it needed great courage he (the speaker) could well appreciate, "for," he continued, "I am not myself a man of great courage. I know that when I venture to express myself in public on the subject of Spiritualism I shock some of my sceptical friends." Count Miyatovich then related how his reliance on the guidance of wise advisers in the unseen world had enabled him to achieve a diplomatic triumph. He had once been deputed by his Government to carry out some delicate negotiations involving issues of peace or war. He had certain instructions, and was in doubt whether he should carry them out. In his difficulty he submitted himself reverently to the directions of those beyond the veil, with such happy results that on his return to Belgrade he was complimented by his royal master on having had the courage to over-ride the instructions he had received, for in so doing he had rendered his country the greatest possible service. (Applause.) He believed that at this time all the world felt the need of some new revelation. Even the Churches were now beginning to recognise that their teachings must pass through a process of renewal. In the crisis before them Spiritualism would be of immense help in achieving such a change. (Applause.)

MR. G. R. S. MEAD thought that a considerable strain

might be taken away from the position of the question as between the Church and Science by a greater definiteness in the meaning to be given to the terms Spiritualism and Religion. It would be well if the partisans of each could come together and try to understand what precisely was meant by these things. In its philosophical meaning the word "Spiritualism," of course, covered far larger ground than that which was understood by the word in its later sense. The term Spiritism was the one adopted on the Continent to denote the great body of phenomena which some considered could be explained without bringing into the question at all the hypothesis of disembodied spirits. In treating of Religion he thought it would be advisable to make a clear distinction between the Spiritual and the Psychical, although Religion in its larger sense could cover every activity of life.

THE REV. F. FIELDING-OULD, though generally in agreement with all that had been said by Sir Oliver Lodge, felt that a clearer distinction should be drawn as regards the opposition to Spiritualism between the Church and its followers. That opposition, he believed, came less from the clergy than from the laity. The laymen were disturbed by the difference between the kind of hereafter to which they had been taught to look forward and that which was presented by the results of psychical investigation. He himself had received the most cogent evidence of the reality of the phenomena and of the fact of intercourse between those in the next state and ourselves. Religion, he thought, would shortly have to take serious account of Spiritualism, which, as Sir Oliver Lodge had well said, revived our conceptions of the next world and rendered it real and credible. It made vivid and actual the idea of ministering spirits and the communion of saints. It removed finally all doubt of the continued existence of those separated from us by death. (Applause.)

DR. ABRAHAM WALLACE thought there was a fear of their overlooking the fact that the Church started from psychic phenomena. But for that there would have been no Church, and that noble army of earnest Spiritualists, many of whom had passed away, after facing persecution and obloquy for their faith, had stood as witnesses for the truth. (Applause.) Amongst their leaders had been some of the greatest scientific minds, such as his relative, Alfred Russel Wallace, and Sir William Crookes, the scientific achievements of each of whom were amongst the greatest contributions that had been made to modern knowledge. These men and a constantly increasing number of other workers in the fields of pure and applied science had testified and were testifying to the importance of psychical inquiry and the reality of its results. They were all proud to have so great an intellect as Sir Oliver Lodge amongst them and to regard him as their leader. He was worthy of the highest honour for the work he had done and was doing. (Applause.)

MR. DOWNE, speaking as a Churchman, deplored the tendency of the Mandarins of the Church to abuse and anathematise the Spiritualistic movement. It was true that there were many who had lost those dear to them who did not feel the need of psychic evidences to convince them of the fact of survival, but these should not try to limit or hamper the activities of those who sought for concrete evidences. By so doing they were taking up a very unfortunate position.

SIR OLIVER LODGE, in the course of his replies to some of the points raised, dealt with the question of mediums. Some of these people made the cultivation and exercise of their psychical gifts a life work. It was the custom to cast aspersions on their honesty, but this applied to a very slight extent to those who were genuinely possessed of mediumistic gifts. He referred, of course, to the recognised body of mediums who were earnestly desirous of serving their day and generation, and not to those whom it was the custom to refer to as "Bond-street fortune-tellers"—people who were understood to be the parasites of fashionable and foolish persons, and of whom he knew little or nothing. There were those present who had a wide acquaintance with mediums, and who could testify that charges of fraud levelled against the best of them had no foundation. Those inquirers who sought the aid of mediums should make acquaintance with the subject of mediumship and try to under-

stand the nature of the powers they were utilising. Selection of those whose powers were genuine was essential. Referring to the threatened persecution which mediums had undergone from the police and the Press, he remarked that nowadays they were not so much concerned with the fraudulent medium as the fraudulent sitter. (Applause.)

LADY GLENCONNER, referring to the inquiry of a lady present, who had asked what steps were being taken for the protection of mediums, said that amongst those persons who felt grateful for the consolation and knowledge which they had gained through the services of those with psychical gifts an effort was being made to place the mediums in a position of security and to protect them against the extraordinary hostility and prejudice which had been stirred up against them, and which had woven about the subject of psychic evidences an intricate mesh of intrigue and falsehood. Those who had been helped and comforted by the work of the mediums felt that they would be able to show their gratitude by carrying out some plan that would enable mediums to carry on their mission without being continually harassed by their enemies and by the incessant struggle for the means of life. (Applause.)

THE CHAIRMAN, in the course of some concluding observations, said that human life would be made greater and more intelligible when the idea that man is a spirit became part of the folk-consciousness. He was not a Mandarin of the Church—(laughter)—nor did he feel tempted to offer any apology on behalf of any Church. Illustrating the fact that the testimony of psychic science was confirmed and supplemented by the highest thought of all the ages on the higher aspects of immortality, he said that the best philosophy with which he was acquainted taught that men as finite individuals had a place as unitary and central beings in the very organism of the Eternal One Himself—human spirits were as necessary to the Eternal God as He was to them. This conference would do a great deal of good if they all acted on the best ideas which it had elicited. Spiritualism was a very great subject, but in our dealings with it we ought to be very critical, because of the vast importance of the subject. If it once firmly fixed into the folk-mind of the people here, as in India, that man is an immortal being it would have accomplished a great part of the work which it was clearly destined to perform. The man who was convinced of his immortality would never be troubled by any qualms as to what would happen to him after death. Dr. Cobb then expressed the thanks of those present to Lord and Lady Glenconner for providing the opportunity for the conference and to Sir Oliver Lodge for his valuable address; and the proceedings then terminated.

It should be mentioned that the report of Sir Oliver Lodge's address has been purposely abbreviated in view of the possibility of his paper being published in full elsewhere.

"LOST ATLANTIS."

BY E. WILMSHURST.

The recent articles in *LIGHT* of June 16th and 23rd (pp. 186 and 194), have a face value of probability; the name of "King Chronos of Atlantis" is possibly misunderstood or mistranslated.

The historical postdiluvian Atlantidæ, usually called the "Titans," gigantic progeny of the illicit union of the divine "Sons of God," or Adamics, and the daughters of the highest evolved animals, viz., the *genus homo*—improperly translated as "men" (which they were *not*: having no *mens*, or mind)—these Titans ruled all Europe and Asia as far as the Tigris, long before Nineveh and Babylon rose to world-power, during the eras of Krishna in India and the early dynasties of Egypt. As the pure Adamics of Noah's race were called "God-men" by the earth men, so the Titans, or Atlantidæ, the ruling clan, were regarded as demi-gods. Greeks and Romans boasted of their descent from them. Homer and Hesiod wove a poetic halo around their names and deeds, and they were deified as ancestral *penates*, and adjured in their temples—just as are the patron saints or canonised worthies of the Christian Churches. No instructed (so-called) Pagan—Greek or Roman—was so unspiritual as to suppose that the death of their mortal bodies

terminated their existence, or to doubt their continuance in Hades, or their solicitude for their descendants who communicated with them by the psychics, and the oracles in the temples. They undoubtedly possessed magic powers, as did Joseph, Moses, Daniel and other Magi of the East.

I was taught in a cathedral school that the Titans were either diabolical men or pagan myths. Historical study proves that they were mortal men, whose graves, habitations and localities are recorded as seen by pre-Christian writers; and their (Greek) accounts are extracted from a mass of ancient history, legends, myths and dates in the exhaustive works of the Abbé Pezron, doctor of the Sorbonne (born 1639); "Primitive History from the Creation to Cadmus," by W. Williams, St. John's College, Cambridge, 1789; and the Rev. — Jackson's "Chronological Antiquities," 1752. These writers quote from the Phœnician Sanchoniathon, B.C. 1193; Berosus of Babylon, B.C. 330, and many Greek authors, as Diodorus Siculus, Eratosthenes and many others.

The first known of these Atlantidæ, colonists in Asia from the destroyed continent, described by Stephen of Byzantium, was Manneus, a chieftain in Pontus, by the Black Sea, whose son, Acmon, made conquests in Asia Minor, was a Magus, and was styled "El-ion," or "God-man," "Most High." His son, Uranus (Ouranos of the Greeks), increased by conquest; and by his sister and head-wife, named Titea in Greek ("Terra" in Latin), he had seventeen sons, including his successor, Sadorne (Saturn), who, to distinguish them from the numerous sons of other wives and concubines, were styled the "Royal Titans." Sadorne mightily conquered all up to Spain, from the gold mines of which he heaped up riches, assumed the title of "Mon-arch"—or King—and a diadem, or crown (in Celtic "Kroone")—hence his title "Chronos." His island stronghold was Crete—then the great centre of Magi (cures or dactyls), of arts, and of science before the date of Abraham: Tyre, Troy, Argos, Mycenæ, and Memphis were civilised cities.

I suggest that the inscription on the owl vase said to have been found by Dr. Schliemann at Troy, translated by him as "From the King Chronos of Atlantis," should read "From the King Chronos the Atlantean," which would be a very possible, and correctly historical, designation; and Cretan art, in and before the date of Minos, "son of Jupiter" (son of Saturn), was prominent in the Mediterranean countries.

In the library of Windsor Castle is an immense roll, in a tin case, of the Royal British ancient genealogy, one line ascending to "Saturn of Crit" (or Chronos) and the Hebrew Patriarchs. Priam, King of Troy, was descended from the founder of Troy, Dardanus, who was a grandson of Judah and only inferior to Solomon in occult knowledge (I. Kings iv., v. 31). There is evidence of at least one marriage between an Atlantean Titan Prince and an Israelite noble lady, as between Solomon and Pharaoh's daughter. Hence probably the inclusion of Saturn's name in our Royal genealogical lists, as given at great length in "The Royal House of Britain" by the Rev. W. A. Milner, F.R.G.S. (Banks, London, 1s.). The glory of the Titan empire culminated in Jou, youngest son of Chronos, who was educated in Crete, and whose sister and wife was Guen, in Celtic "Fair," by the Romans called "Juno." Our Celtic King Arthur's wife was Guen-evra. The deposition of Saturn by Jou (Jou-Piter) led to his retirement to his sub-King in Italy, Janus, who dwelt on the Janiculum Hill on the Tiber (before the days of Romulus), where Saturn instituted the "Saturnalia," or annual festival, now continued under the name of "the Carnival." On the opposite mount to the Janiculum lived the Magi, Druids, Vates, whose mount is still named the Vatican. Saturn died and was buried in Sicily.

ERRATUM.—Mr. Reginald B. Span asks us to make one correction in his article, "Mediumship and Climatic Conditions" on page 231. It was Home, not Eglinton, who was educated and whose mediumship was developed in America.

FOR permission to reproduce the portrait of Sir Oliver Lodge in the present issue we are indebted to Messrs. Elliott and Fry, Ltd., of 55 and 56, Baker-street, London, W. 1, who can supply photographs, cabinet size, at 6s. 6d., and large size (9in. by 7in.) 11s. 6d.

TELEPATHY, MEDIUMSHIP AND FORTUNE-TELLING.

We take the following from an article in "The Nineteenth Century" for June last, entitled "On Fifth Avenue in 1917," by Gertrude Kingston:—

It was to Sir Oliver Lodge's book "Raymond" that I owe the fact of my sailing safely home. On reading it I was suddenly reminded that many years before I had tried to get messages by means of table-rapping or planchette, and I found that in New York, probably owing to some property of the atmosphere, it was possible to get immediate results even when the sittings were with people who were strangers to psychic research. My investigations seemed to point to the fact that all messages come from the earth side and not the spirit side, and I became more and more convinced that we carry within ourselves the wireless reservoir for which we have not yet a formula. It was like hearing an instrument click without knowing the cipher code. As, for instance, when a long silence had preceded the Russian Revolution, people were saying that something fearful must be happening there, for no news had come from Russia for many days, and philo-Germans declared it pointed to something ominous: then one evening I was taking notes, not touching the table, when a name familiar to me was spelled out purporting to come from Odessa. It was a weird story of the "yoke being unbearable," and an escape through a window, and several Russian names, unknown to those present, mixed up in it, the kind of story that if we had had the clue would have been quite easy to piece together. Two days later came the news of the overthrow of the Tsar; and I have since learned that the communicator was last heard of in Petrograd, and has recently written an interesting article in this Review on the subject of the Revolution. This was clearly a simple case of telepathy reaching from Petrograd to New York. I asked for evidence of corroboration of identity, and it was given correctly, but that may have been supplied by my own knowledge, although I was sitting apart from the operators. Some days before that we had messages coming presumably from the Front in France. I have not yet had time to verify any of them, but I doubt these being anything but my own unconscious invention. We were also told of a fight off Kent, in which U-boats played a part, and a woman's name occurred in it that sounded to me like the name of a trawler or fishing boat. The next evening's paper brought a Sayville wireless of German extraction, stating that German destroyers had got to the mouth of the Thames. Later in the week an English telegram mentioned a raid on Broadstairs, in which it said one woman was injured.

It will be observed that I always got these messages twelve or twenty-four hours before the news they had reference to appeared in print; thus, while it was being cabled over, some travestied form of it reached the quiet concentration of our experiments. One day I received a message from a relative by marriage, who said he had "passed over"; after some words bearing on the manner of his death, he urged me three times to "Go home, Gertrude." A few days after this the mail brought me the letter informing me of his death some weeks previously. Then, of course, the admonition to go home seemed significant: either it was my own subconscious intelligence, so much wiser than my reasoning self, adopting this medium of impressing itself, or it was a voice from beyond the grave of one who might reasonably be expected to know much that is hidden from us.

From that minute I refused to listen any more to the warnings and entreaties of my friends and I determined to sail for home. I booked my passage for the earliest English vessel sailing to Liverpool compatible with my engagements and, when the performance in which I had promised to appear was postponed, I changed my ship without anxiety, convinced that no harm would come to me. The voyage was smooth and uneventful from first to last.

It has always seemed to me a ludicrous survival of mediævalism to prosecute professional people for telling fortunes. The Scotch are credited with a gift of second sight, for instance; seers have practised their art in all ages and climates. The magistrate who issues a warrant for charging an harmless person for believing in psychic power is no more enlightened than the butchers who ordered the burning of Joan of Arc. If we can explain the inspirational mediumship of the Maid of Orleans, this ignorant peasant woman who brought the French arms to victory by doing the right thing at the right moment, then why should we imagine that inspirational mediumship died with her, had only been an isolated example? The fact of the matter is that the old belief in witchcraft still survives. The law was probably framed by an unscientific body of narrow-minded men who were afraid of the unknown forces within us. Being afraid they punished.

I do not think it advisable to barter such a gift for money,

for the reason that it is too elusive to be depended upon for a time schedule, and that trickery is then resorted to in order to satisfy the client, though I do not quite know where the trickery becomes the reality and *vice versa*. I have made a careful record of my experiences in telling fortunes at a Church fair in New York. Always intent on experience of life I acceded to the request of an energetic and beautiful philanthropist, daughter of a well-known financial house, and consented to tell fortunes myself at a charity fair. I had never before been the oracle to such a stream of inquiries, and I had the gravest misgivings on the subject of my inspiration. I determined, however, to say whatever came into my mind. If I hesitated I was lost! If, on the other hand, I let my tongue run away I invariably alighted on the truth. One cryptic young lady gave me particular trouble. I saw that ships at sea brought her great wealth, but she was resolute that neither yea nor nay should give me the clue. I heard afterwards that she was the only daughter of a firm that constructed submarines! Indeed, though the identity of my clients was in most cases unknown to me, the aggregate wealth in the fortunes I saw for them seemed to be enough to buy up the National Debt, which was not surprising when I afterwards discovered who they were. Clearly here is something so definitely dependent on atmospheric conditions that it would seem almost impossible to bring this power into subjection by scientific means and not leave it merely to the accident of circumstance.

A SEANCE WITH MRS. ROBERTS JOHNSON.

Mr. J. Williamson, of Hull, sends us the following notes of three séances given in that town on the 16th and 17th ult. at the house of Mr. W. Strang (formerly of Falkirk) by that remarkable medium for the direct voice, Mrs. Roberts Johnson:—

The meeting, at the opening séance, between Mr. Strang and David Duguid (Mrs. Johnson's chief control), who were known to each other during the latter's earth-life, was most natural in its character.

At a later sitting Mr. Strang, his wife and daughter had each a conversation with Mr. Strang's son "Jock," who passed on in France some months ago. The first time "Jock" manifested, Miss Strang was not in the room, having kindly consented to act as doorkeeper, and to take care of and keep quiet a very fine Airedale dog belonging to Mr. Strang, which was a pet of "Jock's" on his visits home. When Mr. Strang's son commenced to speak through the trumpet Miss Strang had the greatest difficulty in preventing the dog springing through the window into the room when he heard, as it were, "his master's voice." "Jock" had promised, when last at home, to return "when the fields were white with daisies." The song with this title was now sung by him as a solo through the trumpet in a voice as strong and clear as that of any member of the circle. Almost every phase of phenomena was in evidence: flowers were given to each sitter by spirit hands; raps, touches and caresses were also given.

One of the most delightful manifestations was that of the little son of Mr. Eeland Sutton, late of Darlington (to whom the best thanks of all are due, as he was instrumental in bringing Mrs. Johnson to Hull). The child, who was brought by Mr. Sutton's guide "Znippy" (frequently heard at Mrs. Johnson's séances), has been educated in the Summer-land, and to hear this apparently sturdy, substantial little fellow talk to his mother and father of his lessons, &c., was intensely human—in fact, as natural as though he were just home from school. One felt sure that both Mr. and Mrs. Sutton realised that—

He is not dead, the child of our affection,

But gone unto that school

Where he no longer needs our poor protection

And Christ Himself doth rule.

Mr. Atkinson (an old Birkenhead Spiritualist) and his wife chatted with their dear ones, Mrs. Hogg (a stalwart worker for the cause in Hull) met her boy who had made the great sacrifice in Flanders, her husband had conversations with his parents, and the wife of one of the sitters sang her favourite song to him. It was as though the "gates" were "ajar" for a few short hours.

Mrs. Johnson's son "Billy," who passed on quite young, seems to be frequently near her, and full of fun and mischief. After the séance, his mother had carefully locked the trumpet in the box, and handed it to a young lady to hold, when "click" went the lock, and open flew the box, as far as the cord which tied it would permit. Mrs. Johnson has had to substitute a cord for a strap as the strap proved useless; it would drop off under "Billy's" manipulation, and out would fall the trumpet at most inopportune moments—on railway platforms, tramcars, &c.,

SOCIETY WORK ON SUNDAY, JULY 22nd, &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.*—Inspiring address and clairvoyance by Mrs. E. A. Cannock. Large and appreciative audience.—*77, New Oxford-street, W.C. 1.*—Monday, the 16th inst., successful clairvoyance by Mrs. Mary Davies. Sunday next, see front page.—G. C.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Bayswater, W.*—Addresses by Mr. J. J. Morse at both services. He dealt with "The Message of the Spirits to Man." For Sunday next see front page.—I. R.

WOOLWICH AND PLUMSTEAD.—**PERSERVERANCE HALL, VILLAS-ROAD, PLUMSTEAD.**—Address by Mr. G. R. Symons. Sunday next, address and clairvoyance by Mrs. Jamrach.

WIMBLEDON SPIRITUALIST MISSION.—Excellent address by Mr. John Kelland. For prospective announcements see front page.—R. A. B.

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

RICHMOND.—14, *PARKSHOT (OPPOSITE PUBLIC BATHS).*—Mrs. A. Boddington gave an address and clairvoyance. Wednesday, August 1st, Mrs. Clempson, address and clairvoyance, 7.30.—B. S.

CLAPHAM.—*HOWARD-STREET, WANDSWORTH-ROAD, S.W.*—Sunday next, at 11.15 a.m., circle; 7 p.m. (instead of 6.30), Miss V. Burton. Friday, at 8, public meeting. August 5th, Mr. G. Prior.—M. C.

CROYDON.—**GYMNASIUM HALL, HIGH-STREET.**—Address by Mr. G. Tayler Gwinn much appreciated. Sunday next, at 11, service and circle; at 6.30, Mr. George Prior. Circle after evening service.

TOTTENHAM.—684, *HIGH-ROAD.*—Interesting address by Mr. F. Miles on "Spiritual Gifts," with special application to healing. Sunday next, 7 p.m., Alderman D. J. Davis; 3 p.m., Lyceum.—D. H.

CAMBERWELL NEW-ROAD.—**SURREY MASONIC HALL.**—Morning, helpful address by Mr. Love; evening, uplifting address and clairvoyance by Mrs. Podmore. Sunday next, 11 a.m., church service; 6.30 p.m., Mr. Tayler Gwinn.

BATTERSEA.—45, *ST. JOHN'S HILL, CLAPHAM JUNCTION.*—Address and clairvoyance by Mrs. Sutton. Sunday next, 11.15, circle service; 3, Lyceum; 6.30, Mr. Wright. Wednesday, 8.15, developing circle. Thursday, 8.15, Mrs. Maunders. Doors closed 8.30.—N. B.

MANOR PARK, E.—**THIRD AVENUE, CHURCH-ROAD.**—Address and clairvoyance by Mrs. Briggs. Sunday next, 6.30, address, Mr. Watson; clairvoyance, Mrs. Marriott. 30th, 3 p.m., ladies' meeting. August 1st, 7.30, address and clairvoyance.—E. M.

HOLLOWAY.—**GROVEDALE-ROAD (NEAR HIGHGATE TUBE STATION).**—Morning, open circle, short address by Mr. W. J. Parry, followed by ex-Vice-President (Mr. Thompson), Mrs. Adams and Mrs. Symonds; evening, Mr. H. E. Hunt, on "Two Worlds"; large audience. Saturday, 28th, 7.45, séance by Mrs. Harvey. Sunday, 11.15 and 7 p.m., special flower services, conducted by Mr. Harvey (Southampton). Gifts of flowers thankfully received and afterwards distributed amongst the sick. Monday, 3 p.m., special séance. Wednesday, August 1st, Mr. T. A. Connor, on "Spiritualists' Philanthropic League."—R. E.

READING.—**SPIRITUAL MISSION, 16, BLAGRAVE-STREET.**—Mr. Howard Mundy, of Bournemouth, gave addresses, morning and evening.

NATIONAL UNION FUND OF BENEVOLENCE.—The hon. financial secretary, Mrs. M. A. Stair (14, North-street, Keighley, Yorks), acknowledges, with thanks, the following subscriptions received in June: Miss K. Newman, 2s. 6d.; the late Mrs. Bailey (Edinburgh), collection at circle, 13s. 9d.; Members and Delegates, Midland District Union, £1; Mr. A. W. Orr, £1 1s.; Mrs. Dowdall (circle), Cardiff, 10s.; Krugerdorf (South Africa) Society's Monthly Collection, 13s. 6d.; Mrs. Crane (quarterly), 2s. 6d.; Councillor John Venables, £1 1s. Total, £5 4s. 3d. The month's disbursements amounted to £15, but Mrs. Stair has in hand from the last annual effort and the income for the last six months £26 9s. Last month's disbursements are the lowest for two years, the committee having had to discontinue some grants and reduce others owing to lack of support.

SPIRITUALISTS' NATIONAL UNION.

Mr. Hanson G. Hey, secretary of the Spiritualists' National Union, sends us a copy of the interim report which he presented to the Union at the annual general meeting in Liverpool on the 7th inst. The report calls attention with regret to the continued shrinkage of the general account and with even greater regret to the declining income of the Fund of Benevolence, which in the last half-year totalled only £32 18s. 11d., against an expenditure of £102. The income of the Literature Department, on the other hand, was the largest ever experienced in the half-year, though the higher cost of material and production had left a margin short of what might have been expected. Dr. Ellis Powell's pamphlet on "Psychic Science and Barbaric Legislation," published in March, had a gratifying sale, and the Union hoped that the next edition would meet with an equal welcome. Miss H. A. Dallas's pamphlet, "The Bridge of Death," was in the press and would shortly be issued. Owing to the adverse influences above referred to, together with scarcity of labour and shortage of money, other projects had been held up. The various committees were doing good work, and propaganda had been actively pursued during the six months. Alluding to the agitation for the amendment of the law, the report states that up to June 30th £258 had been raised towards the £3,000 required. If only enthusiasm could be maintained the end would be achieved. The most gratifying feature of the six months had been the entry into the Press of able and distinguished people to answer the recent attacks made upon Spiritualists. The mass meeting in South Place Institute is referred to as the *pièce de résistance* of the half-year. "It was a heartening meeting; it articulated the demand for religious freedom—it did more, it bound more closely than ever the bonds of fellowship, it dispersed the mists in which parochialism had enshrouded us, and it allowed us to see our movement in its majesty." The number of members on the roll (including societies, unions, honorary members and ordinary members) is given as 504.

NEW PUBLICATIONS RECEIVED.

"The Economic Anti-Christ." By the REV. W. BLISSARD, M.A. Cloth, 6s. net. Geo. Allen and Unwin, Ltd., Ruskin House, 40, Museum-street, W.C.

"Light on the Future: Being Extracts from the Notebook of a Member of the Society for Psychical Research, Dublin." Cloth, 3s. 6d. net. Kegan Paul, Trench, Trübner & Co., Limited, Broadway House, 68-74, Carter-lane, E.C.

HUSK FUND.—Mrs. Etta Duffus, of Penniwells, Elstree, Herts., acknowledges with thanks the following contribution: Mr. J. H. McKenzie, £1 1s.

SUCCESSFUL SOCIAL MEETING.—The Little Ilford Society of Christian Spiritualists held a well-attended and most successful social meeting in its hall on the 21st inst. in aid of the Parliamentary Fund. Thanks are due to the following artistes: Miss Hall, Mrs. Watson, jun., and Mr. Watson (songs), Mr. L. Fray and Mr. G. Watson (duet), Master Fray (pianoforte solo), Mrs. Jamrach, Mrs. Marriott and Mr. Pleasence (recitations), little Gladys Tutt for a pretty dance, and little Jangre Long for sailor's hornpipe. Mrs. Wheeler presided at the piano, and dancing was indulged in during the evening. Mr. Watson (president) acted as M.C. and carried out all arrangements.

MINISTERING SPIRITS.—Charles Beecher [brother of Henry Ward Beecher] on February 22nd, 1863, preached in the Salem-street Church, Boston, his sermon being founded on the text, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14). Mr. Beecher related an incident which occurred in his father's family, illustrating his view of the meaning of this passage. He said his mother was frequently absent-minded, and would do strange and unaccountable things, and wonder why she had done them. Once, while sitting quietly in her room, she felt impelled to leave her chair and open a door. Having done so, she waited a moment, and then felt a second impulse to open an outside door. Having done this, she ran rapidly to an old carriage house, and arrived just in time to save the life of her youngest child, who had fallen through an old carriage top, and was caught in such a way that he could not extricate himself, and must soon have strangled.

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